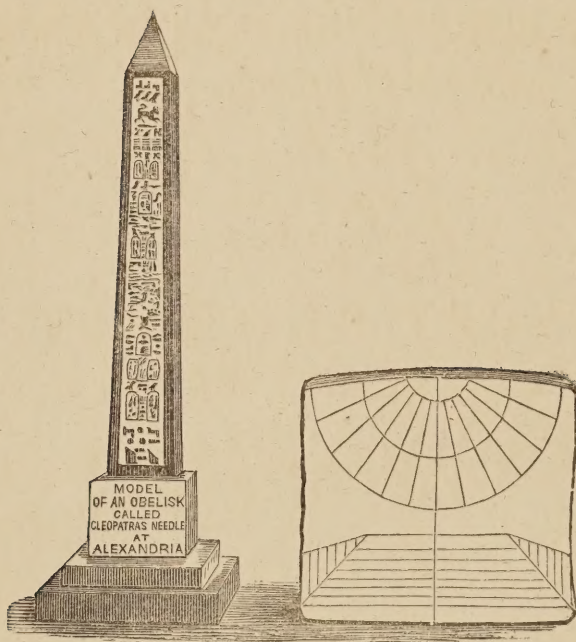


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THE GREEK-EGYPTIAN DIAL WITH STEPS,  
 Presented to the BRITISH MUSEUM by J. SCOTT TUCKER, Esq.,  
 Who found it at the base of the Obelisk called CLEOPATRA'S NEEDLE,  
 at Alexandria, 1852.—*Frontispiece.*



THE  
HEBREW AND GREEK SCRIPTURES,

COMPARED WITH

ORIENTAL HISTORY, DIALLING, SCIENCE,  
AND MYTHOLOGY.

ALSO,

THE HISTORY OF THE CROSS,  
GATHERED FROM MANY COUNTRIES,

BY THE LATE

REV. WILLIAM HEWSON, M.A.,  
VICAR OF GOATHLAND.

LONDON :

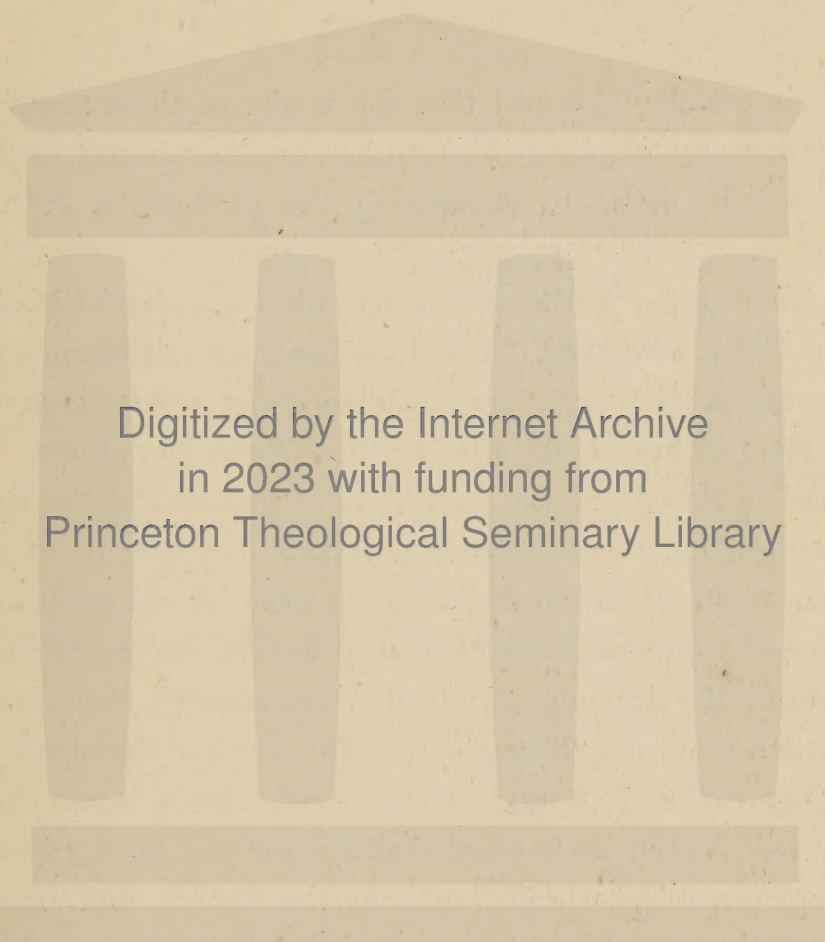
SIMPKIN AND CO., STATIONERS' HALL COURT ; SEELEYS, FLEET STREET ;  
HATCHARD, PICCADILLY ; NISBET, BERNERS STREET.  
WHITBY : HORNE AND SON. WIGTON : M'MECHAN.  
EDINBURGH : W. OLIPHANT AND CO. ; ANDREW ELLIOT.

1870.










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## P R E F A C E.

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IT is confidently hoped that the reader of these pages will pardon any misplaced illustrations, or other defects, as many difficulties arose in completing the publication of these Tracts.

The beloved Author died after only a few days' illness, on the 23d of last April. The tracts are the result of more than twenty years study of ancient history, and were written with a view to help in translating the Hebrew Scriptures. The Author considered the scepticism of present times to be the result of ignorance. The illustrations may now be of more than usual interest to the public, as some are of Roman sculpture, the originals of which were lost to the world in the French Revolution of 1793: they are selected from rare old French woodcuts of that date. The clock at Strasburg will form a curious link in the history of the Dial; it was chosen by the Author as a proof that science and history had for many generations been taught by the Church, and are aids to Faith, *when* viewed by a devout mind. It is with the earnest hope of realising his wish that these papers are now offered to the public by his daughter.

WHITBY, *October* 1870.

EXPLANATION  
OF THE  
PYRAMID BUILDING SYMBOLISM,  
AS APPLIED TO THE  
STRUCTURE OF THE GREEK EGYPTIAN DIAL WITH STEPS.





EXPLANATION

OF THE

PYRAMID BUILDING SYMBOLISM,

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THE scale of 800 feet for the diameter of the circle, compared with a chord of  $90^\circ$  (as seemingly that on which Berosus the Chaldean first formed the square out of which he hollowed the semicircular dial inclined to the latitude), is here contrasted with the actual base of the Great Pyramid at 760 feet. For the difference of Herodotus amounts to this between the first and second Pyramids,—viz., that the second was lower than the other by the 40 feet of Ethiopian stone, which limited the height of its first course.

I conceive, therefore, that his first and second are two measures of the same base,—viz., first as including the pavement, to obtain a standard measure of circular analogy (both for time and linear measurement), from the diameter of the circle; comparing feet multiplied by 10 with degrees on the circle reckoned by 9 and its multiples. The discovery of this arose from seeing, in Blackie's 'Popular Encyclopædia,' the representation of a sun dial with portable meridian. No explanation of it is given, but I subjoin a copy (with my own observations thereon interpreting the same by the trigon\*) to show how the structure of the Greek Egyptian Dial with Steps may be truly illustrated therefrom.

In representing the vertical height as 800 feet, equally as the front, Beloe has misunderstood Herodotus, whose words I take to mean that the *apex* was a right angle, even as the basis was quadrangular.

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\* The twelfth hour, as divided into quarters, seems intended for a comparison of the equinoctial hour of  $15^\circ = 60$  minutes with Enoch's tropical hours of  $20^\circ$  and  $10^\circ$ , or with Pheron's tropical hours of  $18^\circ$  and  $12^\circ$ , reduced to  $12^\circ$  and  $6^\circ$ , allowing for the side steps.



For a triangular area of 800 feet would represent little more than 28 feet squared. But a base line of 800 feet to a Pyramid of rectangular apex would represent a rectangular triangle inscribed in a semicircle, and having the diameter of such a circle for its base line. This, therefore, I conceive to have been the Typical Design of the Pyramid Builders,—viz., that the surrounding pavement should be measured with the base to obtain the idea of a *rectangular apex, for a base equal to the diameter of a circle, as the standard of their circular analogy.*

Then they placed the base of *the actual Pyramid* (hence called the second Pyramid, and confusedly spoken of sometimes as the work of Chephren, and at others as that of Cheops' daughter) *40 feet lower on the same hill.* This was by  $9^\circ$ , with reference to the circumference of the circle, for a base of 760 feet with an angle of  $51^\circ$  or  $52^\circ$  at the base. A Pyramid of this kind would divide the circle into two segments, the larger of which would subtend a diurnal arc of *about*  $210^\circ$  for the summer season, contrasted with *about*  $150^\circ$  for the winter season. As another modification of this, they had a summer arc of  $216^\circ$  and a winter arc of  $144^\circ$ , to represent the day of 12 hours for all seasons in N. lat.  $30^\circ$ .

Again, in respect to the Pyramid of Mycerinus, Beloe is grammatically at fault. For the words of Herodotus can only mean that each side was short of 3 plethra by 20 feet. Yet Beloe translates it each side measured 3 plethra, or 300 feet.

The 280 feet of his measurement contrasts the lunar year of 10 months, numbering 28 days each (as that also of Chephren; for  $2 \times 28$  numbers the 56 years of his reign as  $2 \times 25$  did that of Cheops, in its relation to the *then reputed* zodiacal angle of the Sun's north and south declination from the equator along the ecliptic), with that of the Noah's Ark Symbolism. For this numbered 300 days, as did the Egyptians in the Cycle of Horus, and in the two sides of the Pyramid ascribed to the daughter of Cheops. Hence also the confused tradition about the Pyramid of Mycerinus, as by some said to have been built by Rhodopis. The fact is that, like the Pyramid attributed to Cheops' daughter, their common design involved a symbolism for the old lunar year of 10 months, variable in form according to *their then acrimoniously contested deviation from the older form of their solar dialling.* This seems to give an intelligible meaning to the charge of impiety against Cheops and Chephren, for shutting up the temples of the gods and forbidding them to be worshipped. Mycerinus, on the other hand, became popular for kicking against the oracular limitation of his reign to a term of *seven* years, with which he was required to content himself, seeing that both his predecessors had been aware of the fact that thus it must be. For their joint reigns numbered only 105 years, or the days in the summer season of *seven* months numbered in degrees upon the circle.

But Mycerinus was not thus to be put off: he invented a mode of converting night into day by illuminating his chambers. that, if

possible, he might thus convert his predicted reign of *seven* into *twelve* years. Thus his popularity seems to have arisen from returning to the old day of 12 hours for all seasons, without wholly abandoning the tropical dialling for a diurnal arc of only seven hours, as marked in parallel lines upon the steps.

He probably, therefore, re-introduced the very ancient dial of Ahaz, with steps, as a combination of the east, west, and south vertical; to retain a dialling for the day of 12 hours, without wholly refusing to attend to the decree of the Oracle of Buto, when limiting his reign prophetically to seven years. The front steps of the Alexandrine Dial admit of being divided into three quadrangular portions,—viz., to the east and west dialling on the side steps, compared with the polar equinoctial in the centre. Hence I think it highly probable that the centre of the three small Pyramids between the same parallel lines, to the N.E. of the Great Pyramid, may have been one monument to the daughter of Cheops. Also the three similar Pyramids to the S.E. may have had a like symbolic meaning; those to the N.E. symbolising the structure of the dial steps when facing the east; those on the S.W. relating to the steps when the dial is placed to face the south. But I can only speak from observation of the Sun's shadow on the dial when facing the south. That I carefully watched when the days were long; but, perhaps, with little profit, from not then being sufficiently acquainted with the dial's structure to establish my supposition of its object from the course of the shadow thereon. I seem now to have surmounted that difficulty, and, therefore, now submit this diagram and its explanation to the judgment of others.

Next in consideration comes the Pyramid said to have been built by Cheops' daughter.

For this, I believe, they had two symbolic measurements,—1st, as a small central Pyramid, the two sides of which measured 150 feet of the standard scale; 2nd, as each subtending an arc of 150 degrees on the circle, and representing half the lunar year of ten months, numbering 300 days. In this form its height, by the standard measure of feet, would be 666 feet, omitting the fraction equivalent to 8 inches.

This is a remarkable fact in explanation of the mystic number in Rev. xiii. 18. For the daughter of Cheops, and that of Mycerinus, were priestesses of their great lunar goddess Isis—as one with the Phrygian Cybele, or Diana of the Ephesians,—the falling of whose image from Jupiter was as the Moon on the meridian of their horizon. Compare the lithograph of that image, from an antique bronze, with that of Subhadra and her two brothers, Bala Rama and Juggernath, for the Moon between her two nodes.

Also the lithograph of Durga between Ganesha and Kartikeya, with the place of the Moon between the Sun and Mars *on the curved part of the Egyptian Dial, on which ascending light is symbolized to the Sun.*

If the dial be placed to face the south, as a south vertical, or polar



equinoctial in front, it will represent the position of an artificial globe, with the western equinox given to the western horizon, for sunset; and the eastern equinox to the eastern horizon, for sunrise; when reckoning from midnight to midday, as from the winter tropic to the summer tropic. This seems to have been the way in which the ancient Egyptians compared the semi-diurnal arc between 6 o'clock in the morning and noon, with the quadrant of the Sun's right ascension from Aries to Cancer, at the close of his semi-annual circuit of six months from winter to summer. Keith (p. 213), 'On the Use of the Globes,' is my authority for thus elevating\* the South Pole to the zodiacal angle above the southern point of the horizon, for the winter season in north latitude; and this opens out a very satisfactory clue to the structure of the Greek Egyptian Dial, which I had, of course, failed to see when only elevating the North Pole for N. lat. as for the diurnal arc in summer time.

In this position, as the shadow of the Gnomon advances from the west, over the curved part, from six in the morning to noon, so the shadow from the western *horn*, or point to west *side* of the dial, keeps receding, and the light increasing on the steps, until there is no shadow at noon.

Again, for the afternoon, as the shadow from the Gnomon turns eastward from noon to evening over the curved part of the dial, so the returning shadow keeps advancing on the eastern side of the steps until all is again dark.

The shadow from the west horn, on the curved part of the dial, passes from west to east before noon, and that from the east dial, from east to west after noon. In other words, the shadows from these points traverse the breadth of the dial, whilst that from the Gnomon travels only half the distance.

Thus we have, as it were, four cycles of seven for a comparison between the month of 28 days and the year of four seasons, whilst comparing the day of seven hours with the typical year of seven months, and with the week of seven days. (See the reconsideration of this question in p. 11).

This is the nearest approximation I can make to an intelligible reading

\* In this case,—as when Leadbetter says, p. 45: 'Upon all *erect* planes, whether direct or declining, if it face the *south*, the *South Pole* is elevated, etc.,'—the use of the word is liable to misconception, as I found some months since, by falling into an error then corrected for me by my kind friends, the Rev. G. Reade, Rector of Bishopsbourne, and John Waterhouse, Esq., of Wellhead, Halifax.

The division between light and darkness on the horizontal dial plane is, of course, marked horizontally; but on vertical planes it will be marked *vertically*. If, therefore, the plane face the south, the elevated part of the Gnomon must face the south, as on a south vertical. But the North Pole continues to be elevated above the northern point of the horizon, for north latitudes, even when the North Pole is behind the face of the dial.

of the very anomalous position of the days of the week, as dedicated to the planets on the Hindu zodiac of the *Encyclopædia Londinensis*, as previously referred to.

My idea is that the dial is an adaptation to N. lat.  $30^\circ$ , of one originally framed for a typical symbolism on the zodiac of Tentyra in N. lat.  $25^\circ$ . I am uncertain whether to measure the elevation of the steps above the horizon at  $35^\circ$  or  $40^\circ$ , but incline to  $35^\circ$ , because  $6 \times 35^\circ = 210^\circ$ —their full diurnal arc; and because, whilst the zodiacal angle of  $25^\circ$  is as that made by the floor of the grand gallery with the horizontal passage to the Queen's Chamber in the Great Pyramid, a drawing from their point of intersection to the roof over the *five* chambers of construction converts the angle of  $5 \times 5^\circ = 25^\circ$  into one  $5 \times 7^\circ = 35^\circ$ .

The Symbolic Building of the Pyramid said to have been built by Mycerinus of Ethiopic stone, to the extent of *one half*, indicates the design of an *equinoctial* structure; whilst that of Chephren, which only descended 40 feet below the level of the Great Pyramid, seems to characterize an inclination of their dialling according to latitude, so as to throw one hour behind its centre.

The circular analogy of the linear measure for the base of the Great Pyramid seems, when dividing the diameter of the circle into 800 parts, to have associated also therewith a like measure of time, by dividing the semicircle into 20 half-hours of  $9^\circ$ , for the relation of Pheron's hour of  $18^\circ$  to the 18 Ethiopian kings of early Egyptian tradition.

Time Measure.

Linear Measure.

$\frac{180^\circ}{20^\circ}$  or  $9^\circ = \frac{1}{2}$  the hour of  $18^\circ$  or 72 minutes = also 40 feet, as  $\frac{800}{20}$  feet.

That this is not fanciful I think I can prove by two important facts; first, from the proportion,—

As 800 feet : 760 feet ::  $180^\circ$  :  $171^\circ$ ,

the difference being  $9^\circ$  of circular = 40 feet of linear measure, on a quadrant of the circle, taken in connection with the fact that the Egyptians of Pheron's day numbered  $18^\circ$  to an hour, and  $9^\circ$  to half-an-hour of their summer day, suggested the ideas of representing their *time* and *linear* measures in the form subjoined.

For as  $20 \times 9^\circ = 180^\circ$ , so  $20 \times 40$  feet = 800. But, to shorten the diameter of a circle by  $9^\circ$ , the *line substituted* for it must cut the circumference by  $18^\circ$  lower down, to cut the line of sines in the semi-tangent of  $18^\circ$ , or about  $9^\circ$  on the line of sines.

Again, the proportion of  $180^\circ$  :  $150^\circ$  :: 800 feet : 666 feet, omitting the decimal remainder, is a fact of important significance. In this case, the circular analogy may perhaps be stated better thus,  $\frac{150^\circ}{9^\circ} = 16\frac{2}{3} \times 40$  feet, or 666 feet 8 inches. This, it may be said, substitutes  $150^\circ$  for the 150 *feet* spoken of by Herodotus; and, in that form, obtains a different



measure in feet. But this Typical Pyramid may have had two forms of symbolism, of which the centre of the three small Pyramids may represent one type, and that of Cleopatra's Needle another type;—viz., that of a Pyramid 666 feet high,\* answering to a circular analogy of  $150^\circ$  on each side, with a base of  $60^\circ$ .

I have represented it in these two forms on the Symbolism, in one of which it stands partially identified with that of Mycerinus, the lower half of Ethiopian stone being distinguished by the red colour.

In further application of the circular analogy, I would observe that the square out of which Berossus the Chaldean first hollowed the semicircular dial, which he inclined to the latitude, was seemingly the square described on a chord of  $90^\circ$ .

From the following proportions,—

As  $15^\circ : 18^\circ :: 60 \text{ minutes} : 72 \text{ minutes}$ ,

As  $15^\circ : 12^\circ :: 60 \text{ minutes} : 48 \text{ minutes}$ ,

we find the relation of Pheron's hour for the summer and winter tropic to the equinoctial hour of the Noah's Ark Dialling. Hence, for a measure of time by degrees on the circle, to determine the relative time value of the curves at their respective intersections by the hour lines, we have,—

$3^\circ$  measure 12 minutes to  $\frac{1}{4}$  hour of  $12^\circ$ .

$6^\circ$  measure 24 minutes to  $\frac{1}{2}$  hour of  $12^\circ$ .

$9^\circ$  measure 36 minutes to  $\frac{3}{4}$  hour of  $12^\circ$ .

$12^\circ$  measure 48 minutes to the hour of Pheron's winter day, *when dialling for a day of 12 hours in all seasons of the year*, instead of for a variation in the number of hours according to the season of the year.

The measure of  $12 \times 12^\circ$  or  $144^\circ$ , numbered over this diurnal arc, was the typical badge (for some sufficient reason or other) by which God's people of the seed of Abraham were numbered to Him, *as children of the light and of the day by thousands*; being the first fruits of the world's redemption in Christ, from their spiritual darkness of bondage to an idolatrous Baalism in Egypt, unto a marvellous spiritual light *respecting the life of God to be manifested in the flesh in Messiah's day*. The typical teaching of Moses to this effect was under a combination of *typical* and *moral* ordinances, characterised as the teaching of the law and of the Prophets, until the coming of John,—as *the mystic Elias whose regenerated power as a teacher of righteousness was to precede the advent of Christ manifested in the flesh*.

\* Literally, a pyramid 666 feet high on a very narrow base would be impracticable; but a small central base might be typically marked off as subtending such a vertical height over the centre of a large pyramid; or the measurement may have been applied typically in some other form.

Again,  $9^\circ$  to 36 minutes measure  $\frac{1}{2}$  an hour of  $18^\circ$ .

And  $12^\circ$  to 48 minutes measure  $\frac{3}{4}$  an hour of  $18^\circ$ .

Also  $18^\circ$  to 72 minutes measure 1 hour of  $18^\circ$ .

Hence,  $6 \times 18^\circ = 6 \times 72^\circ$ , or 432 minutes to half their diurnal arc—the limitation on their east and west or tropical dialling.

A new light here seems to be dawning upon us, which marks the true character of the Greek Egyptian Dial with Steps, and the importance of trying to obtain an *exact* reading of that character.

For if Pheron, the son of Sesostris, invented the hour of  $18^\circ$  to represent on the dialling of his day a summer season of  $8 \times 27$  days (measured in degrees on the circle as  $216^\circ$ , to mark the relation between the 8 *older god-kings of Egypt* and the 12 who followed them, as  $12 \times 18^\circ = 216^\circ$ ), from this we may learn a right estimate of the controversy of the Egyptians who favoured the Israelites against their earliest Pyramid building kings, Cheops and Chephren, *as impiously closing the temples of their gods against them, for their joint reign of 105 years*, or for half the diurnal arc of  $210 = 7 \times 30^\circ$ , or  $14 \times 15^\circ$ .

Now the 50 years' reign of Cheops must be identified with the 50 years of the Sun's *divine age*, as comprising the 4 human ages of *Oriental Symbolic Chronology*.

The origin of this must therefore be sought in their substitution of  $5 \times 5^\circ$  or  $25^\circ$ , for the zodaic angle of the Sun's elevation above the equator, whilst traversing an arc of  $90^\circ$  on the equinoctial between the equator and the summer tropic.

Similarly, Chephren's reign of 56 years is only estimating the two equinoctial lunations of Enoch's Astronomy in months of 28 instead of 30 days. As  $2 \times 28^\circ = 56^\circ$ , for  $2 \times 30^\circ = 60^\circ$  to Osiris; for the difference between a lunar year of 10 months of 30 days, compared with the old solar year of 360 days.

But the lunar year of 10 months, numbering 280 days, left 80 days of difference between it and the old solar year of 360. This measured the life of Aphophis, as 100 years less *one* hour of Enoch's reckoning,—viz., of  $20^\circ$  to an hour.

The old solar year of 360 days, less one lunation of 30 days, left 11 months to their lunar year.

But this lunar cycle of 11 months pertained to the reign of the 330 kings of Egypt, who reigned from Menes to Mæris, *the builder of the Labyrinth*. Hence, those 330 kings, as before observed, were diurnal impersonations of God's providence over Egypt, reckoning a degree on the circle as a day of time, or diurnal unit in a lunar cycle of 330 days. The day of *eleven* hours on their east and west dialling was most probably that in esteem when their typical year was limited to 11 months, or 330 days.

Similarly, the reign of Chephren for 56 years was a multiple of their *seven days' measure of time*, tropically compared with the arc of  $90^\circ$  (as  $\frac{1}{4}$  of  $360^\circ$  measured by  $\frac{1}{4}$  of  $28^\circ$  or  $7^\circ$ ), between the equator and the



summer tropic, even as the zodiacal angle, numbered to Cheops, measured the monthly variations in the Sun's amount of right ascension northwards between the equator and the summer tropic. But  $2 \times 28^\circ$  were as  $4 \times 14^\circ$ , for the parouvan or  $\frac{1}{2}$  month of those times; also the 56 years of Chephren's reign seemingly bear the relation of  $7 \times 8^\circ$ , or  $2 \times 28^\circ$ , to the weekly cycle on the Hindu zodiac of Moor's Pantheon numbering  $8 \times 45^\circ$  to a day, for  $360^\circ = 360$  days. These mark the relation of the 8 older gods of Egypt to the 12 who succeeded them. The Hindu zodiac of the *Encyclopædia Londinensis* reckons a week of 9 days, counting  $40^\circ$  to a day, for  $9 \times 40^\circ = 360^\circ$ .

But when comparing  $\frac{1}{2}$  their diurnal arc of 14 hours =  $105^\circ$  with their week of 7 days (for the computation of *an hour*, and *a day*, and *a month*, and *a year*, by a like reckoning, to their cycle of typical prophecy, Rev. ix. 15), they seem to have substituted  $3 \times 36^\circ$  as  $7 \times 15^\circ = 105^\circ$  for a lunar reckoning of three months to half their diurnal arc, as following the proportion of the quadrant of  $90^\circ$  to the semicircle of  $180^\circ$ .

Hence, when reducing their summer day of 14 hours, measured by  $210^\circ$  (answering to their typical year of 7 months or 210 days), to a day of 12 hours for a division of the day into 12 hours for *all* seasons, as that of their year into 12 months (John ix. 4, 5; xi. 9); then Pheron's hour of  $18^\circ$  substituted for Noah's, or their equinoctial hour of  $15^\circ$ , gave for  $\frac{1}{2}$  their diurnal arc the number of  $108^\circ$ , as a number divisible both by  $6^\circ$  and  $9^\circ$ . For  $12 \times 9^\circ = 108^\circ$ , and  $6 \times 18^\circ = 108^\circ$  in approximation for the  $\frac{1}{2}$  diurnal arc of  $105^\circ$ , as divisible by  $7^\circ$ .

But to return to the bearing of this on the 56 years of Chephren's reign on the Greek Egyptian Dial with Steps. These number 6 parallel hours on the side steps, to 7 parallel or *tropical hours* on the front steps, in comparison with a diurnal arc of  $12 \times 12^\circ = 144^\circ$  on the lowest curve, supplemented by  $72^\circ$  on the steps, to complete the diurnal arc of  $216^\circ$  in summer time.

But the angle of elevation given to the steps, above earth's axis, at  $25^\circ$  on the sides of the dial, yet remains to be noticed.

What Leadbetter says of the cross dial (p. 63) seems applicable in this case, for both seem to be variations of the equinoctial dial. 'The reason why these dials require *thickness*, as well as other *dimensions*, is because, being placed *parallel to the equinoctial*, the Sun shines upon the *upper face* all the *summer*, and on the *longest day is elevated* 23 deg. 29 min. *above* the plane of the dial. This dial is *universal*; for when you have made one (*i.e.*, a cross dial), it only remains to be set up facing the south, and to the elevation of the equinoctial, or complement of the latitude of your habitation.'

If the angle of elevation given to the steps above earth's axis on the sides of the dial be  $15^\circ$ , and the full measure of the Sun's ascension at the summer tropic is  $25^\circ$ , to be compared with a circuit of  $90^\circ$  between the equator and the tropic, then from  $25^\circ : 15^\circ :: 90^\circ : 54^\circ$ ; the pro-

portionate arc for that elevation would be  $54^\circ$  or  $6 \times 9^\circ$ . But, if the angle of elevation be  $20^\circ$ , from  $25^\circ : 20^\circ :: 90^\circ : 72^\circ$ , we find that  $72^\circ$ , or  $12 \times 6^\circ$ , would be the proportion for the arc traversed by the Sun before attaining that elevation in the ecliptic.

Thus, the side steps may represent divisions of  $6 \times 6 = 36$ , or  $6 \times 9 = 54$ , or  $6 \times 12 = 72$ ; for  $7 \times 5 = 35$ , or  $7 \times 8 = 56$  (the  $2 \times 28$  of Chephren's reign), or  $7 \times 10 = 70^\circ$ ; *as representing one-fourth part the lunar year of 280 days.*

After all, it appears that the very anomalous numbering of our days of the week to the planets on the Hindu zodiac of the *Encyclopædia Londinensis* (which reckons a weekly cycle of 9 days, each measured by  $40^\circ$  on the circle) admits of a very simple explanation, based upon the words of Enoch, cap. xxiii. 13: 'The moon brings on all the years exactly, that their stations may come neither too forward nor too backward a single day; but that *the years* may be changed with correct precision in 364 days.' What Enoch here says of years must be applicable to *all the other cycles* of time, on a dialling which institutes a typical comparison of days, weeks, months, and years, similarly numbered in cycles of *seven*; answering to the semi-diurnal arc for N. lat.  $30^\circ$ , *as a cycle of seven hours*, measuring  $105^\circ$ . These they reduced to six hours, measuring  $108^\circ$ , or 6 times  $18^\circ$ , on the sun dial with portable meridian.

For comparing this with the two Hindu zodiacs, in their differing relations to the dragon symbolism for *the Moon's nodal line*, in Blundevill's 'Book of the Sphere' (black-lettered, London, 1636), I have come definitively to the following conclusion thereon:—

The zodiac in question symbolizes the cycles as commencing from the *full* Moon of the vernal equinox, or from the place of the Moon's opposition, to the Sun at the vernal equinox. It symbolizes this opposition as having commenced on Tuesday, dedicated to Mars; and as having passed its climax on Wednesday, dedicated to Mercury. The Moon then turns again towards the Sun at the vernal equinox, as the place of her change. The progress of a new half cycle, from change to opposition, is then renewed for Friday, as dedicated to Venus, and terminates with Saturday, as dedicated to Saturn.

I have constructed a diagram to illustrate this feature of the subject, and hope its evidence (from its simplicity of character) will be conclusive.

Nothing now remains but to explain briefly the horological value of the dial on the curved part, and the typical design of the steps.

1st, The 30 cubits given to the height of Noah's Ark represent the elevation of earth's axis for N. lat.  $30^\circ$ , or the zodiacal angle of  $25^\circ$ , increased by  $5^\circ$  for the Moon's different, and the lunation of 30 days to each of the 12 zodiacal signs. The width of 50 cubits gives the breadth of  $50^\circ$  from tropic to tropic, as limited to an angle of  $25^\circ$  to north and south of the equator. The door of the ark in the side thereof represents the autumnal equinox as the beginning of the cycles; and the window fashioned to *one*



cubit at top represents the cone of light limited over the central portion of the curved part by the radiating hour lines, which divide between the quadrant of  $90^\circ$  and the semicircle of  $180^\circ$ .

The three curves of the dial seem to represent the three storeys of Noah's Ark.

The circle which forms the basis of the dial's structure on the curved part is divided as a pentagon, into 5 times  $72^\circ = 360^\circ$ .

Then the chord of  $72^\circ$  on that circle is taken as radius, a chord of  $60^\circ$  for a larger circle cutting in twice 72 the circumference of the first circle, and divided as  $6 \times 60^\circ = 360^\circ$ . With this chord describe a spherical triangle. Its apex will form the centre from which to describe the three inclined curves of the dial. These must then be described through  $30^\circ$ ,  $60^\circ$ , and  $90^\circ$  on the line of sines, seemingly to chronicle the hours of the summer day at  $30^\circ$  above the equator, and those of the winter day at  $30^\circ$  below. So Enoch compares the equinoctial day with that for summer and winter, not exactly on the tropics, but for  $30^\circ$  on either side of the equator. The outermost circle gives a diurnal arc of  $12 \times 12^\circ = 144^\circ$ , for the winter season. This is supplemented on both sides by  $6 \times 6^\circ$  (for  $7 \times 5^\circ$ ) numbered to the side steps, to convert the diurnal arc of winter into that for the summer season. But  $6 \times 6^\circ$  on each side numbers  $12 \times 6 = 72$  approximately for  $7 \times 10^\circ = 70^\circ$ . Thus we observe divisions of  $10^\circ$  on the steps, as on the dial of Ahaz.

The smallest of the three curves seems intended to reduce the diurnal arc *for the winter day by one-half*, as representing  $12 \times 6^\circ = 72^\circ$ , for the semicircular dial of Berosus reduced to the tetarton, or quadrant dial of the Egyptians. This semi-diurnal arc of their winter day, supplemented by the  $72^\circ$  numbered on the steps, makes up the full winter day of  $144^\circ$ , even as the  $144^\circ$  on the lowest curve, supplemented by  $72^\circ$  on the steps, forms the summer day of  $216^\circ$ .

Hence it follows that the divisions of the hour-lines on the central curve\* will be the mean between the other two. Thus,  $12 + 6$ , or  $18^\circ$  divided by 2, gives  $9^\circ$  on the circle for the value of the equinoctial hour on this dial. But  $12 \times 9^\circ = 108^\circ$ , or half the summer arc of  $216^\circ$ . Add the  $72^\circ$  thrown on the side steps, and we have the semi-equinoctial of our own reckoning, viz.,  $12 \times 15^\circ = 180^\circ$ .

I submit now to the judgment of those better qualified than myself for an investigation of this kind, whether I have not here given a mathematically correct explanation of the Greek Egyptian Dial with Steps, establishing clearly the object of its design, howsoever I may be blamed by some for attempting to trace therein a typical relation to the narrative respecting Noah, as a *typical teacher* of righteousness in the Jewish scriptures of our Bible.

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\* Possibly it compares 140 as  $\frac{1}{2}$  the lunar year of 280, and as twice 70 with twice 72 on the outer curve; thus substituting  $11\frac{2}{3}$  for 12 hours.

From the above premises, it yet remains to be seen how intimately connected this typical mode of dialling in Pheron's day is with the typical chronology of the ancient Orientals, when reckoning time by 4 human ages to one divine age, in the ratio of  $1 + 2 + 3 + 4 = 10$ . This admits of *many practical applications, varying according to the number assumed for the lowest of the four human ages*. This they accounted as *their last and shortest, their age of sin*, about to be brought under judgment in the end of typical time, as preceding the world's regeneration under a new order of things (Rev. x. 6). This mode, therefore, of giving to the chronology of history that of ancient typical prophecy, seems, at one time, to have been common to *all* the Orientals, including the seed of Abraham according to the flesh, in distinction from the seed of Abraham by a spiritual calling in Christ, *equally open to Jew and Gentile, by an eternal law of righteousness associated with the salvation of God in Christ*.

The diurnal arc of Pheron's day tropically reckoned by one-half, for the quadrant dialling of the Egyptians.

$$6 \times 18^\circ \text{ (as } 6 \times 72 \text{ minutes)} \\ = 432 \text{ minutes.}$$

The diurnal arc of Pheron's day reckoned *in semicircular form*, as on the dial which Berosus the Chaldean first hollowed out of a square and inclined to the latitude.

$$12 \times 18^\circ \text{ (as } 12 \times 72 \text{ minutes)} \\ = 864 \text{ minutes.}$$

Numbering the minutes of these two cycles *by thousands* (as the Israelites did the  $12 \times 12^\circ$  or  $144^\circ$  of their adoption), we have the basis of the celebrated and most ancient chronology of the Orientals, which numbered 4 human ages to 1 divine age. Thus the tropical  $\frac{1}{2}$  day of their quadrant dialling represented the shortest of the 4 human ages, and the day of 12 hours (as that of the Babylonian semicircular dialling, and that recognized by our Saviour as best fulfilling the design of Jewish typical prophecy, John ix. 4, 5; xi. 9, 10) the second age, *or age of doubt*. This was one with the brazen age of classical antiquity.

Thus  $432 \text{ (minutes called years)} \times 1000 = 432,000 \text{ years of the kali-yug.}$

Also  $864 \text{ (minutes called years)} \times 1000 = 864,000 \text{ years of the dwapa-yug.}$

Similarly  $1296 \text{ do.} \times 1000 = 1,296,000 \text{ years of the treta-yug.}$

And  $1728 \text{ do.} \times 1000 = 1,728,000 \text{ years of the satya-yug or golden age.}$

Thus  $4320 \text{ do.} \times 1000 = 4,320,000 \text{ years of the divine age of solar compared with lunar time.}$

The only observation I have to add in conclusion is, that the symbolism of this dial seems also to suggest the metaphor under which our Saviour charged the Jewish Church with *setting darkness for*



*light*, in the hour of its power, when voluntarily subjecting itself to the dominant heathenism of the day, even unto the crucifixion of Christ (Rev. xi. 8). For His *typical life and ministry spiritually verified in the flesh* the realization of God's prophetic ordinances of day and night, under a more equal distribution to labour and rest (even when reckoning for 12 hours, variable according to the season of the year), than the quadrant dialling of the Egyptians, which made no account of daylight for the labouring population (as the day of 12 hours did), when merely dividing between light and darkness, *by a contrast of those living under the zenith of the world's prosperity, with those numbered by myriads to the kingdom of the world's outer darkness.*

Hence the miraculous darkness from the 6th to the 9th hour (for happening at *the full Moon*, it could not have been occasioned by an eclipse of the Sun) at the Crucifixion, seems to have been providentially designed for a testimony of God against giving ordinances of a supposed human policy priority of power over those typical ordinances of day and night, *for the spiritual realization of which, in the interests of humanity, Christ was manifested in the flesh.*

For these reasons I think the language of Matt. xxvii. 45, with that of Luke xxii. 53, cannot safely be interpreted otherwise than under spiritual application of a metaphor, borrowed from the then Egyptian Dialling with Steps, and then in favour with the rulers of the Jewish Church.

## THE PYRAMID PLAIN OF GHIZEH.

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FROM their relative position to each other, the nine principal Pyramids appear to be parts only of one and the same typical design.

Hence, I assume that the object of these primary Pyramids differed widely from the after application of Egyptian Pyramids to the purpose of common cemeteries. Nevertheless, their after use, as cemeteries, may have arisen very naturally out of the typical design for which they were at first constructed. Hence the popular tradition, which represents the building of the Pyramids of Cheops and Chephren as cemeteries for the mortal remains of those kings, may be accounted for in two ways. Either it had been the purpose of those monarchs thus to give to the memory of their own names immortal association with the new form of astro-theology, which forms the typical design of this oldest Pyramid building, but that this design was frustrated by the violence of the populace, who, in favour of their old idolatry, hated those monarchs, as contemners of the gods, *i.e.*, of their idol gods; or, those kings might never have contemplated anything of the kind. The Sarcophagus, in the *Subterranean Chamber*, may have been there placed for a mere *symbolic* purpose, as the typical coffin of Osiris, marking the relation of *the departed Sun* (as at midnight) in opposition to the zenith of its mid-day splendour. For all the kings of Egypt were typically Sun-Pharoahs, and their queens considered as Moons, or human impersonations of Isis.

Hence, I regard the so-called chambers of the king and queen as typical structures for a harmony of solar and lunar time. If so, their designation, by Professor Piazzzi Smyth, as Chambers of Five and Chambers of Seven, will prove the most truthful and convenient



form of reference to them. For the Chamber of Five has reference to the old cycle of five days or years. This formed the basis of that most ancient Oriental chronology, which numbered four human ages of  $5 + 10 + 15 + 20 =$  to Brahma's Divine age of fifty days, and 72 of these cycles of 5 to the solar year of 360 days. These, again, they compared with their old lunar of ten months. Thus, viz., in the Noah's Ark Symbolism, as  $4 \times 75 = 300$ , or  $10 \times 30$  days. Also  $4 \times 70 = 280$  for the Egyptian lunar year in the days of APHOPHIS, supposed to be the Sun-Pharaoh who ruled Egypt in the days of Joseph. The old lunar year of 270 days had reference to the year of *three* seasons, numbered to lunar time, as  $3 \times 30 = 90$ , and  $3 \times 90 = 270$ . Hence our Lord's reference to the idolatrous house of five brethren being divided, *three against two and two against three*, in the day of God's judgment on the Jerusalem of the apostolic age.

From the alteration made in the earliest typical astro-theology by Noah and Moses, the end of the year with the returning flood-season ceased to be made a symbol for the end of typical time, with the end of human life. For when the beginning of the typical year of seven months was changed from the winter tropic to the vernal equinox, the end of the harvest season (about the time of the autumnal equinox) associated the end of typical time with a burning of weeds and thorns, in preparation of the ground for a new seed-time.

Thus, under a mystery of Divine Providence, those monuments of heathen antiquity are capable of illustrating, with unimpeachable truthfulness, what the spirit of Jewish prophecy meant in Rev. x. 6, when saying, with reference to the events of the apostolic age, that "*time* should be no longer." By this we must understand the typical and prophetic time of the ancient Orientals. For the *end* of time, thus typically numbered by prophetic cycles, had always associated their traditional faith in a resurrection of the dead with a renewal of seed-time and harvest, corresponding to that of the Sun's daily and annual circuits. But, under the Gospel dispensation, this doctrine is taught in a more spiritually impressive form, viz., as exemplified in the resurrection of Christ. This, to Christians, is the appointed law of God respecting the first-fruits of a resurrection from death unto life, ordained over the spirits of all flesh. If, therefore, we find in the structure of the Pyramids there exists undeniable proof of their having been built to immortalise

the ancient Oriental mode of computing time by typical and prophetic cycles, forecasting the end from the beginning, by reference to the Sun's diurnal arc between sunrise and sunset, that testimony exists in all the freshness of its primeval force. For it throws a light upon the traditions of Judaism and Christianity, from the independent testimony of a heathen people to the typical character of that ancient astro-theology which they corrupted idolatrously.

My last diagram, comparing the interior structure of the Great Pyramid (as measured on a *large scale plan* by Colonel Howard Vyse) with that of the Alexandrine or Greek-Egyptian Dial with Steps, seems to place the typical design of the Great Pyramid beyond any doubt in my mind.

The Grand Gallery numbers seven divisions to  $15^\circ$  on the Equinoctial, for a comparison between one hour and the half month of 15 days. The centre of this hour circle is *in the groove by the third division*. Thus dividing three times five into twice seven and a half; even as Enoch sometimes reckons ascending lunar light by three quintuples of days, and at others by  $7 + 8$  days, to avoid fractions. Here we trace the reason why the top step and the two bottom steps are larger than the others on the Greek-Egyptian Dial with Steps. For, reckoning upwards and downwards from the centre, we observe that the divisions southwards are  $5 + 2\frac{1}{2}$ , and those to the north, 3 times  $2\frac{1}{2} = 7\frac{1}{2}$ , for the hour circle of  $15^\circ + 10$ , to the golden age, completing the zodiacal angle of  $25^\circ$ . Here we trace one Oriental form of numbering four human ages to one Divine age of time—viz., as computed from a base of  $2\frac{1}{2}$  days, for a Divine age of  $25^\circ$  for days, given to north declination, instead of 50 divided between north and south declination.

The relation of this to the weekly calendarium of 7 days is marked on the face of the diagram, together with other typical features. Of these, the portcullis seems to require further consideration. Its four divisions, of which one only is open, and its position in front of the King's Chamber, associate it with a typical reference to the Oriental ideas respecting the King's Gate, *as here given to the division of years and lunations into four parts or seasons*, compared with their typical chronology of four human ages to one Divine age.

When first the nodes ceased to be numbered as days of the week (to substitute the week of 7 for that of 9 days), then Seth was appointed to Adam, for a seed, in place of Abel, whom Cain



slew. The 130th year of Adam's life gives 130 for the cycle of Seth, which supplemented the 50 given to the Sun's north and south declination, to complete the semi-equinoctial of 180 degrees.

But the primeval reckoning by Sabbaths formed the characteristic feature of Noah's typical instruction unto righteousness. The addition, therefore, of 50 days to the lunar year of 300 days, which prevailed before the flood, gives the 350 years of Noah's after-life. These numbered seven Divine ages of 50 days, to harmonise the cycle of 5 days with the memorial of the primeval Sabbath ordinance. Thenceforth, the difference between solar and lunar time was limited to 10 days, substituted for the 60 given to the solar reign of Osiris, supplementing the lunar year of 300 days.

The reduction of these 60 days to 10 days of difference, seems to underlie the Egyptian myth, respecting the little Isle of Elbo (or El-bo = "God comes"), which Asychis, *who built the east entrance of the Temple of Vulcan*, raised as an asylum for himself in the marshes, during the fifty years usurpation of Sabacus, the Ethiopian.

For, it is distinctly stated, that none of the kings of Egypt after him discovered this island for 700 years, when *Amasis, the last in a cycle of twelve, found it out*. But 350 days and 350 nights made up 700 typical days, called years of lunar time, when 360 days and 360 nights were similarly reckoned by the ancient Orientals as 720 days of years, solar time.

When this primeval chronology of typical time (in association with which the earliest traditions of man's history have been allegorically mixed up) began to be corrupted into the idolatrous Baalism of the Orientals, then the cycle of Seth, like that of the nodes previously, took Hydra for a symbolism of its measurement, on their old east and west dialling. Hence the dragon-worship of the ancient Orientals, so universally associated with their idolatrous symbolisms, for the diurnal arc of God's providence, supplying for all living souls food to sustain the life of His gift.

The Egyptians associated this idolatry with the names of Set, Typhon, and Aphophis, as well as with that of their crocodile god-king, Sabacus.

With these observations in mind, we cannot fail to observe certain typical notices of time in the interior structure of the great Pyramid. These identify the era of the Pyramid building with a transition state in the typical chronology of the ancient Orientals, like that which characterised the times of Abraham's calling out of

Ur of the Chaldees. For the burial of Sarah by Abraham is the first mention in the Jewish Scriptures respecting any burial of the dead; superseding the custom of antediluvian origin, which deposited the bodies of their dead in their sacred rivers, to be wafted to the Great Western Sea, and their sires' "Islands of the Blessed," under hope that the spirit of life would have its resurrection eastward, in a new body, even as the sun sets westward, to return eastward daily.

Such notions of renewable life were always associated (either for a typical instruction of spiritual import, from the waters of Noah and their baptism of the dead, or by the superstitious ordinances of an idolatrous ceremonial law) with the interment of the dead by the ancient Orientals. But the era of the Pyramid building stands remarkably associated with the times when the Orientals began to bury their dead below the ground.

In the structure of the great Pyramid we seem to read the transition chronology of those times; thus, in the ramp of the Grand Gallery, with its twenty-seven holes,

3 weeks of 9 days making a month of 27 days, and a lunar year of 270, compared with

3 weeks of 10 days   ,,   ,,   30 days, and   ,,   ,,   300 days,

4 weeks of 7 days   ,,   ,,   28 days, and   ,,   ,,   280 days, in

the depressed portion of the horizontal line under the Queen's Chamber, and extending to the mouth of the well. For the depressed portion is exactly one-fourth of the whole line.

But 4 weeks of 9 days, or 36, multiplied by 10, give 360 days.

And 7 weeks of 5 days, or 35, { are as 5 cycles of 70, or 7 cycles of 50, for the lunar year of 350 days after the flood; also 8 cycles of 35 are as 10 of 28 = 280 days; also 8 cycles of 27 = 216, or the cycle of the 8 oldest gods of Egypt. This was supplemented by 4 cycles of 36 = 144, to complete the old Chaldean solar year of 360 days.

THE Heathen Superstitions of the Ancient Orientals illustrated from the Chinese history of our own times, relating to the late



appearance of JOS in material form, and the words that he spake.

(*From the Morning Post of April 4, 1866.*)

#### SUPERSTITION IN CHINA.

A communication from Peking, in the *Moniteur*, contains the following extract from an official report sent to the Emperor of China by the Viceroy, inspector of the Imperial Canal, and which gives an idea of the superstition still reigning in the Celestial Empire:—"Heavy rains and strong winds having swollen the waters of the Hoangho, or Yellow River, an inundation was imminent, and the population became very uneasy. To obviate the danger, the Viceroy thought it urgent to make a pilgrimage to a famous temple, situated some few leagues from his residence. Hardly had he proceeded half way when a frightful noise was heard, and suddenly appeared the genii of the river, who announced to him that he might return, and that his prayers should be granted. The rain ceased at once, and the wind calmed down. The gods declared to him that they would be much pleased to obtain an official mark of his Majesty's satisfaction. The Viceroy received their intimation favourably, and promised his protection to the genii, who then disappeared in the waves. Faithful to his promise, he now makes his report, in which he says that the appearance of the gods was public, and that the conversation he had with them was heard by an immense crowd." In consequence, a decree of the 20th December orders Li-pou to consider what species of recompense the Celestial Emperor can make to the genii of the Hoangho.

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THE present attempt to harmonise the perplexing discrepancy in numbering the days of the week to the two ancient zodiacs of the Hindus is very simple, but seemingly clear and satisfactory, as based upon the *now ascertained* structure of the Alexandrine or Greek-Egyptian Dial with Steps.

1st. For the Hindu week of nine days reduced to eight of 45° to a day, by omitting Sunday. This omission of Sunday simply refers to its not being numbered thereon to any particular sign of the zodiac, as passing through all successively in its circuit from south to north, as from the winter to the summer tropic, and inversely. This placed the winter tropic between ♍ and ♎. It describes the

Sun's diurnal and annual circuits, as done on the analemma of an artificial globe, beginning from the winter tropic thus :—

Thursday	2	♍	2	Thursday ..	2d from Sunday, to the } Equinoctial Sun, is } Monday
Desc. Node	3	♎	3	Desc. Node	3d from do. Tuesday
Asc. Node	4	♏	4	Asc. Node	4th from do. Wednesday
Wednesday	5	♐	5	Wednesday	5th from do. Thursday
Tuesday ...	6	♑	6	Tuesday ...	6th from do. Friday
Monday....	7	♒	7	Monday ...	7th from the Sun between Saturday and Monday, returns to Saturday
Saturday ..	8	♓	8	Saturday ..	8th to Ascending Node, as 4th on the other Zodiac.
Friday .....	9	♑	9	Friday .....	9th to Descending Node, as 3d on the other Zodiac.

2d. For the week of nine days, reckoning only 40° to a day, so as to include Sunday when given to the equinoctial sun, *for the first day of the week and the year*, numbered (on the Calendarium of their typical dialling) to the first hour of their equinoctial day, in its relation to the first hour in their day of twelve hours (John xi. 9) for all seasons of the year.

<div style="display: flex; align-items: center; justify-content: center;"> <div style="text-align: center;"> <p>Thursday</p> <p>♄</p> <p>♂</p> <p>♂</p> <p>♂</p> </div> <div style="font-size: 3em; margin: 0 10px;">}</div> <div style="text-align: center;"> <p>4</p> <p>Wednesday</p> </div> </div>	<p>1. Equinoctial Sun, Eastward between his nodes, lying to the North and South.</p> <div style="text-align: center; border-top: 1px solid black; border-bottom: 1px solid black;">♌</div> <table style="width: 100%; border-collapse: collapse;"> <tr> <td style="width: 50%; text-align: center; vertical-align: top;"> <p>Ascending Node to 4th day of the week for Wednesday.</p> </td> <td style="width: 50%; text-align: center; vertical-align: top;"> <p>Descending Node to 3d day of the week for Tuesday.</p> </td> </tr> </table>	<p>Ascending Node to 4th day of the week for Wednesday.</p>	<p>Descending Node to 3d day of the week for Tuesday.</p>	<div style="display: flex; align-items: center; justify-content: center;"> <div style="text-align: center;"> <p>Friday</p> <p>♄</p> <p>♂</p> <p>♂</p> <p>♂</p> </div> <div style="font-size: 3em; margin: 0 10px;">}</div> <div style="text-align: center;"> <p>6</p> <p>Tuesday</p> </div> </div>
<p>Ascending Node to 4th day of the week for Wednesday.</p>	<p>Descending Node to 3d day of the week for Tuesday.</p>			
<p>2. Monday to ♏ and ♎.</p>	<p style="text-align: center;">♌</p> <p>1. Equinoctial Sun, Westward to North and South between Monday and Saturday, as between ♎ and ♏.</p>	<p>7. Saturday to ♏ and ♎.</p>		



Hence arose the *so-called* "Cycle of Jupiter," or weekly calendarium of five days, substituted for the older reckoning by *Sabbaths*, when *Saturn* reigned. *This means when Saturday was taken into account* for the cycle of seven days, though rejected, with the two nodes, for the cycle of five days, thus :—

	Blundevil's Memorial Line for the order in which the Planets were numbered to the days of the week, and to the hours of the day.						
	Sol.	Ve.	Mer.	Lun.	Sat.	Jup.	Mars.
	☉	♀	♂	♃	♄	♅	♆
Sunday .....	1	6	4	2	7	5	3
Monday .....	2	7	5	3	1	6	4
Tuesday.....	3	1	6	4	2	7	5
Wednesday .....	4	2	7	5	3	1	6
Thursday.....	5	3	1	6	4	2	7

The darkness of the ignorance which could not discern between the right hand and the left hand, in a population numbered to the semi-diurnal arc of summer-time, or to the diurnal arc of the winter day, at Nineveh (as  $120^\circ$  multiplied\* *by thousands*, for the 120,000 souls within the city, Jonah iv. 11), represents the times of that idolatrous ignorance which preceded the calling of Abraham and his seed (Acts xvii. 30). For, though first called under *God's typical ordinances of day and night*, which characterised the typical and worldly sanctuary of Mosaic institution (Heb. ix. 1), to the Israelites, the calling of Abraham's seed in Christ (Gal. iii. 16) extends over "*the spirits of all flesh*." (Numbers xvi. 22; Isaiah lxvi. 23; Ps. lxxv. 2; Luke iii. 6, etc.)

\* The 144,000 souls numbered, in Rev. xiv. 1, as the first-fruits of the world's redemption in Christ, are of similar typical account, from  $144^\circ$  on the equinoctial, limited over the winter day in the New Jerusalem.

The ignorance of the Ninevites, which prevented their *discernment of the right hand from the left*, is possibly akin to that which has baffled me so long in attempting to trace (*with precision*) the true laws of this ancient astro-theology, as the teaching of Psalm xix.

As Christians accepting the traditions of the Jews, under modification of a religious ritual regenerated in Christ, we must be guided by Ezek. i. 10, with Rev. iv. 5, *as to placing the zodiacal sign Leo to the right hand* (? of the meridian, as the point at which light “*at evening time*,” Zech. xiv. 7, Gen. i. 14, re-ascended to God, like the spirit of man in natural death to the God who gave it, Eccles. xii. 7), when typically symbolising our diurnal arc to the signs of the zodiac, as to the heaven of God’s throne. (See the diagram comparing the symbolisms of these two Hindu Zodiacs with that of the Alexandrine or Greek-Egyptian Dial with Steps.)

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#### EXPLANATION OF *THE HOROLOGICAL RELATION* OF THE PARALLEL LINES ON THE STEPS TO THE HOUR-LINES ON THE CURVED PART OF THE DIAL.

The *primary* object of this typical dialling seems to have taken for its basis the semi-diurnal arc of Enoch’s summer day. This was nearly the same with that for our own latitude of  $54^{\circ}$  at Whitby; or the complement of  $36^{\circ}$ , as that for the great Diana of the Ephesians, viz.,  $6 \times 20^{\circ} = 8 \times 15^{\circ} = 120$ . This (divided as  $3 \times 40^{\circ} = 120^{\circ}$ ) measured Jonah’s journey of three days across the great city of NINEVEH, for half the week of six days, given to ascending light, on their typical dialling in that latitude.

We must here remember that, whilst the idolatrous dragon-worshippers made the head and tail of Hydra their symbols for ascending and descending light, the Jews (for in Hebrew JONAH means a DOVE), in their tradition of Noah’s ark, made the dove the emblem of ascending light; and, in the miraculous providence of God for the support of Elijah in his flight from Ahab, the Raven was taken



for their emblem of descending light, *as testified to by the symbolisms on the celestial globe of Oriental origin.*

This semi-diurnal arc of  $120^\circ = 3 \times 40^\circ$ , or  $6 \times 20^\circ$ , for NINEVEH, was less than the semi-lunar year of the NOAH'S ARK Symbolism by  $30^\circ$ , or two equinoctial hours given to the meridian of the Dial. But less only by  $24^\circ$  (or  $2 \times 12^\circ$ , substituted perhaps for the zodiacal angle of  $25^\circ$ ) than the  $144^\circ$  of Rev. xiv. 1, as there numbered by thousands over the first-fruits of the world's redemption in Christ—as children of light and of the day—inhabitants of the New Jerusalem coming down from heaven four-square.

Again, the difference between the semi-diurnal arc of  $120^\circ$  for NINEVEH, and the old semi-lunar year of the Jews and other Sabbatarians (numbering  $7 \times 20 = 140^\circ$ ), was only  $20^\circ$ , or  $2 \times 10^\circ$ , for *two half-hours of Enoch, or of  $10^\circ$  each, given to the meridian.* Herein we seem to trace a characteristic of the Dial of Ahaz (2 Kings xx. 8-12), in the design of *the seventh* or extra step in front, added to the six steps on either side of the Greek Egyptian Dial with Steps, brought from Alexandria, and now in the British Museum.

Thus, the side steps will give six divisions of  $10^\circ$  on either side, for the 120 numbered to Nineveh, as  $3 \times 40$ , for a weekly cycle of six days, increased by other  $10^\circ$  on either side of the meridian, for  $20^\circ$  given on both sides of the meridian for the  $40^\circ$  to Sunday; for *the seventh* or extra step in front of the Dial.

Still, this typical numbering of days to Enoch's planetary hours of  $20^\circ$ , or eighty minutes to an hour, would require to be reduced to equinoctial hours of  $15^\circ$  (as that of the Noah's Ark Symbolism), or sixty minutes to an hour, for the practical purposes of modern dialling.

This object the Ancient Egyptians seem to have arrived at by *the two typical reigns of Cheops and Chephren*,—viz., 1st, Of Cheops for fifty years, represented in the zodiacal angle of  $25^\circ$ , numbered twice on the Trigon of their typical dialling, viz., to the Sun's north and south declination; 2d, Of Chephren for fifty-six; as seven cycles of eight days, or seven weeks of Egyptian reckoning. The difference between 106, or the sum of these (as half of 210, or half the diurnal arc in summer for N. lat.  $30^\circ$ ), and 140, or half the Jewish lunar year of 280, was  $15^\circ$ , which is the angle of the fall given to the side steps. See Gen. vii. 20, respecting the fifteen cubits

upwards to which the waters of Noah's flood prevailed, on a comparison between the semi-diurnal arc for EDEN and the semi-lunar year of the Noah's Ark Symbolism, when reduced from  $150^\circ$  to  $140^\circ$  for as many days.

Hence, I now reckon that the diurnal arcs on the front steps should be numbered as seven weekly cycles of eight days each, for the fifty-six years' reign of Chephren; and that the fall between the curved part of the Dial and the top of the steps is to be measured by the ten degrees of difference between  $2 \times 60 = 120^\circ$  for the side steps, and  $2 \times 70 = 140$  for half the old lunar year of 280, or  $140 = 7 \times 20^\circ$  for the Jewish week of seven days, numbered from Sunday inclusive.

The horological value of the parallel lines on the steps will be determinable only (as in the construction of the Analemma) by the points of intersection between the parallels of the hour-lines, as those of Earth's axis on the side steps, and the parallels of the diurnal arcs, as those of the Equator on the front steps.

Thus we have, on the angular line between the front and side steps, six points given to ascending and six to descending light. The *seventh* is given to the meridian on the centre of the Dial, thereby proving *the typical object of the seventh or additional step in front*.

Again, the diurnal arcs on the steps of this ancient and Oriental typical dialling seem to have been numbered to the ten-hour day of a Polar Equinoctial Dial, given to ascending and descending light in two cycles of five—substituting five ascensions of  $14^\circ$  as fourteen days for five of  $15^\circ$  as fifteen days—in half the old lunar year of 140 days, compared with the 150 of the Noah's Ark Symbolism. Each cycle of five thus gave one hour to the side steps, and four to the centre of the Dial. The hour on the side steps was divided into six divisions of ten minutes, for 12 times 10 minutes = 120 minutes in two hours, compared with  $12 \times 10^\circ = 120^\circ$  for the  $3 \times 40$  numbered to the three days' journey of JONAH across the great city of NINEVEH.

Admitting, however, that the breadth of the steps on the Greek-Egyptian Dialling with Steps, in the reign of Chephren, might have measured seven weekly cycles of eight days, as  $7 \times 8^\circ = 56^\circ$  on the equinoctial,—the same typical dialling might be applied to the breadth of the steps, limited to the fifty years' reign of Cheops, as  $7 \times 7 = 49^\circ$ . The diurnal arcs might also be numbered as seven



weeks of ten days, equal ten weeks of seven days, for the ten weeks of Enoch's typical prophecy.

This recalls my attention to another feature of the Alexandrine Dial. Though the curved part has twelve radiating hour-lines, only seven of these have Greek letters affixed, to number the hours beginning from the third, thus,—

$\gamma$	$\delta$	$\epsilon$	$\zeta$	$\eta$	$\theta$
3	4	5	6	7	8

In my diagrams I have hitherto supposed that Greek letters were once affixed to all the hour-lines. I now doubt this, and think *these seven, beginning from the third*, may have had the same typical significance as Blundevil's seven planetary hours; the first of which was given to the Sun, as the third hour of the night, called the first hour of the day—the first hour of the Quadrant Dial being the third of equinoctial account, thereby reducing the day of twelve hours to one of six, or seven hours.

Of the above seven planetary hours of  $20^\circ$  to an hour, four are numbered to the centre of the Dial, and the other three as 4 of  $15^\circ = 60^\circ$  to the side steps. Thus,  $80 + 60$  give  $140^\circ$ , for half the old lunar year of 28 days, numbered on the steps as ten hours of  $14^\circ$  on a Polar Dial.

We may also divide it to the two meridian hours of the curved dial (reckoned as hours of the Egyptian Pheron, son of Sesostri), or hours of  $18^\circ$  each, supplemented by 7 of  $12^\circ$  each =  $84^\circ$ ; for the eighty-three years, numbered to the reign of Helius, in the old Egyptian Chronicle; viz., to complete the semi-diurnal arc of the summer day at NINEVEH.

But for Alexandria (and for the dial of Ahaz, in Palestine, on which the shadow returned by 10 degrees, 2 Kings, xx. 8–12), as reckoning only a semi-diurnal arc of  $7 \times 15^\circ = 105^\circ$ , in summer *the relation of the two meridian hours, on the curved part, to the seven parallel lines on the steps, would be as  $2 \times 18^\circ$ , added to  $7 \times 10^\circ$ ; (or,  $36 + 70 = 106^\circ$ ) measured on the steps by an arc of  $7 \times 5^\circ = 35^\circ$ .\** This would represent *the angle traversed by the*

\* Compare the typical characteristics of the so-called chambers of the king and queen in the great Pyramid.

Also, an article in *Good Words*, Part IV., April 1866, entitled "A Sabbath Visit to a Jews' Synagogue," by the Rev. H. T. Armfield.

He says all the male worshippers had a peculiar vestment provided for them. "It was about six feet in length, and a yard-and-a-half in breadth. It was

point of shadow (or point of light, if the Gnomon of the Dial be a Cyclops, with one eye in the middle of his forehead) from the end of the Gnomon, before completing the semi-diurnal arc of six hours, between 9 A.M. and 3 P.M., on the quadrant dial of the Egyptians. But, in this case, the semi-diurnal arc of six hours would be  $6 \times 18^\circ$ , or  $108^\circ = \text{about } 7 \times 15^\circ$ , or  $105^\circ$ .

Again, if we reckon the two central hours on the curved part as . . . . .  $2 \times 18^\circ = 36^\circ$

And add (for the steps) . . . . .  $7 \times 10 = 70$

The total of . . . . . 106

gives the sum of the joint reigns of Cheops and Chephren, according to Herodotus.

If such a concentration of mathematical facts is to be deemed a *fond conceit*, based upon accidental coincidences, how are we to acquire any intelligible notions of inductive science?

crossed at each end by seven stripes of blue, of varying widths, and grouped in a manner which no doubt has some mystical significance (for Jews have a symbolism in everything), but which I was unable to interpret.

“Thus, farthest from the edges of the garment, was a group of five stripes, the central one of these being considerably wider than the two outer ones on each side of it, which were about an inch in breadth; while close to the edge were two other very much narrower bands, separated from each other by the merest suggestion of the brown holland (viz., by the texture of the vestment). Beyond the stripes, the ends of this very inelegant vestment were garnished with a shallow scanty fringe of the same material—so scanty, indeed, as to be scarcely anything more than a few knots of thread.

“This strange garment was thrown over the shoulders, and passed in front over the arms, much as a lady wears her light gauze scarf in summer, though, it must be owned, with very little of her elegance and grace. I saw but one exception to the use of this not very “goodly raiment” in the case of one man who, I think, was a subordinate official of the synagogue; the mystic stripes I have described were replaced by a melancholy-looking border of black, about four inches broad, on the edge of the inevitable brown holland. Inevitable, for, with this slight variation, the seven-striped apparel was worn by every male in the place, from the meanest up to the rabbi, who, by the way, had superadded to it the extremely modern adornment of a pair of bands.”

The above description seems to indicate a contrast between the typical vestments of the privileged people in their worship of Jehovah, whilst the servitor of the congregation was attired in mourning, to commemorate the troubles of Jerusalem in her bondage to Babylon. The seven and five have reference to the providence of God over them for good throughout the year of twelve months,—divided to the Noah’s Ark emblem for a winter season of five months,—contrasted with the typical year of seven months for growing and harvest,—culminating with the seventh.





## CONCLUSION.

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THOUGH long baffled in my attempts to reduce to a plane superficies, on paper, the measurements of the Greek Egyptian Dial with Steps (as measurements pertaining to a solid body having different planes), that difficulty is, I hope, now at an end.

The law of the side steps seems determinable now with accuracy. They span an arc of  $5 \times 6^\circ$ , or  $30^\circ$  on the equinoctial, to an elevation of  $15^\circ$ ; for a comparison between *an hour, a day, and a month*, as in Rev. ix. 15.

For the arc of  $6 \times 5^\circ = 30^\circ$  only measures the space between the sides of the dial and the back of the top step. But the arc is extended to  $8 \times 5^\circ = 40^\circ$ , when carried forward to the front angle of the top step on either side of the dial. Lines drawn from those points to the extreme corners of the lowest step, divide the quadrant (or right angle) on either corner into two angles—viz., one of  $40^\circ$  to the side steps, and the other of  $50^\circ$  to the front of the dial. For the front was given to the zodiacal angles of north and south declination, estimated by the ancient Egyptians at  $25^\circ$  each. The measure of a day, on the Hindu zodiac for the week of nine days (when two were numbered to the nodes), was  $40^\circ$  on the equinoctial.

Thus 'man's day,' like 'the hour of the Jewish Church and power of darkness,' when rejecting Christ, as the predicted 'Sun of righteousness, with healing on His wings,' was numbered on the side steps of the dial; whilst the front steps were given to the Divine age of the typical chronology which then prevailed in the East. This numbered  $50^\circ$  on the equinoctial, as 50 days of time—called also years. These were divisible into four human ages, the least of which was five days, called also the five years' cycle, of ancient chronological celebrity amongst the Orientals.

Hence we read in the structure and design of this ancient Oriental dial with steps (compared with the Hindu zodiac for the week of nine days, whence we derive the planetary names for our week of seven days), the meaning of Rev. ix. 15, compared with Luke xxii. 53, as the language of a



metaphor from the dialling of the ancient Orientals; familiar also to the Roman classical poets, in their reference to the Sibylline Oracles, thus :—

‘ Jam redit *et virgo*, redeunt *Saturnia regna*,  
Jam *novus* e cælo, *sæclorum nascitur ordo*.’

For, when it is said in Revelation that the scourge of the Euphratean horsemen should continue for *an hour*, and *a day*, and *a month*, and *a year*, the meaning, I apprehend, is that the desolating policy of the world—divided against itself by the international wars of nation against nation, upon false views of religion and morality—should continue until the Gospel of Christ’s kingdom should be received, and prevail in spirit and power, as the Gospel of a purpose pre-ordained of God *for the regeneration of the world*.

The ancient mode of numbering the hours of the day to the planets, equally as the days of the week, gave the first hour of the first day of the week to the Sun, the second to the Moon, the third to Mars for Tuesday, fourth to Mercury for Wednesday, fifth to Jupiter for Thursday, sixth to Venus for Friday, seventh to Saturn for Saturday.\*

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\* The *first hour* on a West Dial (or on the western side of an East and West Dial, like that of the Greek Egyptian Dial with Steps, brought from Alexandria, in N. lat. 30°, where the diurnal arc in summer time numbers 14 hours of 15° each), would be 1 o’clock P.M. on the Polar Dial.

This therefore would represent the *seventh* hour in the equinoctial day of 12 hours, from six in the morning to six in the evening.

Thus the *seventh* equinoctial hour, not the *sixth*, seems to have been the *first* hour of the day on the Planetary Calendarium of the ancients, being also the first hour on a West Dial, numbering 12 from midday to midnight.

Hence 1 o’clock P.M. was dedicated to the Sun, for Sunday, as the *first hour* of the *first day* in a weekly cycle of seven days on the Planetary Calendarium of the ancients. Thus Sunday was reckoned *as seventh from Monday, for the seven days numbered conjointly to the Sun and Moon by Enoch, at the beginning of the equinoctial lunation*.

The *second* hour on the West Dial, in its relation to the western side of this Oriental dialling with steps, is divided into six parts, *for the six western side steps*.

This hour was dedicated to Venus for Friday, and represented the *first* hour of the sixth day, from Sunday, *as the first hour of the first day in the second week of the Calendarium*. Thus the *first hour and day of the first week* were given to Sunday. Similarly, the first hour and day of the *second week* were given to Friday. The six divisions of the western side steps, on the dial with steps, falling within this *hour* (which was reckoned also as *a day*), represent the semi-diurnal arc of six hours numbered over the *first day of the second week in the month*, as dedicated to Venus for Friday. These six hours were numbered, in like manner, over the first day in each succeeding week to the end of the month.

Thus, the third hour of the West Dial was also reckoned typically as the *first hour and day of the third week*, which was dedicated to Mercury for Wednesday, as ending a cycle of six days from Friday.

Thus, on a west dial, the first *hour* was given to the Sun for Sunday, and measured by an arc of  $40^\circ$  on the side steps. This was the measure of Sunday, on the zodiac of the Hindus for the week of nine days, reckoning  $9 \times 40^\circ = 360^\circ$ .

Of these  $40^\circ$ , the six side steps numbered  $6 \times 5^\circ$ , and the top step (by reason of the inclination given it), cut off  $10^\circ$ . This seventh step, thus given to Saturday on the *Calendarium*, identifies the close of the weekly cycle of seven days, from Sunday inclusive, *with the golden age of Saturn's reign*, as the last of the four human ages, which formed the Divine age of  $50^\circ$ , measuring the zodiacal angles of the Sun's north and south declination. Thus, on this form of the quadrant dial, the Orientals seem anciently to have divided the quadrant by  $40^\circ$  to man's day, and  $50^\circ$  to the Sun, *for the Divine age of Bramah's life*.

These  $50^\circ$  (as increased by 10, when only numbering  $6 \times 5$ , or  $30^\circ$ ) for the six divisions on the side steps, would measure a semi-diurnal arc of six hours, to half the old lunar year of 10 months, represented by the middle of the three curves on the hollow part of the dial. The whole

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Also, the fourth hour on the West Dial was reckoned typically as the first hour and day of the *fourth* week, which was dedicated to the Moon for Monday, as ending a cycle of six days from Wednesday.

Again, we find the fifth hour on the West Dial identified with the first hour and day of the *fifth* week of the month on this Planetary *Calendarium*.

This *fifth* week was dedicated to Saturn for Saturday, as concluding a cycle of six days from Monday.

Similarly for the sixth hour of the West Dial. This was reckoned on their Planetary *Calendarium* as the first hour and day of the sixth week, which they dedicated to Jupiter for Thursday, as concluding a cycle of six days from Saturday. Thus, Jupiter terminated a cycle of  $6 \times 6 = 36$  days on their Planetary *Calendarium*.

Lastly, we have the first hour and day of the seventh week numbered to the seventh hour of a West Dial. This was dedicated to Mars for Tuesday, as concluding a cycle of six days from Thursday.

But seven cycles of six days were, approximately, as eight cycles of five days; whilst  $6 \times 6$  or 36 were, approximately, as  $7 \times 5$  or 35. But  $6 \times 6^\circ$  were also as  $4 \times 9^\circ$ , or  $2 \times 18^\circ$ .

Thus, besides the monthly cycle of  $5 \times 6$  or  $6 \times 5 = 30$  days, they seem to have compared together, in this typical form, two other monthly cycles,—viz., 35 and 36 days. For six times Pheron's hour of  $18^\circ$  was as seven times  $15^\circ$ , or the equinoctial hour of the Noah's Ark Symbolism.

It is also worthy of especial notice, that the above divisions of the steps, on the ancient Greck Egyptian Dialling with Steps, were (in their relation to the equinoctial) limited to a chord of  $150^\circ$  in breadth, or by the diameters of three circles, each described with radius a chord of  $25^\circ$  on the *great* equinoctial of the dial. These circles have the tangent of the *great* equinoctial (as that of the half-circular dial), for their upper, and the base of the dial's plinth, for their lower tangent line.

diurnal arc, therefore, represents a chord of  $120^\circ$ , being limited to the base of a spherical quadrant, dividing the circle into three parts. Again, the semi-diurnal arc of  $60^\circ$  is subdivided into  $50^\circ$  for ascending and

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From the same centres, and with radius a chord of  $15^\circ$  on the *great* equinoctial, describe three small hour circles, and draw parallel lines touching these circles at top and bottom. These hour circles shall regulate the width of the steps between the plinth and the bottom of the fall below the *great* equinoctial of the dial.

Note also that the hour-lines I. and II., on the one hand, with those of X. and XI. on the other, extended downwards, from the west side of the East and West Dial at top of the diagram to the bottom step, complete, on both sides of the steps, the form of a square described about a small hour circle, and leave on the centre of the steps a similar figure.

Thus, the steps of this dial exhibit the characteristic of the three small pyramids between the same parallels in the Plain of the Pyramids at Ghizeh. This presents another item of proof to the many, which seem to claim for the primitive pyramid-builders a typical design connected with the dialling of their day.

Each side of the three squares described about these three hour circles represent six hours to a chord of  $90^\circ$  on its own equinoctial. But the side facing the tangent line of the *great* equinoctial of the dial would be the only one of dialling account. Yet, even thus we have three sides of the squares described about the three hour circles, giving  $3 \times 90^\circ$  or  $270^\circ$ , answering to the span of the middle curve on the dial, in its relation to the old lunar year of ten months, reckoned as months of  $3 \times 9$ , or 27 days each. These were thus typically, or idolatrously, identified on their equinoctial dial with 18 hours of  $15^\circ$ , or 60 minutes to an hour.

Thus we seem very nearly approaching to a reasonable proof that the Oriental Dragon-worship, as *revived* after the fall of Chaldee Babylon, and in connection with that of Diana of the Ephesians, is referred to in the mystic number 666 of Rev. xiii. 8. For the *revived image* of the Dragon received its power, and seal, and great authority from the Dragon. Also, on comparing Rev. xiii. 2, with Dan. vii., by the leopard standing on the feet of a bear (*and that in connection with the history of the Jews in the latter days of the Mosaic or typical dispensation, as the predicted times of the restored kingdom*), I cannot doubt that reference is made, as in Zech. ix. 13, to Greece, and to the Hellenizing Jews of the Alexandrine and Ptolemaic eras. For they gave *revived* effect to the ancient Dragon-worship, which most probably had its origin in Chaldee Babylon. Thus, the Oriental Chronology which divided time into four human ages to one Divine age, and reckoned to the last and briefest of the four human ages a mythic term of 432,000 years, was of Chaldean origin. For it is idolatrously numbered, in the fragments of Berosus, over the *ten antediluvian kings of ancient Chaldæa*. This arose out of the old cycle of 60, which was also the cycle of Osiris amongst the Egyptians, but called a sossus by the Babylonians, who had a cycle also of 600, which they called a Nerus. The old cycle of six days is identified with the tradition that God perfected the Work of Creation in six days, on the admission of Gentiles as well as of Jews. Hence, the Mahomedans, even now, call the *sixth* day, or *Friday*, the day of assembly. This they make the day of their great weekly



descending light on the front steps, in its relation to half the old lunar year of 10 months, with  $10^{\circ}$  left over, so as to extend the measurement of the side steps from  $30^{\circ}$  to  $40^{\circ}$ .

feast, answering to the Sabbath of the Jews, for which we, as Christians, substitute the *first* day of the week, in honour of our Lord's Resurrection on that day.

The mythic cycle of 432,000 years, which forms the basis of the idolatrous chronology which once prevailed in the East, arose out of, and resolves itself into, the cycle of 60, thus:—

60 minutes, multiplied by 60 seconds, give 360 seconds to an hour. Thus we have 3600 seconds\* (or  $6 \times 600$ ) in 10 hours, for the winter day of ten hours, when the summer day numbered 14 hours. Also, 36,000 in their week of 10 days; these they called years in their historic cycle of 36,000 years.

Twelve days (or the cycle of Jupiter) would thus number 43,200 *hours*. These, multiplied by their saros (or 10) gave to the season of four months, or 120 days in the old year of three seasons, the number of 432,000 *hours*, which they mythically called *years*.

Thus this idolatrous chronology had for its basis the decades of six and its multiples, up to 12,000 *years*, by which Oriental idolators even now measure the *maha-yug* or *Divine age*, in the life of Brahma. Similarly, the ancient Egyptians numbered to Vulcan the 36,525 years to which they limited modestly the chronology of early Egyptian history in the old Egyptian Chronicle.

Hydra formed the Dragon Symbolism for the Moon's nodal line, and the myth of its seven heads has reference to the computation of *lunar* time by the decades of seven and its multiples, up to a week of seven millennial days. Hence the Dragon-worship of the ancient Orientals was associated with the lunar-worship of Cybele, as the great Diana of the Ephesians, whom 'all Asia' worshipped.

The above-named form of idolatrous chronology was seemingly associated with the east and west dialling of Oriental antiquity, as evidenced by the structure of the Greek Egyptian Dialling with Steps. For I cannot doubt its relation to the typical and primeval teaching of the Noah's Ark Symbolism, as idolatrously corrupted by the heathen, both in Chaldee Babylon, and to the image of that power, as revived in the Greek Egyptian kingdom of Alexander's successors—the Ptolemies and the Seleucidæ.

The ten antediluvian kings of the ancient Babylonians seem to be identified with the winter ten of ten hours, numbered to the old lunar year of ten months by a common cycle. The termination of that cycle was characterised by the return of the flood season, when only three seasons were numbered to the old solar year of 360 days. But the *typical and prophetic* chronology of God's people, after Noah's time, was forbidden of God to make any return of the flood season, and commanded to substitute the burning of weeds at the end of one harvest, in preparation of the soil for another; to foreshadow the end of time, as by a fiery judgment, for the world's regeneration; through continuously recurring restraints set of God over the power of evil (divided against itself to its destruction) by eternal laws.

But to return to the typical character of the Greek Egyptian Dial with Steps.

\* One second of time with mortals was as one old solar year of 360 days in the life of Brahmah.—Duff's 'India and Indian Missions,' p. 102.

Thus, after the flood, Noah waited 40 days before he sent forth the raven and the dove, as symbols of ascending and descending light numbered in cycles of *seven*, whether *hours*, or *days*, or *years*.

From the structure of the dial thus explained, it follows that its design was to compare the semi-equinoctial (or two quadrants of 90) with two chords of 60, for the arc of their winter day, when that of summer time was measured by the golden age of Manu's reign in an arc of 24 times 10°, or 10 times 24°. For such was the summer day in the old year of three seasons, numbering four months each, in contrast to that of Mosaic institution, which numbered four seasons of three months each, as we do.

The *elevation* of the side steps being limited to 15°, seems to compare 15° of the equinoctial with the *half month* of 15 *days* counted as '*a month*,' when reckoning lunar time only by ascending light, as in the Psalms of '*the Degrees*' (or of '*the Ascensions*'), which precede the 119th Psalm, and are limited to 15. But the 119th Psalm is divided into 22 sections, answering to the number of letters in the Hebrew alphabet, and each section of the Psalm numbered eight verses.\* The

*The seventh step in front is so placed as to convert three cycles of six into three of seven, as the diurnal arc of  $3 \times 70$  or  $210^\circ$ , for  $3 \times 60$  or  $180^\circ$ , the diameter of the equinoctial.*

Thus, in the week of seven days (as the idolatrous week of nine days reduced to seven by omitting the two given to the nodes), one was given expressly to the Sun. But, in the idolatrous week of eight days (connecting Jeroboam's feast of the eighth month with the reign of the eight oldest gods of Egypt), the weekly cycle was reduced to six, when the two nodes ceased to be reckoned as days. Hence arose a weekly cycle of six days, which took no especial heed of Sunday, because Vulcan, as the sun of their idolatry, shined on all days.

In thus associating the mystic number 666 with the then lunar idolatry, by which (in close connection with the Dragon-worship of the Orientals) Diana of the Ephesians became the *great Diana* throughout all the East, we must remember that Diana symbolised the *old lunar year of ten months*, once made the generally received chronicle of lunar compared with solar time. For this, also, we may find a clue to solve the difficulty which prevails in the minds of those who have visited the Plains of Troy to conceive the prior existence of a city which could stand a *ten years' siege*, as there is no evidence of any mound to mark its site, as in the case of other fallen cities.

Was the *promontory* of the Troad connected with any solar or lunar chronicle of time, which ceased to be of like account when the *typical* chronicle, once associated with the lunar year of ten months in the Noah's Ark Symbolism, was changed for that form of the lunar year now received amongst us (*from the time of Numa*), but not without a long and probably a bloody struggle with the idolaters in all lands where the great Diana of the Ephesians was worshipped?

\* The Sun and Moon and eleven Stars of Gen. xxxvii. 9, like the Jacob's Ladder Symbolism, point seemingly to the day of 11 hours and year of 11 months. So, in  $22 \times 15^\circ = 330^\circ$ , we have the celebrated cycle of the 330 kings of Egypt,

design of this arrangement was, I conclude, to associate with the worship of God an ever grateful remembrance of His mercy in blessing man, beyond the rest of the animal creation, with the gift of language and astronomical science, as an eternal testimony for God to be read of man in heaven. See Psalm xix., and compare the metaphor in Rev. xv. 5 with the pattern for the typical tabernacle, as shown of God to Moses, and with that used in the prediction of Messiah's advent, as the SUN of RIGHTEOUSNESS with healing on His wings.

Thus, it seems highly probable that *the* arc of  $30^\circ$ , given to an elevation of only  $15^\circ$  on the side steps, was designed to give to *the Sun's day* two lunar cycles of seven days, answering to the two cycles of seven hours, when comparing the equinoctial hour of  $15^\circ$  with the Oriental Parouvan, or month of 15 days, measured by  $15^\circ$  on the equinoctial.

Thus, the 40 years' wandering of Israel in the wilderness may have been so ordered of God, as typically to associate that '*day of temptation*' with the  $40^\circ$  limited over *the day of man* on their dials,\* in its contrast to the day of the Sun's Divine age, as measured by 50, in the idolatry of

between Menes, the founder of the kingdom, and Mœris, who was the last of these, and first in the cycle of the 12 god-kings of Egypt.

Also,  $22 \times 8^\circ = 176^\circ$ , as an approximation towards 177, or half the lunar year of 354 days, as now received by us. This was reckoned as 350 days of years to the life of Noah after the flood; the memorial of which stands associated with a typical tradition relating to the old lunar year of ten months or 300 days, answering to the Egyptian cycle of HORUS.

\* It has long since been an established conviction of my mind that the '*three full weeks*' of Daniel's fasting, for the sins of his people, had a signification typically marking *the object*, no less than *the duration*, of the fast.

For the typical ordinances connected with the worship of God before the flood of Noah's day had reference to a division of the solar year into three parts or seasons, and of lunations into three weeks of nine or ten days each. But Noah was commanded of God, as a teacher of righteousness (the *eighth* from Adam), to make a change in the typical ordinances for the instruction of his people. Thus, the eighth day (or weekly) cycle of the Egyptians was converted into one of Sabbatic reckoning.

The great sin of Jeroboam was in contemning this ordinance and following the customs of Egypt. For *these identified the end of the harvest season with a return of the flood season in the eighth month*, though God had said there should no more be a flood to cover the earth.

By this I understand that the end of the harvest season, as always made to typify the end of the world under a judgment of God, should (in the Sabbatic division of time by Noah) be associated with a fiery judgment, and not with a returning flood like that which characterised the end of the harvest in the year of three seasons.

Thus Daniel's fast of '*three full weeks*' for the sins of his people may mean that he fasted for the sins of his people when violating, even under the circum-



Egypt, towards which they were ever relapsing in the wilderness. For we read, in Rev. xi. 8, that it was from their sympathy with the idolatrous customs of Egypt that they crucified Christ; thus hoping to establish the everlasting kingdom promised to the seed of Abraham as a temporal kingdom, like that of their Egyptian neighbours, but by a hope which should always be frustrated. This seems to be the clear meaning of Deut. xxviii. 68, compared with Dan. xi. 14,—viz., that an idolatrous faction of the nation should be its ruin, by vainly seeking to establish *the prophetic vision* (Habakkuk ii. 3) of Messiah's kingdom, in a form essentially antagonistic to the spirit of the power predicted, and in which Christ claimed to be the Messiah of the Jewish nation, and Saviour of the world. Hence He was crucified by the rulers of the nation, as having 'neither form nor comeliness to be desired of them,' for realising their notions of the prophetic vision respecting the signs of the times of Messiah's advent.

The arc of twice  $60^\circ$ , for the winter day in the old year of three seasons, is converted into one of twice  $75^\circ$ , or half the lunar year of the

stances of their captivity in Babylon, the Sabbatic ordinances of Mosaic institution, though assigned as the chief reason of that captivity in 2 Chron. xxxvi. 21, to follow the division of months into three weeks of nine or ten days each, as did Jeroboam after the Egyptians.

In like manner, I suspect that the 40 years' day of Israel's temptation in the wilderness, as limiting the time of their exclusion from the glorious rest of the kingdom ordained of God for them, and as a 'rest,' into which even Moses was not permitted to enter, by reason of their sins, represents the language of a metaphor derived from this quadrant form of their east and west dialling. For this gave the glory of the kingdom to the Sun's north and south declination in front, whilst limiting man's hour and day to  $40^\circ$  on the side steps. These were thus given to the ascension and waning of lunar light in weekly cycles of six days, as  $6 \times 5 = 30$ , or of seven days as  $7 \times 5 = 35$  monthly, or of eight days as  $8 \times 5 = 40$ ; for nine months of 40 days as four seasons of  $90 = 360$  days.

Thus, in the Old and New Testament references to a fast of 40 days, I suspect the historic record of the fast stands more or less identified with *a duration of typical significance*. Thus, as in Daniel's case, the duration of the fast for 40 days might mean a fasting for the sins of the people, which prevented the establishment of the kingdom in the typical characteristics of the solar glory to which it was assimilated by Moses; or in the spiritual power of the glory which was to be realised for it, through the ministration of Christ and His apostles, by gifts of the Holy Ghost upon all flesh.

Thus the 40 days' duration of the fast might typically denote a mourning for those sins of the people, by which the missions of Moses and the prophets at one time, as of Christ and His apostles at another, were frustrated in their object, during the times of their earthly ministry. For neither Moses nor Christ was permitted to see the kingdom established in its predicted glory, by reason of the popular unbelief and hardness of heart.

Noah's Ark Symbolism, on the Greek Egyptian Dial. Or, it may be, into one of twice  $72^\circ$ , for the 144 children of light, and of the day numbered over *the thousands* of Israel, as the first fruits of the world's predicted regeneration in Christ.

This is the characteristic feature which limits the span of the dial, on its curved part, by lines drawn through  $75^\circ$  or  $72^\circ$  on the equinoctial, so as to pass to the centre of the dial behind the centre of the equinoctial.

The radii for the three curves are—

1st, A chord of  $15^\circ$ , for the hour-circle which is uppermost; and, thus limited, that the west dial, of which it forms the centre, may fall within the equinoctial.

2d, The radius for the middle of the three curves is a line drawn from the centre of the dial (behind that of the equinoctial) to  $45^\circ$  on the circumference of the equinoctial, the intersection of which thereby forms a

It is clear that the Jews were bound, by the law of their faith, to observe certain typical divisions of time, as forming a characteristic feature of their ceremonial laws for the worship of God. But it is equally clear that they were forbidden to confound the typical ordinances of their own ceremonial law with those of their idolatrous neighbours, who personified lunar time to the Dragon and to the great Goddess Diana, whom "all Asia" worshipped, whilst idolising solar time (or rather the 60 days' difference between 300 to the Moon, and 360 to the Sun and Moon), as the Osiris and Isis of the Egyptians.

We know, however, that the nation was continuously rebuked by its prophets for so doing. Even whilst Moses was communing with God in Mount Sinai respecting the laws by which the nation was to be governed, Aaron (in obedience to the popular will) made two molten calves (or cherubic emblems of the Moon's nodes at the beginning of the harvest season, when the Sun was said to be in Taurus), and said to them, "These are thy gods, O Israel, who brought thee up out of the land of Egypt."

Thus we are not necessarily to identify the *Tetarton*, or Quadrant Dial of the Egyptians, with no other use than that made of it by idolatrous Baal-worshippers.

The typical government of Israel, as divided amongst the 12 tribes, followed their division of the day into 12 hours, and of the year into 12 months.

But these ordinances of day and night, summer and winter, were also typically subdivided into a semi-diurnal arc of seven hours for the summer season of seven months, *in memory of God's Sabbath*, and into a semi-diurnal arc of five hours for the winter season of five months, as typified in the Noah's Ark Symbolism.

This dialling, however, by the semi-diurnal arc of the Sun's varying altitude, is the characteristic of the Egyptian *Tetarton*, or Quadrant Dial. Also, on the Greek-Egyptian Dial with Steps (probably fashioned after that of Ahaz, as a dial with steps), this dialling by the Sun's varying altitudes seems to have been combined with the semicircular dialling for the day of 12 hours, which Berosus, the Chaldean, is said first to have invented, by hollowing a semicircle out of a square, and then inclining it to the latitude.

crescent extending over  $270^\circ$ , for the old lunar year of 10 months, reckoned in months of 27 days.

3d, The radius of the lowest curve is a chord of  $90^\circ$  on the equinoctial, and the centre from which it is drawn is the centre of the dial, behind that of the equinoctial.

The span of that lower curve on either side of the meridian, or central division, is an arc of  $105^\circ$  on the equinoctial. Its span, therefore, represents  $210^\circ$ , or 14 hours of  $15^\circ$  each, as the length of the summer day in about N. lat.  $30^\circ$  (or the Eden of Jewish typical prophecy), for the year of four seasons.

Thus the design of the dial seems to be self-explained by the measurement of its parts, when accurately taken; and here it is only his due that I should acknowledge my great obligations to Mr A. Hayes, of the British Museum, for the accuracy of the model he kindly made for me, and by which I have been enabled to form this conclusion, which, to myself, seems something like demonstration, unless, even now, I am continuing under the illusion of some vain conceit. That is a question for the judgment of others. For myself, I have now done all I can in elucidation of the dial's structure and design; and am thankful to be enabled to conclude with a reasonable hope that God has herein blessed me with a useful thought for interpreting, to a good practical purpose, the metaphorical language of Jewish typical prophecy, which has too often been dangerously mystified.

WHITBY, 8th November 1865.



# THE SABBATH:

A

## TRACT FOR ALL TIMES.

BY THE AUTHOR OF

“CHRISTIANITY IN ITS RELATION TO JUDAISM AND HEATHENISM.”

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THE LAW OF THE JEWISH SABBATH, IN REFERENCE  
TO THE EXTENT OF ITS OBLIGATION ON CHRIS-  
TIAN, AS ILLUSTRATED IN THE LIFE AND DOC-  
TRINE OF OUR LORD.

For its primeval ordinance we are referred to Gen. ii. 2, 3, "And on the *seventh* day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the *seventh* day, and sanctified it; because that in it He had rested from all His work which God created and made."

The next reference is to a miraculous provision of daily food, and its preservation (once a week) for two days, that the law of the Sabbath might not be broken by Israel in the wilderness, under plea of necessity for the preservation of life (Exod xvi. 22-27). "And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord: *bake that which ye will bake to-day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. And they laid it up until the morning, as Moses bade; and it did not stink, neither was there any worm therein.* And Moses said, Eat that to-day; for to-day is a Sabbath unto the Lord: to-day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none."

Their harmony between solar and lunar time was made by the five years' cycle, or that of five days, used by them in common with the idolators. But *by themselves only under limitation of its usage, so as not to violate the law of the Sabbath, as the distinctive characteristic of the Mosaic or typical institution.* The limitation thus ordered for them was in the feast of weeks, viz., of *seven Sabbaths, numbered over the first-fruits of the harvest season, as a cycle of 49* extended to 50 days. For the offering of the first-fruits was not to be made until the fiftieth day, or *day after the seventh Sabbath* (Levit. xxiii. 16).

Hence the antagonism between the Jews and the heathen respect-



ing their opposite division of months, viz., by the Jews into four weeks of seven days, whilst the Egyptians and their other heathen neighbours made a month of thirty days, dividing it into three weeks of nine or ten days, or else into two of seven and two of eight. This last is the arrangement of the deified kings of Egypt in the chamber of Karnack.

The rebellion of Korah, Dathan, and Abiram, like that of David's numbering the people in a way which seemed abominable to Joab, may refer to an attempt at changing the basis of their arithmetical computation from one of a Sabbath-observing people to that of their idolatrous neighbours, making five or ten and their multiples the basis of their typical numbering.

The Sabbath of the Jews was thus (for a harmony between solar and lunar time in fifty days) associated with two other days of typical account, viz., the 6th and the 8th, or the *day of preparation*, and the day *after the Sabbath*, as adding a fiftieth day to the Sabbath of weeks.

In regard to the sixth day, or day of preparation (which answers to our Friday), we read in St John xix. 14–31, that it was *at the sixth hour of this sixth day* that Christ was taken from Pilate's judgment-hall to be crucified. Also, in Matt. xxvii. 45; Mark xv. 33; Luke xxiii. 44, we read that the preternatural darkness extended from the sixth to the ninth hour at the crucifixion. This was possibly a darkness of typical significance, preternaturally forced upon the attention of unwilling observers.

St John also (chap. iv. 6), notes especially that it was *about the sixth hour of the day* when Christ sat down by Jacob's well at Sychar, and there held prophetic converse with the woman of Samaria. Surely the reference to the time of day must, in this passage, have prophetic significance, seeing that, amongst the heathen, this hour was the one chosen for the hand-to-hand contest of the gladiators. For that had a typical significance, the very contrast of that which speaks of Messiah's advent as the rising of the Sun of Righteousness, with healing on His wings.

Suetonius, in his Life of Claudius, cap. 34, says he took such delight in the contests with the wild beasts (or those which took place in the morning), and in those of the Meridiani (or the hand-to-hand contests of the gladiators, who fought at mid-day), that he went to the arena at daybreak, and continued there at noon, after the people had dispersed for dinner.

False notions of religion had their plea for those bloody contests. From these, no doubt, was derived the trial by ordeal of our Anglo-Saxon forefathers, which was allowed also by the Christian Church of the Middle Ages, under a constant expectation of some Divine interposition to defend the cause of the just.

The name *Meridiani*, given to this class of gladiators by the Romans, indicates the typical character of the ordeal, by choosing for its time *the hour which divided between the ascending and descending arcs of the sun's diurnal circuit*.\* It is not improbable that our Saviour's words in Luke xxii. 53, to the traitor Judas, and those to whom he betrayed Christ, "*but this is your hour and the power of darkness*," might have had reference to the above-named Satanic delusion of the world, dividing between *light* and *darkness*, superstitiously and falsely, instead of truthfully and by spiritual discernment (John iv. 23, 24). For to secure this last object was the essential characteristic of the Jewish typical law respecting the observance of the Sabbath, as explained by our Lord, saying, "The Sabbath was made for man, not man for the Sabbath."

It was to be the law of man's abiding communion with God on earth, as in heaven. It typified the harmony of *mercy and truth met together in Christ*, and exacted from man towards his fellow-man those sympathies of humanity which should alleviate the labouring poor from never-ceasing toil, even as God, the Father of all and Lord of the harvest, has ordained for the good of all, that there shall be summer and winter, seed-time and harvest, whilst the world endures.

The contrast of a righteous and mere superstitious observance of God's Sabbatic ordinance is thus forcibly depicted by Isaiah, and in a manner to remind us of our Lord's controversy with the Pharisees on this subject :—

ISAIAH LVI. 1, 2.

"Thus saith the Lord, Keep ye judgment, and do justice : for my salvation is near to come, and my righteousness to be revealed.

"Blessed is the man that doeth this, and the son of man that layeth hold on it ; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil."†

ISAIAH LVIII. 1, 2.

"Cry aloud, spare not ; lift up thy voice *like a trumpet*, and show my people their transgressions, and the house of Jacob their sins.

"Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinances of their God : they ask of me the ordinances of justice ; they take delight in approaching to God."†

\* See Note 1, p. 21.

† See Note 1, p. 21.

Thus the Sabbath ordinance was pre-eminently a *typical institution* respecting the fore-ordained conditions of man's renewed communion with God, after the loss of EDEN. It, therefore, pre-eminently shadows forth the blessings of EDEN restored in Christ, the Lord of the harvest, *but only through the grace and gift of His imparted Spirit, to realise in our hearts, by faith working righteousness and peace, the promised blessing of renewed spiritual communion with God on earth.* The amount of consolation, in each case, is made dependent on the strength of faith, building on a righteous and peaceful hope in the mercy of God, for Christ's sake.

The ordinance of Exod. xxxv. 3, "Ye shall kindle *no fire* throughout your habitations *on the Sabbath-day*," evidently marks its typical character, and therefore the limitation of obligation, as a typical ordinance to the times of the typical dispensation, which ceased (as predicted in Dan. xii. 11, 12) with the cessation of the law of ritual and typical sacrifices, by the sacrifice of the death of Christ, offered once for all. The self-evident object of the prohibition, "to kindle no fire on the Sabbath-day," would be to prevent their kindling the fires of Baalistic superstition under pretence of some other occasion for it, *such as there could not be necessity for in N. lat. 30°, as the Eden of Jewish typical prophecy.*

The sacrifices of typical ordinance could only be made in the place that God should choose;\* and God has manifested clearly, when dispersing his people in lands where fires on the Sabbath, as on other days, are essential, that the prohibition from kindling fire on the Sabbath had limitation of reference to the climate of His people's typical Eden in N. lat. 30°, and, therefore, to the times of the typical dispensation. The apostles also seem to have decided thus, when changing the day of their weekly assembling for the worship of God from that of the Jewish *Sabbath*, or *seventh* day, to the *first day of the week*, to commemorate the resurrection of Christ, as the predicted first-fruits of a resurrection from death unto life, *ordained over the spirits of all flesh, on earth as in heaven.* This is prophetically assimilated to the rising of the Sun of Righteousness, with healing on His wings, and to the quickening spirit of regenerated human life, outpoured over the dry bones which covered the valley of the shadow of death in the vision of Ezekiel's prophecy. The day appointed for the offering up of the first-fruits of the

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\* See Note 1, p. 21.



harvest was the day after *the seventh Sabbath* of the harvest season, and, therefore, our Sunday. This was substituted for the Jewish Sabbath, or seventh day, to identify the worship of God in Christ with the promise of *His Pentecostal and spiritual return in power and great glory to be the Judge of quick and dead*, for the regeneration of the world. Thus Christ died to restore the bliss of paradise to the fallen descendants of Adam, and thereby to realise for man on earth the comfort of living under a righteousness and truthful hope of the fuller rest ordained for the people of God in heaven, after the dissolution of their mortal bodies.

Thus Christianity (which substituted a law of *mercy* for that of sacrifice) identifies its Sabbath memorial of God's harvest mercies with the first-fruits of the world's redemption in Christ, when substituting the first for the seventh day, as the day of its appointment for the weekly solemn assemblies of Christians in God's house of prayer and praise. In so doing, moreover, it follows the inspired authority of Jewish typical prophecy, when changing the beginning of its typical year and day from the winter tropic and midnight of the Egyptians for that of *the fourth typical day of creation*,—as that wherein the sun, and moon, and stars were appointed (by a typical and prophetic ordinance of God) to be for signs and for seasons, for days and for years. Thus we see the object for which Moses demanded of Pharaoh to take the Israelites and their cattle *a journey of three days into the wilderness*, that they might worship God by a typical law differing from that of the Egyptians, saying, that the Egyptians would stone them were they to sacrifice the abomination of the Egyptians before their eyes. These *three* days, therefore, typify the first half of the week of seven days,\* in its relation to God's prophetic Sabbath of seven years, for confirming the covenant with many. This Sabbath was to be reckoned from seventh month to seventh month, as from atonement to atonement, and from harvest to harvest, the commemoration of which was annually solemnised in the Feast of Tabernacles, as *the feast of the seventh month*. Now "*the dividing of time*," in this week of seven years, was at the Passover; and the Passover at which Christ was crucified is the prophetic reference of Dan. xii. 11, 12. But the Passover which represents *the dividing of time* in a week of seven years, reckoned from seventh month to seventh month, would be as *the fourth*

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\* See Note 2, p. 22.

typical day of creation, in its relation to the Jewish week, or Sabbath of seven days. Now, that *fourth* day commemorates the Divine appointment of the vernal equinox, as the beginning of the Jewish year, when making a new typical distinction between day and night, *for a day of twelve hours without night*, reckoned from sunrise to sunset, in substitution for the Egyptian reckoning, from midnight to mid-day. For that represented the times of that *darkness* or *ignorance*, which God is said to have “winked” at before the calling of Abraham and his seed in Christ. But *the week of seven days*, when typically divided in the half by the *fourth* day (so as to identify the resurrection of Christ with the *first-fruits* of the harvest season at the Passover, in the middle of a week of seven years), leaves the seventh day, like the seventh month, to be identified with “*the end of typical time.*” That was foreshadowed by the end of the harvest season, as extended in mercy by seventy typical days, from the 15th of the 7th to the 25th of the 9th, to complete the 1335 days, reckoned in Dan. xii. 12, between the preparation for the Passover in the middle of the week; and this extended reference to the end of typical time with the ingathering of God’s spiritual harvest in Christ, after the consummation of the predicted judgment on the city and sanctuary of the Mosaic or typical dispensation at the Jerusalem which then was.

Thus, though we make the *first*, and not the *seventh* day of the week, our day of solemn assembly for the worship of God, *it is because we on earth only commemorate therein the ingathering of God’s spiritual harvest in its first-fruits*; the consummation over man in the flesh being ever deferred until *the last* and *seventh trumpet* shall proclaim Christ’s triumph completed in the final redemption of them that are His, when mortality shall be swallowed up in life through the ordinance of natural death.

Thus the law of our Christian Sabbath has a holier and more enduring basis than that of a morbid superstition, debating whether it should substitute cold water for warm tea, or cold meat for warm; and the hands of those vainly regarded as having souls uncared for of God, to kindle for the use of superstitious Sabbatarians the fire which Scripture, as misinterpreted by them, would seem to forbid Jews kindling for themselves, in all latitudes, equally as in N. lat. 30°.

Christianity, however, equally with Judaism, does impose upon its followers an obligation to lighten the toils of domestic servitude, that all the members of every household may have common interest

in the blessing promised to accompany a righteous observance of God's Sabbaths.\*

In respect also to employing the service of the brute creation on the Sabbath-day, an enlargement of population on the one hand, and the force of local difficulties on the other, must create works of necessity and mercy which cannot otherwise be attended to. In such cases the law of Christianity would seem to be satisfied with a righteous observance of the acknowledged maxim, that the merciful man will be merciful to his beast. This will make the work of one day compensated for by the rest of another, in some form or other, by the man who has profitable regard for the service of a valuable animal, whether the tone of his peculiar religious views represent a high or low degree of Christianity.

There are other features in the practical bearings of this question which are not so much the concern of Christian theologians as of devout and practical men of business. For, if I am right in what seems to me to be the true doctrine of Scripture respecting the Sabbath, the Christian theologian has no wider scope allowed to him for interfering with the arrangements for postal and railway intercommunication (essential to the complicated machinery required for the business purposes of life in the week of six days) than to exact from those to whom such arrangements are committed, *attention to the fundamental law of the Sabbath*. This is to be gathered from our Lord's words, "The Sabbath was made for man, not man for the Sabbath," compared with those of Micah vi. 8, "He [God] hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly and to love mercy, and to walk humbly with thy God?"

The harmony of justice and mercy in Christ is the essential and ever binding obligation of the law of the Sabbath. Its other features, such as the *seventh* day, in particular (so that the labouring are benefited by the law, *in one seventh portion of time*, in mercy to them, as they who, humanly speaking, are their masters, have need of God's mercy for a healthy and comfortable condition of human life), and the prohibition of lighting fires on the seventh day, were typical ordinances limited in their design to the times of Jewish temporal nationality under the Mosaic or typical dispensation, and to the tropical paradise of man's primeval communion with God in the East.

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\* See Note 3, p. 22.



To contend *now* for one universal Sabbath, having the same time appointed for its observance in all lands, would be as vain as the long and embittered controversy between the Romish Church of the Middle Ages and Galileo with his followers, for having ascertained from the science of astronomy that the earth was not a mere extended plain, over which the sun passed daily from east to west; for this had formed the basis of the Church's theory in its fixed hours of prayer, that the prayers of all Christian communities throughout the world might be offered up to God at the same time.

Lastly, the law of the Jewish Sabbath can only be imperfectly apprehended without due attention to the *primeval* and *secondary* sources of the metaphorical language, which associates (under a two-fold reference) this typical ordinance with the sounding of the *last* or *seventh* trumpet under two distinct forms, viz., the beginning and the end of the Christian dispensation over every generation of professing Christians. For the beginning over all is when of age to understand the nature of their baptismal calling in Christ; and its earthly termination over all is under the circumstances of natural death. For this is that feature of Christ's spiritual harvest which will affect the spirits of all flesh, until mortality shall be swallowed up in life, over all flesh who shall yield themselves to be brought nigh unto God in Christ, and thus become rescued from the predicted catastrophe on a wilfully disobedient remnant, ever typified by the blinded of Israel in the Apostolic age. (Rom. xi. 25; Matt. xiii. 39, 40; with John v. 40).

The sources of the metaphor relating to the end of typical time in their bearings on the Sabbath rest, prepared for the children of God on earth as in heaven, have reference to the ideas of the solar year of twelve months being divided into a harvest season of seven months, and a winter season (or season of desolation) limited to five\* months in N. lat. 30°, as in the Eden of Jewish typical prophecy.

The seed-time and harvest of *seven* months has three distinct reckonings in the language of Jewish typical prophecy:—

1st, That of the Egyptians, which, like Enoch's, reckoned *seven* typical months from the full moon at the winter tropic to that of the sun in Leo, which marked the beginning of the flood season, or five months of desolation which followed the rising of Hydra in Leo.

These *seven* months were divided into six of ascending light, and

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\* See Note 4, p. 22.

one of the sun's solstitial rest in glory, made typical of the glorious rest of man's communion with God in paradise. These seven months were numbered to a semi-diurnal arc of seven hours, and compared on the calendarium of their sun-dials to a weekly cycle of seven days and of seven years, reckoning each day for a year, as in Rev. ix. 15.

This was the typical and prophetic time of the antediluvian world, which terminated with the flood season in the days of Noah.

But God then made a new covenant with all flesh by Noah; and said that "*the waters shall no more become a flood to destroy all flesh.*"\* This new typical covenant no longer gave the western hemisphere to *unexplored seas* for a type of winter desolation, but seems in a measure to have prefigured the typical times of the Mosaic dispensation.

2d, The typical and prophetic time of the Mosaic dispensation was *the time* of Rev. x. 6, which should be no longer after the preaching of Christ's "*everlasting Gospel*" (Rev. xiv. 6) should begin to be proclaimed before *all nations at the sounding of the seventh or last trumpet-warning of typical time, in its relation to the ingathering of God's spiritual harvest from both Jews and Gentiles, under the events of the Apostolic age.* For the events referred to in Matt. xiii. 38, 39, xxiv. 3, 16, are the fulfilment of Daniel's prophecy, chap. xii. 11, 12; as John v. 25 points to the consummation of Ezekiel's prophetic vision, chap. xxxvii. (though beginning to be realised under the missions of Ezra and Nehemiah, yet with imperfect effect, until) by the events of the Apostolic age.

This reference of Rev. xiv. 6 is clearly substantiated by the words of St Paul, in Rom. x. 18, "But I say, Have they not heard?" (viz., the blinded of Israel, in their dispersion amongst the Gentiles throughout the world). "Yes, verily, their sound went into all the earth" (viz., the words of the four Evangelists), "and their words unto the ends of the world."

Now the typical times of the Mosaic dispensation were twofold, viz., *Levitical* and *Messianic*; the latter being an extension of seventy days, in mercy, over the typical time first limited to the ingathering of the harvest by the fifteenth of the seventh month, under the Levitical law.

Thus, when the *spiritual teaching respecting God's Sabbaths* (2 Chron. xxxvi. 21), designed to be realised by the seventy years'

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\* See Note 5, p. 22.

captivity, was only accomplished imperfectly by the harvest ingathering into the kingdom, as restored to Israel in the seventh month by Ezra (chap. iii. 1), and by Nehemiah (chap. viii. 2), an extension of prophetic and typical time was announced to the nation by Haggai (chap. ii. 15, 19), to the extent of seventy days, so as to number the *seven* typical months from the Passover of the *second* month to the twenty-fifth of the *ninth* month.

Thus "*the month*" of the predicted cutting off (Zech. xi. 8), with the "whole month," or "month of days," similarly numbered over the rebellious Israelites in the wilderness (Num. xi. 20), extended the "time and times, and half a time," or 1260 days numbered over the latter half of the week, for confirming the covenant with many, to the 1290 days of Dan. xii. 11; or the 390 of Ezek. iv. 5, as *the month with anniversary* reference. But, as Israel was doomed to a wandering for forty years in the wilderness, in consequence of their rebellions (Num. xv. 33, 34), so were forty days to be numbered, as a forty years' day of grace over the kingdom of Judah (Ezek. iv. 6), in the latter days of the Mosaic or typical dispensation. But  $390+40$ , give, as with renewed effect, the 430 years numbered in Exod. xii. 40, 41, over the period of the Israelites' sojourn in Egypt, until consummated by the predicted Exodus realised.

But these forty days, added to the 1290 of Dan. xii. 11, 12, make 1330 days, from the Passover in the middle of a week of seven years to the 15th of the ninth month, and 1335 to the 20th of the ninth month; for one feature in the *typical and prophetic* relation of Haggai ii. 15-19, as compared with Ezra x. 9, for one historic illustration. The more specific one was the cleansing of the sanctuary by the Maccabees, after its pollution by Antiochus Epiphanes; whereby also the prediction of Zech. ix. 13, was fulfilled on the 25th of the ninth month, B.C. 165.

Thus the *seven typical months* of Levitical reference, under the Mosaic dispensation, made an *equinoctial* distinction between day and night; measuring its diurnal arc from sunrise to sunset, and its harvest season between the full moon of the vernal equinox in Aries, and that next following the autumnal equinox in Scorpio. This was the typical computation of time then in repute also amongst the Romans in the days of Augustus Cæsar, from the poetic compliment paid him, about Scorpio contracting his claws to make room for his deification in Libra, as a personification of justice.

But seventy days from 15th of seventh month, to 25th of ninth



month, reckoned typically from the full moon in Scorpio, terminate at 25 in Capricorn, and, therefore, about the beginning of the old Egyptian year, in its typical relation to the egress of Noah from the ark, on the 27th of second month, compared with the old Hindu beginning of the solar year, from the termination of the old lunar year of ten months between Scorpio and Saggitarius.

Thus we find the "end of Jewish typical and prophetic time" exhibiting a harmony of Assyrian and Egyptian differing computations, established by comparing them with the Jewish typical reckoning of Mosaic institution, as if typically to designate the "signs of the times," fore-ordained in Christ; for Messiah's advent, "as a light to lighten the Gentiles, and the glory of God's people Israel," whom the Lord of Hosts shall bless, saying, "Blessed be Egypt, My people, and Assyria, the work of My hands, and Israel, Mine inheritance" (Isaiah xix. 25).

For my part, I feel so convinced that the above-mentioned events are the true historic reference of Jewish typical prophecy, that I cannot in reason account for the opposition of those who deny that the restoration of the kingdom to Israel, after the Babylonian captivity, was to be only for an appointed time, viz., until the predicted end of the typical kingdom should follow the rejection of Messiah by the Jews, in the end of typical time, as consummated by the events of the Apostolic age. Matt. xxiv. 3-16, when compared with Dan. xii. 11, 12, is clear (*i.e.*, to my mind) beyond any possibility of a reasonable doubt on the subject. The common declaration, that the predicted restoration of the kingdom (as the typical kingdom of Jewish ritual worship in the land of the Canaanite) was not fulfilled by the events of history, between the days of Cyrus and the events of the Apostolic age, is not only to deny the inspired authority of Isaiah xlv. 28, but that of St Paul, in Rom. x. 18, and illustrating Rev. xiv. 6, from the events of the Apostolic age.

It does appear to me very like a fatuous attempt to renew the old antichristian combination of Jews and infidels, against what our faith teaches us to believe—and *what an honest (if unprejudiced) reading of Jewish prophecy could not, I think, fail to confirm*—that the mission of Christ and His apostles was from heaven, and the kingdom which He came to establish upon earth (*for the ingathering of Abraham's spiritual seed therein*) had His "everlasting Gospel" for the spiritual foundation of its eternal duration. Thus it is a kingdom in which Jew and Gentile are in common brought

nigh unto God in Christ, by gifts of the Holy Ghost, who is the quickening Spirit of the world's regeneration ; and that of Christ's spiritual return, in power and great glory, as the Judge of quick and dead, in the powers of mercy and truth met together in Him on earth as in heaven. Yet (if we may judge from a *revivalist pamphlet* written by the Rev. M. Baxter, and entitled "Louis Napoleon, the destined Monarch of the World," in gigantic letters ; but "the future personal Antichrist," in the humble guise of less attractive type), the ideas of Jewish prophecy, prevalent amongst the revivalists, induce them to think that the ARMAGEDDON of Rev. xvi. 16, was not adequately represented in the horrors of the last struggle of Jewish fanaticism, at the end of the Mosaic and typical dispensation in the Jerusalem which then was ; but they look for its repetition, to an infinitely more murderous extent, in A.D. 1867.

What is more, the author of that pamphlet *seems to expect* that the torments of hell fire will then become the everlasting portion of those who shall remain unconverted to the mysteries of *their revivalist conversion*, as the only true refuge from evil for all the families of man. If by this they mean there will never, in the day of any great earthly trouble, be abiding refuge for the sons of men, except in God by gifts of grace (whence the Holy Ghost, the Comforter, is called the Lord and Giver of life, the quickening Spirit of Christ's second advent in power and great glory, as the eternal Comforter of a people made ready in the day of his power ; and for a judgment in righteousness on the unbelieving remnant who shall then resist that evidence), the revivalist says no more than all true Christians freely admit. But when he insists on thrusting the shield of revivalist conversion before those unprepared to accept the defence as necessary to salvation, there arises immediately a question at issue between the two parties, respecting the true ground and extent of fear on the one hand, and their hope of redemption from the power of evil on the other hand.

Mr Baxter has published his pamphlet in *two* forms, and in America, equally as in England. The popular edition at 3d. has already had a sale of 16,000 ; whilst the 2s. 6d. edition has realised a sale of 12,000. The popularity of the work will be no guarantee for its merits, excepting among the partisans of *revivalism* and *republicanism*. They will, of course, try to push the sale of a book which affects to think the triumph of these principles is to overthrow all monarchical forms of government in Europe, and that

within not many years. His idea, that Jewish scriptural prophecy says it will and must be thus, may be sufficient for them ; but it will not for other classes of Englishmen, who value their civil and religious privileges too high to have them mischievously tampered with, under plea of authority from the language of Jewish prophecy, as interpreted by revivalists.

Mr Baxter's *threepenny tract* seems particularly to aim at making converts for the revivalists. His 2s. 6d. book ends with an Appendix on his views of the political relations between England and America. It predicts a combination of France and America, aided by the European allies of his supposed personal Antichrist, against England ; and does not omit to anticipate for England additional troubles from Irish and American Fenians. It asserts that there are to be *ten* European kingdoms leagued with his personal Antichrist, that they are all to dethrone their monarchs, *and substitute others of popular choice by universal suffrage*. If this is not a brewing of mischief, it will only be because there is too much natural good sense in the national spirit of Englishmen to be as easily deluded by a false and mischievous reading of Jewish prophecy, as Mr Baxter seems to have been.

The horrors he anticipates for England and the world may or may not be even now looming before us, with no great distance ahead. Their rise may even spring from the influence of *long-cherished international jealousies*, prevailing eastward and westward throughout the world, and *based on the language of Jewish typical prophecy, traditionally misinterpreted*.

But it is one thing to assert a *fated necessity* for, and another to admit *the possible recurrence* of, some new and wide-spread scourge (or the ARMAGEDDON of the Apostolic age renewed again in Christendom, as it once was by Peter the Hermit, inaugurating *the era of a false millennium* in the scourge of the Crusades), with little hope of its being averted, without wisdom and moderation in the fear of God, on the part of those to whom is committed the governments of France and England. For there is a mischievous tendency of long-cherished misconceptions of Jewish typical prophecy, which the popular mind has been prejudiced to regard as a teaching of Gospel truths. Thus it is ever being taught to believe that the political evils contemplated have been fated of God in fulfilment of Jewish prophecy, respecting that promised restoration of the kingdom to Israel, after the seventy years predicted over the



Babylonian captivity should have expired. For then the power of Babylon became subjected to that of Persia, under CYRUS (Isa. xliv. 28).

That was *the beginning* of Israel's predicted deliverance. *Then the seventy typical and prophetic weeks* (as the appointed weeks of harvest), remained to be numbered over the city and sanctuary of the kingdom, thus restored only in typical and temporal form, *before the consummation of the spiritual harvest of God in Messiah's day, for the ingathering of a new people* (or Jew and Gentile made one in Christ), *into a new and spiritual kingdom, having an eternal foundation and an abiding city.* But this "new Jerusalem" was *to come down from heaven.* The language, therefore, must necessarily be metaphorical; and our Lord's conversation with the woman of Samaria forbids our entertaining a shadow of doubt on this subject (John iv. 20-25).

Again, that the prophecy of Dan. xii. 11, 12 is to be interpreted of 1260, 1290, and 1335 *literal days, to be numbered over the city and sanctuary of Jerusalem in the Apostolic age,* is clear from our Lord's words in Matt. xxiv., on comparing together vers. 3, 14, 15, and 22. In explanation of vers. 14, 15, compare Rev. xiv. 6, with Rom. x. 18.

His words, in ver. 22,—“Except those days should be shortened, there should no flesh be saved; but for the elect's sake *those days* shall be shortened,”—refer us for their explanation to the 1260, 1290, and 1335, numbered over the latter half of *a Sabbatic week of seven years by Daniel.* It would be preposterous to interpret the shortening of the time for the elect's sake, *by numbering a year for a day in this case.* That this is sometimes done, on inspired authority, in Jewish typical prophecy, is no reason why we should apply it in this form otherwise than where we have inspired authority for so doing. Such authority cannot be alleged in this case, which, on the contrary, seems conclusive against that mode of interpretation, *for the following reason:—*

The blessedness of those who should outlive that troublous period was in *their apprehending by faith* (the waiting and coming to of Dan. xii. 12), *how it referred to the end of Jewish typical and prophetic time, with the destruction of the worldly sanctuary of Jewish typical ordinances* (Heb. ix. 1, x. 1). For by that event was established God's new and everlasting covenant in Christ with all flesh, *through an election of the then Israel,* whereby Jew and Gentile

should thenceforth be made *spiritually* one in Christ, *by a new and all-prevailing sacrifice for sin once offered*, viz., the sacrifice of the death of Christ in the flesh, to be followed by a *spiritual* return in power and great glory, to become the Judge of quick and dead, by an eternal judgment of the world in righteousness, beginning at the Jerusalem which then was.

The “*indivisibility*” of the Godhead and manhood of Christ, as taught in the second of our Thirty-nine Articles of Religion, is *interpreted very partially*, if not grievously misinterpreted, when applied to the doctrine of our Lord’s second advent, *in the way commonly done by the millennarians*, viz., to infer that Christ’s second advent is to be *for a personal and corporeal* renewal of His once human existence on earth, though then for a millennial reign in glory, not, as at first, for a short life of humiliation in the flesh.

The “*indivisibility*” of the Godhead and manhood, which is eternally to characterise the power and great glory of Christ’s *second* advent, *or spiritual return (for the salvation of a people made ready, by gifts of the Holy Ghost, in the day of His power, Heb. ix. 28)*, will be best interpreted by reference to John iii. 3-12, compared with Rom. viii. 9, “But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. *Now if any man have not the Spirit of Christ, he is none of His.*” Again, 1 Cor. xii. 4-8, —“Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal.”

The object of Christ’s spiritual return, as the return of an eternal and spiritual presence amongst men on earth (for good or evil, according as they live to God, or otherwise), is to establish in righteousness the faith of His followers, that they may become one with Him in spirit unto salvation, through gifts of divine grace, proportioned to the strength and righteousness of their faith.

Herein, then, lies the true “*indivisibility*” of the Godhead and manhood of Jesus Christ, in its relation to the spiritual return of His *second* advent (as one of *eternal* not *millennial* duration), for the salvation of sinners: their redemption from a life of sin to the life eternal in God, through gifts of the Holy Ghost, the Lord and Giver of life; for a oneness with Christ in spirit constitutes an “*indivisibility*” between the spiritual and natural life of true

Christians on earth, in their mystic communion with His glorified saints in heaven.

Here is sufficient motive power for realising, under the blessing of God, all the glorious promises of Jewish prophecy respecting the eternal duration of the kingdom, when spiritually restored to Abraham's seed, as called in Christ. For *that* calling is not one of narrow-minded Jewish prejudices, but extends over all flesh.

"The mighty God, even the Lord, hath spoken, and called the earth, *from the rising of the sun to the going down thereof*" (Psalm l. 1). Compare also Zech. xiv. 6-9, on the prophetic connection of Messiah's day with the events of Jewish history in and from the Apostolic age.

"And it shall come to pass in that day, that the light shall not be clear nor dark : but it shall be one day which shall be known to the Lord, not day, nor night : *but it shall come to pass that at evening time it shall be light.*" (Compare John i. 1 ; John ii. 8, with Joel ii. 31, which of course, like Matt. xxiv. 29, is to be interpreted figuratively of the *then* Jewish and Gentile kingdoms of the world. For *in all of these the subordination of authority in the ruling powers* was typically numbered to the varying magnitudes of the greater and lesser lights of heaven. (See Gen i. 14, xxxvii. 9-12).

"And it shall be in that day, *that living waters shall go out from Jerusalem* (John iv. 13, 14), half of them toward the former sea, and half of them toward the hinder sea : in summer and in winter shall it be." The source of this metaphor is unmistakably derived from the typical dialling of those\* times. That also supplied the metaphors under which Jewish prophecy refers to Messiah's advent, as the rising of the Sun of Righteousness, with healing on His wings ; and to his followers, as children of the light and of the day.

I shall now, in conclusion, recall your attention to *the scripturally proved fact, that the end of time*, in Rev. x. 6, refers to the end of Jewish typical and prophetic time, with the repeal of the Mosaic dispensation of typical ordinances, and the establishment of a new and everlasting covenant with all flesh, in Christ, and by the events of the Apostolic age.

Hence they who *still* say the promises relating to the restoration

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\* The East and West Dialling, associated with the typical teaching of their Noah's Ark and Jacob's Ladder Symbolisms of typical prophecy.



of the kingdom to Israel have not yet been fulfilled, and that their fulfilment is to be looked for in these days, upon the year-day theory of prophetic interpretation, are (I do not think *wilfully*, but nevertheless with wide-spread mischievous effect, under the force of unreasonable prejudices traditionally received), *largely undermining even the foundations of Christianity itself*. For, in sympathy with the expectations of modern Jews, *they extend the times of Jewish typical prophecy not only into these our days, but to the seventh millennial period of man's existence on earth, as fore-ordained of God to terminate with the seventh millennial day of a great millennial Sabbath or week*.

This is not an idea fairly derivable from the sacred Scriptures of Jewish prophecy, as recorded in the Bible. It is, however, a wide-spread Oriental tradition of Gentile prophecy, and forms the subject of an especial prophecy in the Book of Enoch. But of this book we find no other mention in the Old or New Testaments than that of Jude, ver. 14.

It forms the highest typical computation of lunar time by Sabbaths or weeks in the astronomy of Enoch; thus, he mentions a prophetic cycle of *ten weeks*, which is evidently analogous to the old computation of lunar time by a typical and prophetic lunar year of *ten months*. In each of his ten weeks every *typical day numbered 100 years*, hence his great millennial week of 7000 years.

The millennium of Rev. xx. (as I have elsewhere shown with detailed proof from Scripture), is an inspired interpretation of Jewish Messianic prophecy illustrated from the events of Jewish history. This extends over the whole times of the Mosaic and typical dispensation, but with especial reference to the *millennial interval of 1000 years* between the establishment of the kingdom in its typical glory to Solomon, and the establishment of its *spiritual and everlasting foundations in Christ* by the events of the Apostolic age.

The binding of Satan, as that of a great red dragon, refers to the dragon worship of ancient Oriental idolatry, with the strong hold of its opposition to the Israelites in the land of the Canaanite, and represents him as bound (or placed under millennial restraint) by the wars of David immediately preceding the reign of Solomon.

The *short* duration of his revived triumph, at the time of the end (in the days of the kingdom as restored to Israel by Cyrus, at the end of the seventy years determined over the Babylonian captivity),

points to a revival of the evils which had caused the Babylonian captivity, and represents them as again culminating to the point at which they should reach "the end" fore-ordained of God for the death of Death (Heb. ii. 14), as about to have its consummation in Messiah's day.

The illustration of this is to be sought in Rev. xi. 7, 8, compared with Dan. xii. 6, 13, as indentifying the end of *Jewish typical and prophetic time* with those events of the Apostolic age by which the Mosaic dispensation of typical ordinances was repealed. For then God's *new covenant* with all flesh (through an election of grace in Israel) began to be established *by human agency for the preaching* of Christ's "everlasting Gospel," God reserving *ever* to Himself the pardoning mercies of a righteous faith by gifts of the Holy Ghost *for the confirmation of the word with power* unto salvation.

This is, I apprehend, the true meaning of Jer. xxxi. 34, as quoted by St Paul in Heb. viii. 11.

I have nothing more to add but the expression of a hope that I have not been labouring in vain when thus attempting to rescue the powerful evidence of Jewish prophecy, in its "testimony of Jesus," from fanatical misinterpretations, which have too often caused the study thereof to be branded as an idle or mischievous waste of time by otherwise sensible men.

If anything I may have said here or elsewhere on the subject should tend to place the study of Jewish prophecy, by devout and intelligent minds, on a more practical and useful footing than commonly observed, to God be the glory, and His blessing be on those who shall give enlarged effect to the thoughts.

## NOTES.

### NOTE 1, pp. 5-7.

My remarks, elsewhere, on the contest between the Horatii and Curiatii, are strongly confirmed by these after-considerations of the subject. For the *pretended flight* of the only survivor of the Horatii, so as to encounter the Curiatii singly, symbolises *three* morning hours to the Horatii; the last of which, *passing the mid-day tropically*, advances to encounter the afternoon hours, one by one, until the day ended with the sixth hour of their quadrant dial. The six hours were thus numbered from 9 A.M. to 3 P.M.

Compare the words of 2 Chron. xxxvi. 21, respecting the object of the seventy years to be numbered over the Babylonian captivity. "To fulfil the word of the Lord by the mouth of Jeremiah, *until the land had enjoyed her Sabbaths*; for as long as she lay desolate she kept Sabbath, to fulfil threescore and ten years,"—viz., ten *Sabbaths of years*. For the Sabbath of seven years from harvest to harvest, and divided in the half by the Passover at which Messiah was to be cut off, illustrates the typical and prophetic times numbered as  $2 \times 1260$  days over the week for confirming God's covenant with many (Dan. ix. 27, with xii. 7-13).

Also in Isaiah i. 13, 14, reference is made to the *Sabbaths* of Jewish observance, as opposed in spirit to those of God's ordinance. In this contrast, they are numbered like the new moons and other days of solemn assembly, more especially dedicated to a ritualistic and ceremonial worship of God. Sabbaths most rigidly observed in this form might be so without one particle of consideration for the principles of *justice and mercy met together in Christ*; or man brought nigh unto God by adoption in Christ, through gifts of the Holy Ghost.

We are not, therefore, to infer from 2 Chron. xxxvi. 21, that the Jews had ceased to be a Sabbath-observing people *ritualistically*, but that they had ceased to be such, in the spirit of the ordinance, immediately preceding the Babylonian captivity. So when they murmured against Christ in the corn-fields as a breaker of the Sabbath, it is evident that the stricter forms of their then ritualistic observance made *their Sabbaths* to differ essentially from those of God's ordinance, even as did the spirit in which they observed their *fasts* (Isa. lviii. 3).

The Jews could never offer up the typical sacrifices of Mosaic appointment except in the place of God's choice. Separation from that for the seventy years of the Babylonian captivity induced, *for the time*, a temporary change in the law of sacrifice analogous to that which was eternally to characterise the times of Christ's everlasting Gospel. The new sacrifice was to be that of a broken and contrite heart; and the new temple was to be of *God's building*, viz., the *fleshly tabernacle of a regenerated spirit of life ordained of God in Christ to be ultimately realised over the spirits of all flesh*; on the repeal of God's *first* or *typical* covenant by Moses, to establish His *new* and *eternal* covenant with Abraham's seed in all lands, as called in Christ (Heb. viii. 13; Gal. iii. 16). These times were figuratively described as a folding up of the heavens, like the scroll of a book, for the creation of a *new heaven and new earth*, wherein dwelleth righteousness, viz., as the only abiding foundation of a *religious* and *civil* power in the nationalities of God's blessing (John iv. 20-25).



The seventy years of the Babylonian captivity, when compared, as above, with the Jewish Sabbath of seven years, is in fact a typical prophecy extending over *ten such Sabbaths of years*, and therefore analogous to the *ten weeks' prophecy of Enoch*, extended to 10 times 700, or 7000 years.

It means, *for a whole cycle of typical and prophetic time*, numbered as in Rev. ix. 15, viz., to the Noah's ark and lunar cycle of *ten months*, compared with the winter day of ten hours in N. lat. 30°, and considered as ten weeks of seven days substituted for seven weeks of ten days, the form of week observed by the idolators.\* Thus Daniel's mourning for three full weeks (chap. x. 2), seems to imply that he mourned for the sins of his people as possibly inclining to symbolise with the idolators, and to divide their month into three weeks of ten days, instead of four of seven. The labouring class would thus be defrauded of one Sabbath monthly.

The ten weeks' cycle of typical prophecy is therefore *an open prophecy, or unlimited by any particular numbering of ten weeks for its final effect*; it means that the controversy between God and His people (whether Jews or Gentiles), will ever prevail, until His purposed mercies shall be realised in Christ, *not nominally but spiritually, over all flesh*,—viz., until the blessings of the new covenant be established with power, as the dawn of a new and everlasting day, succeeding to the darkness of night. The recurring nature of this controversy constitutes the militant character of Christ's Church on earth, in its testimony of Christ (as an incarnate personification of God's WORD and WORKS), before the gainsaying spirit of the world (Rev. xi. 3-6, xix. 10.)

#### NOTE 2, p. 9.

For an accurate reading of these typical times, in their relation both to a *meridian* and an *equinoctial* "dividing of typical time," the structure of the Greek-Egyptian Dial with Steps is well worthy the attention of scientific men, to separate between the sound and the unsound in my *unscientific* reading thereof.

#### NOTE 3, p. 10.

This applies to all public works. If of a character incapable of being wholly suspended (as in certain blast-furnaces, glass-works, etc.), the merciful consideration for the labouring poor enjoying a relaxation of labour once in *seven*, instead of once in nine or ten days, may, *by suitable provision for that periodic relief of labour to individuals*, give spiritual effect to the Sabbatic ordinance, without a ruinous neglect or impossible weekly extinction of furnace fires.

In old coaching days, the number of horses kept was always in advance of the number exactly required—to provide a weekly rest in each case, as profitable for the owner, under the action of eternal laws.

#### NOTE 4, p. 10.

These five months of thirty days the Orientals anciently subdivided into ten half months of fifteen days, for a comparison between months and hours on the equinoctial, as if to give the ascending half of lunar light monthly to the diurnal arc on their dialling, with one half of the lunar year given to their winter day of ten hours in front, and the other to the darkness of night behind the centre of their dial.

#### NOTE 5, p. 11.

This change in the prophetic symbolism for "the *end* of typical and prophetic time," after the days of Noah, as no longer to be characterised by the recurrence of the Egyptian flood-season, but by an extension of seventy typical days, carried the first appointed type for the end of the harvest season forward from the seventh to the close of the ninth month, or end of the old lunar year of  $10 \times 27 = 9 \times 30$  days.

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\* Compare the title of Septuagesima Sunday, for the 70th day, as followed by Sexagesima, Quinquagesima, and Quadragesima Sundays, for three weeks of ten days, with the forty of Lent, before Easter, in our Book of Common Prayer.

These, when beginning from the winter tropic, ended about the autumnal equinox; but when beginning from the full moon of the vernal equinox, they ended about the full moon of the winter tropic, or the THOTH of the Egyptians.

Thus the Noah's Ark Symbolism for the old lunar year of ten months (whence the last month of our year is called DECEMBER), refers to one end of typical and prophetic time, as characterised by a flood of waters, and to another as a *flood of light and of fire, in the day when the heavens should be darkened*. Thus they made the termination of the sun's twelve-hour day typify the close of the solar year of twelve months to the same season with the old lunar year of ten months.

I have elsewhere referred to the Oriental tradition (recorded by Duff), that the waters of the flood submerged ten worlds, of which seven were inferior and three superior. Its importance, however, in confirming my views that one typical feature of the Noah's Ark Symbolism had reference to a flood of solar light on their dialling with steps, is sufficient to justify further notice thereof.

The *ten worlds* are, I apprehend, *circles of the sphere*, according to the classical sense of the word ORBIS. These *ten circles*, therefore, refer to *diurnal, weekly, monthly, and annual cycles of time*, numbered in common by 10 and its multiples.

Thus the old lunar year of ten months would give  $7 \times 30^\circ$  for the diurnal arc of summer time in N. lat.  $30^\circ$ ; whilst  $3 \times 30$  would complete the Noah's Ark Symbolism of  $300^\circ$ ,—*by three extended behind the centre of the dial,—for the overflowing of the North Pole by the waters of the flood*. This symbolism on their hollow Quadrant Dial with Steps was reduced by one half, when dialling by the sun's varying altitude. Hence, the semi-diurnal arc of  $105^\circ$ , and the semi-quadrant of  $45^\circ$ , give *the five months, or 150 days, during which the water of the flood prevailed until reaching the height of fifteen cubits*. This brings us to weekly arcs of five days; of which ten were reckoned to the Divine age of 50 days, typically given to the annual ascension and declination of solar light on their dialling, on substituting the week of seven days for that of five. This was given to the seven parallel lines on the steps of their dialling; and the three *above earth's axis, at the base of the side steps*, were given upward to  $15^\circ$  of ascending light, answering to the days of half a lunation compared with one hour of equinoctial time.

The discovery of these facts led me to apply them to the structure of the Alexandrine Dial, on the supposition of its being an inclined East Dial. Whether more accurate or more faulty in my last attempt to follow the instructions of Bedos de Celles for the structure of such a dial, I have now formed the opinion that it is likely to prove an *upper inclined East Dial* for N. lat.  $25^\circ$ , with an inclination of  $65^\circ$ , the complement of the zodiacal angle at  $25^\circ$ . My reasons are :—

1st. I found the angle of inclination to be  $25^\circ$ \* on my last trial.

2d. Dials of this class are, in fact, Vertical Declining Dials for one latitude converted into Horizontal Dials for a *new latitude*, representing the complement of the original latitude, with the angle of *inclination* equal to that of *declination*.

3d. Because, in these dials, when the new angle of latitude is equal to that of inclination or declination, the dial becomes an Equinoctial or Polar Dial, with parallel hour-lines, like those on the steps of the Alexandrine Dial.

Now, the complement of 25 is 65, and of 30 is 60. If, therefore, the angle of inclination or declination is 65 or 60, the necessity for the parallel lines on the steps becomes the true form of that typical dialling for N. lat.  $25^\circ$  or  $30^\circ$ . I would not, however, be understood as dogmatizing on this point, but merely as suggesting a clue for the consideration of those better qualified than myself to work out the problem, both in this respect and in the mode of my placing the Calendarium for the week of seven days on the steps of the dial.

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\* This angle of inclination (viz.,  $25^\circ$ ) actually represents the difference of meridians on the real Dial, if the hour-line of 6 is the substylar line.





THE  
EXODUS OF ISRAEL OUT OF EGYPT,

ILLUSTRATED IN ITS TYPICAL FEATURES FROM THE  
STRUCTURE OF THE

GREEK-EGYPTIAN DIAL WITH STEPS,

BROUGHT FROM ALEXANDRIA, AND NOW IN THE BRITISH  
MUSEUM.

BY THE AUTHOR OF  
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THE

# EXODUS OF ISRAEL OUT OF EGYPT.

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## INTRODUCTORY NOTICE OF CERTAIN TYPICAL FEATURES IN THE HISTORIC NARRATIVE OF ISRAEL'S EXODUS OUT OF EGYPT.

FIFTY days to the Pentecost, beginning at the Passover and ending on 5th of 3d month (Jewish year of Exod. xii. 2), brought the Israelites into the wilderness of Sinai (Exod. xix. 1), where Israel encamped before the Mount.

Having been guided and protected on their way thither by a miraculous providence of God, as if upborne thereby over human difficulties '*on eagles' wings*,'—viz., from the winter tropic to the vernal equinox, and then to the summer solstice. Compare Ezek. i. 10, and Rev. xii. 14, with the place of the eagle on the celestial globe, by the winter tropic, as the THOTH of the Egyptians.

Note also, the Egyptians made midnight the *beginning of their day*, when reckoning the THOTH or the beginning of their year from the *full moon in Capricorn*,—viz., from that of the winter tropic. Thus, the exodus began *at midnight*, and the pretext of Moses was to go a journey of *three days*, to the place designed for the sacrifices of Israel. Three days *typically*, at 40° to a day (as on one Hindu zodiac), would extend from the full moon in Capricorn to the full moon in Taurus—the time of Aaron's idolatrous worship. Then a *three days' purification* was enjoined, previous to a solemn assembly of the people *before the Mount of God*, vers. 10-17, to receive the law of God at the hands of Moses.

Here Moses only draws nigh unto God; whilst Nadab and Abihu and 70 elders of Israel worship afar off, xxiv. 4., for the 40 days and nights that Moses was fasting in the Mount.

In the meantime, the Israelites relapse into idolatry, and Aaron (in obedience to the popular will) makes for them a molten calf. This, seemingly, he meant as the cherubic emblem of ascending light *whilst the Sun was in Taurus*. For it was at that season of the year when they reached *Elim*, with its 12 wells of water and its 70 palms, on the 15th of 2d month, or at the full moon of the month next following the full moon of the Exodus, xvi. 1.

By reason of this idolatry, Moses broke the tables of the law; and then, for renewal of the same, devoted himself to a second fast of 40 days and 40 nights on the Mount of God, xxxiv. 1-29. On this occasion, when Moses returned to address the congregation, his face was irradiated with the Divine glory, or (as Jerome translates it) his *face was horned*.

These 40 days were appointed for a type of their 40 years' wandering in the wilderness, before entering into the land of their promised rest.

But 40 days from 15th of 3d month would terminate on the 25th of the 4th, or after 4 months 10 days from the 15th of the 1st month, as between 15° Aries and 15° Leo. Hence, seemingly, the metaphor of *the four months*, numbered over the harvest season in the typical language of Jewish prophecy. For the reckoning of 4 months 10 days, or 130 days increased by 360 (*for the anniversary of the season*), give the celebrated prophetic term of 490 days or 70 weeks, being a typical manifestation of Divine mercy for 70 times 7 days. Matt. xviii. 22.

Compare also the 130 days of this typical reckoning with the historic tradition, that Seth (who succeeded Cain and Abel) was born to Adam in the 130th year of his life.

To the above 130 add 90 (for the three months' interval between the Egyptian THOTH, or *full moon* at the winter tropic, and the full moon of the vernal equinox, for the beginning of the Jewish year, as dated from the Exodus, chap. xii.), we thus have a cycle of 220 days, answering nearly to the Babylonian Saros of 222 days, by which they calculated the return of eclipses.

Also,  $\frac{220}{7}$  give  $31\frac{3}{7}$ , or seven months of between 31 and 32 days each, having historic association with the seven-sealed mystery of Jewish typical prophecy, which Christ alone could open, as the *lion* of the tribe of Judah.

Let us next turn to the predicted blessing on Abraham's seed, for the term of its sojourn in Egypt, numbered in Exod. xii. 40, *to the very day*; and *therefore, I conceive, for some typically prophetic purpose*, at 430 years, for it is elsewhere spoken of as 400 years. The increase of that seed was, from the 70 souls which came out of Jacob's loins, to '*about 600,000 on foot that were men, besides children*'. And a mixed multitude went up also with them; and flocks and herds, even very much cattle' (Exod. xii. 37, 38). The number *here* seemingly limited to *about 600,000* must, I conceive, be interpreted in a manner agreeable to the interpretation *necessarily demanded* for the 20,000 angels of Psalm lxviii. 17, who protected David against 20,000 *footmen*, added to the horses and war-chariots of Hadarezer, king of Zobah, assisted by the Syrians of Damascus (1 Chron xviii. 4).

Compare the parallel cases of 2 Kings vi. 13-19, with Matt. xxvi. 51-56, and Luke ix. 54-57.

The 600,000 *on foot that were men, besides children*, in Exod. xii., are (in



Gen. xv. 5, with Deut. i. 10, and x. 22), referred to as a number, like the stars of heaven, incapable of being *strictly* counted by man. Who *then* or *now* could ever discern (so as to discriminate numerically in any nation) between the nominal and spiritual seed of Abraham?

From these texts put together, I infer that the '*about 600,000 on foot that were men, besides children,*' is not to be understood *literally* but *typically*. More especially that 600,000 *women* are not to be added (as sometimes done), on the supposition that the number of women would be equal to that of the men. On the contrary, I would assume the omission of any reference to women in the sacred text of Scripture as conclusive evidence that the numbers had a figurative rather than a literal meaning, such as was in common use amongst the Orientals of that day, whether Abraham's seed or idolators.

Thus considered, we have 50 years as the Divine age of the Oriental idolators, in relation to their five years' cycle. Also 12,000 as their *maha* or *great* Divine age, from a human age of 1200 *monthly years*, in a *saeculum* or *historic cycle* of 100 solar years.

This chronology they applied to numbers in other respects; and, in the present instance, we find  $12,000 \times 50 = 600,000$ .

Thus the Israelites, when going down into Egypt, were a *Sabbath-observing people*, the fewest of all people, numbering only 70 souls out of Jacob's loins, in these features of the family-worship which distinguished them from others. It is also not improbable that the semicircular dialling of the ancient Chaldaeans was modified by this family to *the East and West Dialling of the Jacob's Ladder Symbolism*, so as to be measured by an arc of  $70^\circ$  east and west, like that of the Noah's Ark Symbolism of  $75^\circ$ , or its modification of  $72^\circ$ . The last is seemingly that of the Greek-Egyptian Dial with Steps; and its typical computation of time was seemingly a revival of that which prevailed in Egypt from Menes to Moëris, when, like the day of 11 hours and year of 11 months, the cycle of kings numbered to the kingdom was 330, according to the days in their year of 11 months. But, in the day of Israel's Exodus out of Egypt, their numbering was, as that of the Egyptians themselves,—viz., typified by the stars of heaven, being computed in the same way as they computed *time*, typically not literally, in their historic records. For thus the old Egyptian chronicle numbered 36,525 over the kingdom before the days of Alexander the Great; whilst others seem to have taken the round numbers 36,000 for the cycle of their ancient history.

Such is the record of that *typical time* which once prevailed as the chronology of all ancient Oriental nations. This, with *the times* of typical ordinance under the Mosaic law, was the 'time which should be no longer' in Messiah's day (Rev. x. 6). Its termination also was the time appointed for a *general* Resurrection from death unto life, *beginning spiritually in the flesh*, at the sound of the *seventh and last trumpet-warning under the typical dispensation*. This appointed the seventh month for

completing the ingathering of the harvest simultaneously with the sounding of the trumpet of Christ's everlasting Gospel. Rev. xiv. 6, also ver. 16 to end.

On Exod. xii. 37, 38,—‘And the children of Israel journeyed from Rameses to Succoth, about 600,000 *on foot that were men*, besides children. And a mixed multitude went up also with them; and flocks and herds, even very much cattle.’

We may further observe that these words have retrospective reference to the blessing on Abraham, when (on the death of Terah, at the age of 205, and in the 75th year of his own age, together making a cycle of 280 for the lunar year of 10 months, as  $10 \times 28$  days), migrating from Charræ or Haran, in Mesopotamia, to the land of Canaan (Gen. xii.) Then, completing the design formed by Terah, who, on migrating from Ur of the Chaldees, had purposed to go into Canaan, but stopped short thereof, so as to end *his* days at Haran, in Mesopotamia, or in the country between the two rivers,—viz., the Tigris and Euphrates.

Thus the calling of Abraham stands typically identical with the calling of a people whose worship of God was *Sabbatical*, or associated with a division of lunar time into the old lunar year of 10 months,—each numbering four weeks of seven days,—in contrast to the reckoning which prevailed amongst *the then idolatrous Dragon-worshippers, the Chaldeans*, whose month numbered three weeks of  $9 = 27$  days, and whose lunar year numbered either 270 or 300 days.

Yet, in Deut. xxviii. 68, it is said of the Israelites, that in the day of some subsequent rebellion against God,—‘The Lord shall bring thee into Egypt again with ships, by the way whereof I spake unto thee: Thou shalt see it no more again,’—viz., no more as one in family with the idolatrous Egyptians, but as subjects of their power, under a state of things repugnant to both parties, until you shall, under the teaching of adversity, become meet instruments for establishing the eternal purpose of God, *respecting Messiah's day, in which the spirits of all flesh shall be brought nigh unto Him, through the quickening spirit of a new birth unto righteousness* (as by a spiritual resurrection from death unto life in the flesh; compare Ezek. xxxvii. with St John iv. 20–27; v. 24–26), whom the Lord of hosts shall bless, saying: ‘Blessed be Egypt, my people; and Assyria, the work of my hands; and Israel, mine inheritance’ (Isaiah xix. 25).

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The Events of the Exodus of Israel out of Egypt (taking with them the bones of Joseph, as the followers of St Cuthbert took with them the bones of their Patron Saint, when fleeing before the Danes, and their heathen persecutors of the idolatrous Saxon *Heptarchy*) typically numbered over their *Two\* Journeys of Three*

\* Viz., to and from Sinai (Exod. iii. 18, xv. 22; Num. x. 33).

*Days into the Wilderness.* These are considered also as Days of Years; viz., the *first*, *second*, and last of the predicted 40. For Deuteronomy contains not only a recapitulation of their Law, but recapitulates also the typically recorded History of the Exodus (Numb. xiv. 33, 34; Deut. i. 2, 3, 40-46, xxxiv. 1-5).

THE typical journey of Israel into the Wilderness *for three days, to the appointed place of sacrifice, embraces within its typical range* the 'whole month,' or month of days in Numb. xi. 10; and the 40 years of Numb. xiv. 33, 34, thus:—The three days are typically numbered over  $3 \times 11$ , or 33 stations, according to the number of 11 days to the journey between Horeb and Kadesh Barnea (Deut. i. 2, 3), terminating with the Exodus of Israel out of Kadesh, on the 11th month in the 40th year. The *Kadesh* of this reference is applied typically to comprehend the whole peninsula of Sinai, sometimes referred to as the Wilderness of Etham, or Shur, or Sin, and Zin, or Paran and Sinai, according to the part in which they were encamped at any given time.

The place at which Edom refused them a passage through their kingdom, was emphatically called 'Kadesh Barnea,' or the moving sanctuary. Hence, probably, the whole wilderness obtained the name of 'Kadesh,' or holy, for the forty years of Israel's wandering therein.

Now, in Numb. x. 11, 12, 13, and 33, the *first* journey was, by Divine appointment through Moses, commenced on the 20th day in the second month of the 'Exodus,' to go before them *a three days journey*, to search out a resting place for them.'

Their West Dialling (as that of their Jacob's Ladder Symbolism) numbered 11 hours to the day; and here they seem to have numbered 11 stations to each of the three typical and prophetic days, numbered over the 40 years of their wanderings in the wilderness. The twice *three* are for three reckoned south-west from Egypt to Horeb, and for three to the north-east, between Horeb and Kadesh Barnea. This typical numbering of the days is as that for the old weekly calendarium of 6 days, divided equally between ascending and descending light, to a semi-diurnal arc of 6 hours on their East and West Dialling. The Gnomon in this case would have to be calculated for a chronicle of time by the Sun's varying altitude; and, if scientifically done, I make no doubt that the result would demonstrate the truth of these seemingly conclusive reasonings, from inductive evidence of Scripture compared with Scripture. Thus we observe, as it were, a ray of Divine light incidentally thrown over the language of St Paul, in 1 Cor. x. 1-5. For when the Israelites could find no water, or no palatable water, at Rephidim, Moses took them to Mount Horeb, which was near, and there, by Divine power, refreshed their souls by the living waters of Horeb, as Christ gave to the woman



of Samaria by Jacob's well (St John iv. 12-15) the refreshing consolation of *spiritual meat and drink, for redemption of the souls of sinners* from a death worse than that of natural death. For this sentence lies over humanity in all its forms (*being ever limited to an uncertain number of days, the termination of which is known only to God himself*) as appointed of God over all by the action of *eternal laws, never otherwise than dimly read of man whilst in the flesh*.

Yet, on perceiving the source of the metaphor ascribed to the Mosaic narrative of the Exodus by St Paul (when speaking of the murmuring Israelites, he said, 'They drank of that spiritual *Rock that followed them*, and that Rock was Christ'), our eyes become, as it were, opened of God, to understand more fully than before why Jewish typical prophecy foreshadowed Messiah's advent, as the rising of the Sun of Righteousness, with healing on His wings, whilst designating His followers as children of the light of the day, when limiting their number to 144,000 as the first-fruits of the world's redemption in Christ through an election of Israel, brought nigh unto God in Christ (by gifts of the Holy Ghost) through the events of the Apostolic age.

The *month* of Numb. xi. 10, *typically reckoning days by stations*, may represent

3×9 from Rameses, ending at Moseroth,	27	{ where Aaron died, according to Deut. x. 6, and which must have been near Mount HOR, from the words of Numb. xxxiii.
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4×7 from Rameses, ending at Gudgodah,	28
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or 2×7+2×8	{ as the mode of Egyptian reckoning, from Rameses to Ebronah,	=30
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or 4×8	{ for the 8 day cycle of the Egyptians, numbered over the wanderings of Israel in the Wilderness of Sin or the typical Kadesh Barnea,	=32
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Again, one whole month, or month of days, beginning their typical reckoning from the 20th of the second month in the second year of the Exodus, terminates on the 20th of third month, as in anniversary commemoration of the events recorded in Exodus xix. 1. Also, forty days from the 20th of the third month, end on the 1st of the fifth month, which dates the death of Aaron in the fortieth year of the Exodus.

This leaves the four months of the old Egyptian harvest-season to be typically reckoned over the subjection of the Canaanite from the fifth to the ninth month (as in the latter-day prophecies), instead of from the third to the seventh month, as first appointed in the typical ordinances of the Levitical law.

To one day of eleven hours, terminating three typical days from Egypt.

1. Ra - meses = Cessation of evil.
2. Succoth = booths ; supposed to be the Birket El Hadgi, or Pilgrim's Pool, and starting-place of the caravans from Egypt to Mecca. For this annual pilgrimage of the Mahometans only copied a much older religious ceremonial of the ancient Orientals.
3. Etham = strong.
4. Pe - ha - hiroth.—Either mouth of the gullet, as Calmet says, or pass of the mountains.

Its position before Baal-Zephon (or Lord of the North), between Migdol (the fortress) and the sea, seems to point to some part of the sea known by Moses to be fordable under some circumstances of wind or otherwise then (under the providence of God) existing, in favour of the Israelites, but not likely to last long enough to augur impunity for the Egyptians.

Thus, the retreat of St Cuthbert in Holy Island was only assailable by his heathen neighbours under favourable circumstances of wind and tide.

Similarly, the ford of the Solway Firth, between Bowness and Annan (where the breadth of the waters is about  $2\frac{1}{2}$  miles), would be as good as no ford, except to the experienced, and to them only under favourable circumstances and a limitation of time.

Thus, instead of following the ordinary route, which would have placed his undisciplined hosts at the mercy of Pharaoh's disciplined cavalry, Moses (either by the natural intelligence of God's gift, devoutly used, or by some more mysterious intimation of the Divine will for the protection of Israel) made a strategical *turn* from the direct road towards Pihahiroth to *entrap Pharaoh*.

5. Marah, where the *bitter* waters were sweetened, by Moses miraculously using, for a means, a sprig from a tree growing in the neighbourhood.

6. Elim (= trees). The 12 wells and 70 palm trees are probably a definite for an indefinite number ; assimilating this provision of *bread* and *water* in the wilderness to the bringing a mixed people under subjection to a common form of spiritual government for their good, by dividing them into 12 tribes, and appointing 70 elders to assist Moses.

7. By the Red Sea.
8. Wilderness of Sin, which is Kadesh.
9. Dophkah.
10. Alush.
11. Rephidim (= resting-places. Here finding no water, Moses supplied them miraculously with water from the Mount Horeb.

Second day of eleven hours, as first of three from Sinai.

22. Tahath.
21. Makeloth.
20. Haradah.
19. Mount Shapher.
18. Kehelathah = place of assembly.
17. Libnah = white.
16. Rimmon-parez.—The bursting of the pomegranate. See Deut. viii. 8 on the land of pomegranates.
15. Rithmah.—A place abounding with broom.
14. Hazeroth.—Enclosures.
13. Kibroth Hattavah.—The graves of lust.
12. The Wilderness of Sinai, near Horeb.

This was their starting-point in the second year, on the 20th of the second month (Numb. x. 11, 33).

That the numbering of the Israelites typical, and not a strictly numerical census but in vain, our mode of reckoning to it evidently to cultivate a bold national spirit them victory over their heathen enemies

David's sin was in wishing to make a Egypt, as one Sabbath observing family, the stars of heaven in multitude (Deut

*ly Numbered to Three Days of Eleven Hours each.*

en hours of *third* day, or second from Sinai.

arah.  
lithcah.  
lashmonah.  
Beeroth-Beni-Jaakan.—About ten miles from Petra; according to Calmet, from Eusebius.  
Moseroth.—The place where Aaron died, according to Deut. x. 6. This could not have been far from Mount HOR; for, in Numb. xxxiii. 38, it is said that Aaron died at Mount HOR, on the 1st day of the 4th month, in the 40th year, in the 123d year of his age.

His whole life adds the 40 years of Hebrew reckoning to the 83 numbered by the Egyptians, in their old chronicle, to the reign of HELIUS.

Similarly, the 120 numbered to the whole life of Moses, give three times 40 *for the measurement of three typical days*; as on the Hindu zodiac for the week of 9 days, measured by  $9 \times 40^\circ = 12 \times 30^\circ$  for the 30° into which they divided the circumference of the circle.

Hudgodah, or Hor-Hagidgad (Deut. x. 7, with Numb. xxxiii.)

Jotbathah, or Jotbath (Deut. x. 7, etc.), 'a land of rivers.'

Libronah.

Libzion-Gaber.

the Wilderness of Zin, which is Kadesh.

N.B.—The 11th hour of this day may be numbered to Mount HOR, as the first hour of the following day.

Exit from Kadesh into the Promised Land, by the way of Mount HOR, on *third* day from Sinai.

44. Top of Pisgah, ending 12 stations from Mount HOR, inclusive.

43. Bamoth.

42. Mabaliel.

41. Mattanah, probably between Beth-Jesimoth and Abel-Shittim (Numb. xxxiii. 49.

41. The plains of Moab, by Jordan, near Jericho.

40. Beer, or the Wells.

(?) By the Rabbath-Moab, called the 'city of waters' (2 Sam. xi. 27.

40. Mountains of Abarim, before Nebo.

Hence, probably (with reference to the idolatrous lunar worship of the Canaanites), the source of metaphor, in Rev. xii. 1-15.

39. On the other side, (viz., to the north of the ARNON).

39. Almon Diblathaim.—(?) Desertion of the clusters of figs. The grapes of Eschol were in this neighbourhood.

The Arnon.

38. Valley of Zered (Deut. ii. 14).

38. Dibongad.—A troop of wise (men).

Here they arrive in the 38th year of the Exodus.

Zared Torrens.

37. Ije-Abarim.

36. OBOTH (Numb. xxi. 12-21; xxxiii. 44).

(?) As Rehoboth, or the Rehob of Numb. xiii. 21.(?)

35. Punon.

34. Zalmonah.

33. Mount HOR; which marks the beginning and direction of Israel's exit from Kadesh.

by Moses (under inspiration of God, by natural means, or mysteriously) was designedly *like those of modern times* (however popular the common prejudice, which would apply, may be) is clear from 2 Sam. xxiv. 2-4. The object, on comparing 1 Sam. xiv. 6, was in reliance on efficient succour from God, whilst walking righteously before Him; to give however great might be their disparity of actual numbers.

*strictly numerical account of his forces.* Thus, the contrast between their going down into *deserted in number to seventy souls, out of Jacob's loins*, and returning *as a mixed people*, like 10, with Numb. i., etc.), represents them as (in the day of their Exodus) combining the



customs of two people ; of whom the one was ever desiring a return to scenes of better living amongst their idolatrous brethren in Egypt. But the old chronology of the Baal-worshippers, both in Egypt and Assyria, was the old 5 year cycle, by which the lunar year after the flood numbered  $5 \times 70 = 350$  for the after-life of Noah, compared with  $5 \times 72 = 360^\circ$ , for the cycle of their solar year.

This clashing between *the typical* and *idolatrous* worship of God seems, in renewed form, to mark the reference of our Saviour to the house of five brethren divided against itself, three against two, and two against three, in Luke xii. 52. For the typical symbol of the Sabbatarians would be  $3 \times 70^\circ = 210^\circ$ , for the diurnal arc in N. lat.  $30^\circ$ , or the Eden of Jewish typical prophecy (Ezek. xxviii.) ; whereas  $72 \times 2 = 144^\circ$  might represent the Egyptian cycle of  $12^\circ$ , as that of the mixed people who represented the first-fruits of the world's redemption from idolatry to worship God in spirit and in truth, aspiring to be numbered with Abraham and his seed in Messiah's day. Compare Isaiah xix. 25.

The number of *about* 600,000 on foot *that were men*, besides children, as reckoned in Exod. xii. 37, over *the mixed* multitude of Israelites and sympathising Egyptians, in the day of their Exodus out of Egypt, *is to be typically estimated* thus : The mixed multitude, in submitting to Moses as their Lawgiver, submitted to be ruled by twelve Israelitish chiefs,—the rulers of the twelve tribes. These were called rulers of thousands ; giving an aggregate of 12,000 ; the cycle of the *Maha-yug*, or great Divine age of Oriental chronology and typical arithmetic. The lesser, or *common* divine age, was the decade of the old cycle of 5 (whether numbered over *days*, *years*, or otherwise), and therefore 50. In their new institutions this number 50 was made to limit the service of the Levites to 20 years between 30 and 50. Thus we have a new typical reckoning for the 20,000 angels of God opposed to the chariots and horsemen of their heathen neighbours. For we must remember that the rights of the first-born amongst the Israelites were transferred to the Levites in the desert not long after the wail of Pharaoh and the Egyptians for the death of their first-born in Egypt.

Now,  $12,000 \times 50 = 600,000$  *that were men*, besides children ; the Levites from 30 to 50 years of age being then substituted for the previous reckoning of *Israel's first-born*, *from a month old and upwards*, as *kings and priests* (Numb. iii. 42, xxvi. 62).

Thus we see how the mixed multitude (as in the rebellion of Korah, etc.) was so difficult of control by Moses as to make him desirous of associating with himself 70 elders of the people in the government thereof, with rulers of tens, of fifties, and of hundreds, in subordination to the 12 heads of the 12 tribes, who were typically rulers of thousands each. But this arithmetic of ten and its multiples is identically that of the Divine age of the old five years' cycle, reduced to unity for its basis, in a progression of  $1 + 2 + 3 + 4 = 10$ , etc., for four human ages to

one Divine age in the arithmetic or typical chronology of the ancient Orientals.\*

The typical numbering of their men of war, from 20 years old and upwards, was prophetically to associate them with that class of the Israelites called 'children of the light and of the day,' or the righteous

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\* Note, also, that the Jewish cycle of 40, here numbered over 'Israel's DAY of TEMPTATION' in the Wilderness, seems to identify the *Sunday* of the old Hindu zodiac (on which each day, in a week of nine days, was measured by 40° on the equinoctial), *with the golden age of ancient historical chronology amongst the Orientals*, when grouping their traditions of history into *centuries* or *secula*, as followed by the historians of the early and mediæval Christian Church. The *seculum*, or century, formed their Divine age from a basis of *ten*, in the following ratio :—

1st, or lowest and *last age*, viz., of *Iron*, 10 days, as years, for the ten toes of the image, as the week of 10 days.

2d,	„	„	Brass, 20 days or years, etc.
3d.	„	„	Silver, 30 days or years, etc.
4th,	„	„	Gold, 40 days or years, etc.

The Divine age, or sum of the four human ages = 100 days, viz., as 50 days and 50 nights to the Divine age of Bramah.

These were personified by the Egyptians as the fifty sons of Egyptus, who, with the exception of one, were killed by the fifty daughters of Danaus.

Again, the Egyptain cycle of HORUS (who was chief over the 15 generations of the Cynic circle), numbered  $15 \times 20$ , or 300, which measured the Noah's Ark symbolism of the Jews for the old lunar year of ten months. Also, on the Egyptian monuments, Osborne tells us that Mycernius is called HORUS of *the desert*. Coupling these facts with the symbols on the zodiac of Tentyra, whereon the figures in procession are placed on boats, or lunar arcs, I have come to the conclusion that this is one feature of the compound metaphor under which 'the camel' is even now called 'the ship of the desert.' 1st. Because, when traversing large unenclosed tracts of desert land, the same observation of the starry hosts, when visible, was required as by navigators of the ocean. 2d. Because the religious pilgrimages associated by the Orientals with the caravan routes over the desert, set a mystic interpretation upon the history of Noah and his ark, by which the pilgrims must in a sense have been reputed Argonauts.

It is in this sense that I would explain *the supposed autograph* of the celebrated *Cosmas Indico-pleustes*, which the author of the one primeval language translates by coining the word '*Tebnautes*,' not in the inscription, 'Remember Cosmas, the voyager to THIBET.' As there is a *Wady Taybe* next to the Wady Mokatteb, or 'written valley,' instead of introducing THIBET without reason, why not translate the inscription, 'Remember Cosmas, the *nautic* (for argonautic), *at Taybe*?'

From the misplacing of certain letters, as well as bad Greek, I suppose, if written by himself, that it was done from words prompted by his travelling companions; or that it was written at a later period, and purposely in bad Greek, as the joke of some wag making free with the memory of the Alexandrine merchant's pilgrimage.



and the strong, to whom they looked to secure for them the foundations of an enduring *temporal* kingdom. The metaphors under which they spoke of children of the light and of the day were *twofold*. 1st. Under a contrast of 20 days given to *the golden age of lunar light, in each lunation of 30 days*. 2d. Under a contrast of  $144^{\circ}$  on the circle, numbering 12 hours of  $12^{\circ}$  each on the equinoctial (substituted for the 10 of  $15^{\circ}$  each in the Noah's Ark Symbolism for the winter day in N. lat. 30, where the summer day reckoned 14 hours of  $15^{\circ}$ , or  $210^{\circ}$  on the equinoctial), *for the day, in its relation to a night of  $210^{\circ}$  during the winter season in N. lat.  $30^{\circ}$ , or the Eden of Jewish typical prophecy (Ezek. xxviii. 13, 14.)*

The typical feature of the Exodus which relates to the Israelites carrying about with them, in the wilderness, the remains of Joseph, was imitated by the followers of St Cuthbert, when (to avoid the Danes), they wandered forth,—1st, from their island home, near Berwick on the Tweed, to Chester-le-Street; and, 2nd, from Chester-le-Street to Dunholme, where they planted Christianity with a stability of power, evidenced in the flourishing condition of Durham Cathedral up to this time. For, in their wanderings, the monks at first carried the remains of their patron saint on their own shoulders. But as the stone coffin was too heavy for them, they soon substituted a vehicle drawn *by oxen*,—*the cherubic emblem both of Jews and Egyptians*. This conveyance, however, stuck fast in a northern forest, called *Wardelaw*. The monks then betook themselves *to prayer and fasting for three days*, whilst considering what they should next do under the circumstances.

The narrative says they did it, *expecting oracular guidance from the saint*; and adds that *he told them to take his remains to Dunholme*, without telling them where to find Dunholme. It is clear that this is only a blunder of men interpreting literally words of figurative significance. The circumstance of their fasting and praying throughout a deliberation of three days, under circumstances of peril to their lives, should insure a more charitable construction of their object. This was no doubt to consider what, in all probability, their patron saint would then have done, from their estimate of his character and wishes, had he then been present amongst them as a living guide in person. The result of their conclusions they put into the saint's mouth, as Moses and the author of the Book of Job did similarly put words into the mouth of God (chap. ii. 1-7), by a figure of speech *truthfully conceived and powerful in effect*, when rightly interpreted. They thus came to the conclusion that the saint would, if similarly circumstanced, seek *new quarters*, promising the prospect of a peaceful settlement, more enduring than any to be expected from a return to Chester-le-Street. Camden tells us that *Dunum* in composition signified a high place or hill; and that *Dor, Dour, Dur*, meant a river. The *ham*, or *holme*, would refer to the inhabited neighbourhood. It is possible, therefore, that their conclusion for him and in his name was :—Choose a site in which you may be surrounded by hills or



water. Whence the word Dunholme, for which we now read Durham. Whether these sites were chosen only for protection, I cannot say ; but I suspect there was also in the choice a typical remembrance always made of God's providence to Noah on the mountains of Ararat, when the face of the earth was covered by the waters of the Flood. We know, moreover, that the old lunar year of ten months, compared with the solar year of twelve months, was thought symbolically to commemorate the golden age of human life in the antediluvian world. Thus, islands and peninsulas, with a mountain or mere hill thereon, were favourite sites typically, as well as stragetically. The circumstance of being led to such a position, by following a woman who was looking after a stray cow, may be read literally ; though I am rather inclined to interpret it figuratively,—of being obliged to hide themselves by day, like the Israelites when veiled of God from their enemies *by a cloud*,—and journeying by night when the moon was propitious,—as the pillar of fire by night, thus imitating the Israelites, who commenced their exodus out of Egypt at the *full* moon. The heifer and the ark, as the two principal symbols in the lunar worship of Egyptian idolatry, were retained amongst the early Christians in typical association with their historical traditions.

That the heathen heroes, Cadmus and Ilus, were said to have been guided, in *similar* form, for the building of Thebes (and *Ilium?*), can afford no reasonable pretext to any devout Christian for throwing ridicule on the narrative relating to the wanderings of St Cuthbert's followers from Chester-le-Street to Dunholme,—though I must confess that I never saw therein anything to enforce reverence in the reading until (from certain typical features in the narrative of the Exodus), I was induced to think that the popular reading of St Cuthbert's legend attributed greater absurdity to his followers than is consistent with the idea of sensible men beginning a deliberation of vital importance to themselves, *by fasting and praying for three days*, whatever might be their proneness to an error of superstition,—if their cow was a moon.

We must bear in mind that, whether heathen, Jews, or Christians, the wisest and best of men in all ages have ever believed in a mysteriously acting providence of God, bringing good out of evil in defence of the righteous, both spiritually, and in temporal deliverance from the power of their enemies, when almost hopeless of relief, humanly speaking. The power of the principle is one of eternal truth. This cannot be frittered away because we may sometimes find it associated with belief in *the traditional superstitions of a mixed people* (Jewish and heathen), exercising undue influence over the minds of otherwise exemplary characters in the early and mediæval Christian Church. Are the best Christians, even of these more enlightened days, altogether exempt from the influence of feelings which they cannot in reason vindicate from a suspicion of being superstitious? The seat of the scorner is oftentimes found much within the range of complete exemption from superstitious influences.

NOTE ON THE NUMBERING OF ISRAEL BY DAVID, COM-  
PARED WITH THAT BY MOSES AT THE EXODUS.

I WAS concluding, too hastily, that David's sin in numbering the people might have been an endeavour to supplant the *typical* numbering of Mosaic ordinance by an arithmetic of exact numbers, like that in modern use, and erroneously applied by commentators to the numbering of the Israelites by Moses at the Exodus. On reconsideration, it appears more probable that his sin consisted in having the people numbered for a purpose of his own—in a manner more nearly conformed to that which prevailed amongst the Gentiles of those days, than was allowable under the Mosaic Law,—even as in the days of Samuel the people rebelled against the law of Mosaic ordinance, to demand a king for themselves, like the kings by which their Gentile neighbours were ruled.

But, in this case, David's object would not be to obtain *a more exact* numbering of the people, but a numbering of *higher typical amount*.

The typical law of Moses limited them to tens, fifties, hundreds, and thousands, in numbering the people. The Gentiles extended theirs to multiples of *myriads* (compare 2 Sam. xviii. 3)—viz., *from ten thousand to a thousand thousand, and thousands of thousands*.

Again, the typical law of Moses forbade any numbering of the people, unaccompanied by a capitation-tax of half a shekel per head, from 20 years old and upwards (as atonement or redemption-money for the service of the sanctuary), *that there be no plague amongst them* (Exod. xxx. 12–17). The redemption-money, or capitation-tax for their first-born was five shekels per head, *from one month old and upwards*.

At the Exodus their number was 22,273 (Numb. iii. 42–48), and that of the Levites 22,000 (Numb. iii. 39), *from a month old and upward*, when the Levites were separated from the rest of the congregation, and dedicated, in lieu of the first-born, to the service of the sanctuary. The substitution of Levites for the first-born, to the number of 22,000, was accepted in lieu of the capitation-tax on the first-born to that amount. But, for the excess of the first-born (viz., 273), a tax was levied of 'five shekels a piece, by the poll,' for the service of the sanctuary.

The appeal of the people to David in 2 Sam. xviii. 3, not to go forth with them to war, '*for his loss would be as that of ten thousand to them*,' establishes a presumption that David's *sin*, in numbering the people, violated the Mosaic ordinance in two respects:—1st, In not associating

therewith the appointed capitation-tax for the service of the sanctuary, —*that there might be no plague among them*; 2d, In taking the *myriad*, or *ten thousand* of the Gentiles, instead of *the thousand* numbered over the chief rulers in each of the tribes of Israel, by Mosaic ordinance.

In any case, the mandate was given in a spirit of rebellion against the Law; for in 1 Chron. xxi. 1, we read that ‘Satan provoked David to number Israel,’ and in ver. 6, that Joab counted not Levi and Benjamin, ‘for the king’s word was abominable to Joab.’

#### ON THE 70,000 LOST TO DAVID BY THE PLAGUE.

The loss of the Levites may here be estimated—not by their own number of 22,000—but as the servants of God, viz., the 20,000 chariots of Ps. lxxviii. 17, . . . . .	} 20,000
That of Benjamin (see Numb. i. 37) at . . . . .	
The spirit of the rebellion might have been like that of Korah, etc. For that seemingly substituted the cycle of 5 (as in use amongst the idolators) for the Sabbatical ordinance of Mosaic institution. For the number who died of the plague was Sabbatical, or $70 \times 210 = 14,700$ , besides Korah and his company, to the amount of 250, viz., $5 \times 50$ censers (Numb. xvi.) . . . . .	35,400
	14,950

Thus we have for the 70,000 lost to David (1 Chron. xxi. 14) *by the plague* of an incipient rebellion against himself, following in the wake of his rebellion against God, } 70,350

The difference of the 350, in this mode of numbering, is analogous to that of 3550, or *ten times* 350, numbered over *the women and children* (as numbered to the lunar year and its decade of ten years), when comparing the 600,000 of Exod. xii. 37 with the 603,550 of Numb. i. 46.

In confirmation of the statement, that at least some Oriental nations did compute typically by the myriad of ten thousand and its multiples, the anonymous author of the ‘Key to the Chronology of the Hindus,’ vol. ii., p. 376, shows how they magnified the 330 Kings of Egypt, from Menes, the founder of the kingdom, to Meris (the first in their cycle of 12 god-kings) into ‘33 *crores* of *inferior Devatas*, under the control of *Deve-endren*, their supreme ruler of gods and men.’

‘A crore,’ he tells us, ‘is a hundred lacks,’ and ‘a lack, an hundred thousand.’ ‘These 330 millions of inferior spirits are the supposed offspring of the *Devatas*, or *issue of the Solar race*, who are equally under the control of *Deve-endren*.’ (Indra or Endra.)

#### SUMMARY OF THE NUMBERING TO DAVID.

The total of the numbers returned by Joab, omitting Levi and Benjamin (1 Chron. xxi. 5), . . . . .	} was 100,561,000
Deduct the 100,000,000, as a typical computation of Gentile account, and we have the number, . . . . .	
Add for the Souls lost to David by the plague, . . . . .	70,000
	<u>631,000</u>



The total thus leaves an excess only of 31,000, viz. (31, or the Egyptian cycle of 31 years\* for the return of the new moons to the same part of the heavens multiplied by 1000), above the amount of 600,000 in Exodus xii. 37, compared with the 603,550 of Numb. i. 46, as typically numbered by Moses.

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\* The cycle is  $31\frac{1}{2}$  years of 360 days, or 11,340 days, called years by Herodotus, on the authority of the Egyptian priests. Mr E. Sang, of Edinburgh, explained it to me as the cycle of their new moons.

# THE TYPE OF JONAH:

IN ITS PROPHETICAL RELATION TO

A TYPICAL CONNECTION BETWEEN THE FORTY  
YEAR-DAY OF ISRAEL'S TEMPTATION IN  
THE WILDERNESS,

AND THE

ASSAULT OF OUR LORD BY THE TEMPTER,

AFTER A FAST OF FORTY DAYS, ACCORDING TO THE YEARS OF  
GRACE NUMBERED OVER NINEVEH AND JERUSALEM.



THAT there was a *typical and prophetic* connection between the fall of Nineveh (when destined *not to rise up a second time* from her affliction, Nahum i. 9), and that of Jerusalem in the latter end of the Mosaic or typical dispensation, no unprejudiced mind can doubt on reading the words of our Lord in Matt. xii. 39, 41, xvi. 4, and Luke xi. 29-35, with John xxi. 15, 16, 17.

For the doom predicted over the Jerusalem which *then* was (though limited to seventy years for the period of her first visitation) was to be final, under the circumstances of that judgment under which the *first or typical dispensation* of God's covenanted mercy to Israel by Moses was to be repealed, for the establishment of *a new and everlasting covenant of truth and mercy reconciled in Christ*; for the salvation of sinners through redemption, from the dominion of sin, through gifts of the Holy Ghost, called the imparted spirit of Christ.

Compare Rom. viii. 9, 1 Pet. i. 11, with Ezek. xi. 19, xviii. 31, xxxvi. 26, xxxvii. 26-28; also with Jer. xxxi. 33-35, as applied *under inspiration of God*, by St Paul to the events of the apostolic age in Heb. viii. 8-13, and Rom. xi. 25-36, under qualification of Rom. x. 18, as to what was meant by "the fulness of the times of

the Gentiles," as times *then fully come* in the language of Jewish typical prophecy. "So then faith cometh by hearing, and hearing by the word of God. But I say, have they" (viz., the Jews, in their dispersions throughout all lands, equally as at Jerusalem) "not heard? Yes, verily, their sound" (viz., the words of Christ's apostles) "went into all the earth, and their words unto the ends of the world." *The fulness of the prophetic times* (as the fulness of time fore-ordained of God for the ingathering of the Gentiles with the Jews as one people, under a new and everlasting covenant with all flesh, through an election of grace, called *the spiritual seed* of Abraham in Messiah's day), is beyond all manner of doubt associated with the events of the apostolic age in Gal. iv. 4, 5, 6: "But *when the fulness of time was come, God sent forth His Son, made of a woman, made under the law*, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, *God hath sent forth the spirit of His Son into your hearts, crying, ABBA, Father*,"—viz., the "*quickening spirit*" of the *second ADAM*, by gifts of the Holy Ghost, the Lord and Giver of life eternal.

The *popular delusion* amongst professing Christians, that the kingdom has not yet been restored to Israel, in fulfilment of the typical vision of prophecy revealed to Ezekiel respecting the resurrection of dry bones in the valley of the shadow of death, *is to symbolise with the most bigoted and fanatic class of Jews in confirmation of their infidelity, for the development of a new antichristian apostacy, which shall become a wide-spread scourge to all the families of man, east and west*. It may be said that the mutual jealousies, under which they are armed to a ruinous drain upon their financial prosperity as against one another, *have only a political character*; but it represents, nevertheless, a conflict of discordant worldly interests, originally based on conflicting traditional interpretations of Oriental typical prophecy, as rescued from the corruption of the Baal-worshippers, by the inspired instruction of God's prophets to Israel (and *last of all by His Son*, John iv. 20-27, connecting the four months of harvest, John iv. 35, 36, with the harvest of God's predicted judgment over Jerusalem, in the end of the Mosaic or typical dispensation, called "*the end of the world*," as of "*the worldly sanctuary*," Heb. ix. 2, of typical ordinances), for the creation of a *new heaven and new earth*. This new and eternal basis of Jewish and Gentile power, in politics as in religion, *is ever giving spiritual and*



*everlasting effect* to the words of Jewish prophecy, as "*more sure*" testimony of Jesus than the evidences of miraculous power so clamorously demanded as "*the sign*" most acceptable to the followers of false Christs, and that especially required of our Lord by the Arch-Tempter (Matt. iv. 1-12, with 2 Pet. i. 19, and Rev. xix. 10).

The apostolic age, therefore, did realise Daniel's typical prophecy (chap. xii.), respecting the first-fruits of the resurrection ordained over Israel, and, through an election of grace in Israel, over all flesh, as the same with that of Ezekiel's reference in chap. xxxvii. under confirmation of our Lord's words in the Gospel of St John, chap. v. 24, 25.

Thus the forty years of Ezekiel's typical prophecy over Jerusalem were applied by our Lord (in His reference to the sign of the prophet Jonas in his mission to Nineveh) to *the forty years' day of grace over Jerusalem*, according to the forty days' interval between His resurrection and ascension into heaven (Acts i. 3).

But 390 days were also numbered typically over the kingdom of the ten tribes in the same prophecy of Ezekiel,—viz., as *the month* of Zech. xi. 8 (with retrospective reference to that of Numb. xi. 20, or the month of thirty days between the Passover of the second month and fifth of third month, comparing Exod. xvi. 1, with xix. 1) with addition of 300 for the typical notice thereof, in anniversary form. But thus the two numbers of 390 and 40 taken together, *establish the reference of a typical and prophetic instruction to Israel "in the latter day,"* from the 430 years numbered over the sojourn of Israel in Egypt (Exod. xii. 41).

Now, the difference between 360 (the *year-day* of Jewish and Oriental typical prophecy) and the 430 years of the above typical and prophetic reference, is seventy years, as for a comparison between the numbering to Israel only a family of seventy souls, when going down into Egypt, as a Sabbath-observing people, but adding thereto the cycle of the solar year in the day of their Exodus,—*as a mixed people, like the stars of heaven in number.*

Again, the harvest time, which preceded the flood-season in the typical and prophetic teaching of the Noah's Ark Symbolism, was the four months of John iv. 35, or 120 typical days, viz., from the fifteenth of third month (Exod. xix. 1) to the fifteenth of the seventh month (Exod. xxiii. 16; Lev. xxvii. 34). The fulness of time for the ingathering was fixed, under the Levitical law, to the fifteenth, or about the full moon of the seventh month. But this, viz., the

seventh month from the full moon next following the vernal equinox (Exod. xii. 1), (when placed in the beginning of Aries) would be that of the tenth month from the beginning of the year, with the full moon in Capricorn.

This, therefore, would be the full moon in Scorpio (see the Hindu zodiac for the week of eight days) viz., the third from Leo, as that which commemorated the resting of Noah's Ark on the mountains of Ararat, when the winter tropic was placed between Sagittarius and Capricornus; for the beginning of the year from the full moon in Capricorn, as that next following the winter tropic. Thus,  $7 \times 30 = 210^\circ$ . Compare the two symbolisms of the Chinese JOS (for *Emperor* and *Pirate*). The diurnal arc of the summer season in N. lat.  $30^\circ$  represented the Sabbatic cycle of the Orientals numbered over the hours of the day, *in their Eden*. But  $210 + 90^\circ$  (for the Quadrant Dialling of the Egyptians) give the Egyptian cycle of HORUS, as that also of Noah's Ark, in their common relation to the old lunar year of ten months, as  $10 \times 30 = 300$  days. This doubled, for 300 days and 300 nights of 12 hours in 300 days of 24 hours, represents the 600 years of Noah's life before the Flood. Again, the hour-cycle of  $210^\circ$ , with the lunar arc of  $140^\circ$  (as half the lunar year of the Sabbatarians, or half of 280 days) gives the cycle of  $350^\circ$  for the days of the years of Noah's life *after the Flood*. Thus we are reminded that he was then commanded to replace the typical ordinances for the worship of God on the primeval basis of a Sabbatic institution, when commanded typically to number *all the living souls of God's creation* by sevens and by pairs. For they were numbered to him in his Ark, even as the hours of the day were numbered to the light of heaven in Eden. The object must have been self-evident, viz., that man's morning thanksgiving for renewed life, from day to day, should be blended with prayer for a happy continuance of these mercies, *the fleeting character of which was notified to him by the quick transit of the shadow over the hour-line on his Sun Dial*.

If, again, to the Sabbatic hour-cycle of  $210^\circ$  we add the four months numbered over the harvest season of the Egyptians (as  $4 \times 30 = 120^\circ$  for 120 days) we have  $210 + 120 = 330$ ; or the celebrated chronological cycle of the kings of Egypt, from Menes, the founder of the kingdom, to Moëris, the last of that cycle and first in the cycle of the twelve god-kings of Egypt.

Similarly, the cycle of Osiris, as 450, may be *that of a mixed*

people, viz., the Sabbatic hour-cycle of  $210^\circ$  increased by the 60 numbered especially to the solstitial reign of OSIRIS, or the Sun, and  $180^\circ$  for the semi-equinoctial. The times of  $30 + 40 = 70$  typical days, added to the fifty of the Pentecost season (for the first-fruits of the harvest), give 120 typical days. Also  $120 + 70$  give 190. Also 190, with the addition of 300 for the old lunar year of ten months, give the 490 typical days of Daniel's *seventy typical and prophetic weeks*. These represent the harvest season of four months extended by ten days to 130 days, with 360 added for its anniversary reference. But though these 490 days were at first reckoned from the Pentecost, or fifth of third month to the fifteenth of seventh month (as four months, ten days, or 130 days, + 360, for anniversary reference), they were in the latter days extended to the twenty-fifth of the ninth month, by reckoning from the Passover of the *second* month (as the month in which the foundations of the second temple were laid, Ezra iii. 8), for their beginning. Compare Haggai ii. 15-20. But the 25th of ninth month terminated the 2300 evening and morning of Dan. viii. 14, considered as the week of seven years or 2520 days less 220 days, or seven months ten days of typical reference to the 7000 in Israel who had not bowed the knee to Baal, *during the harvest season of four months, twenty days* (= 140 or half the old lunar year of 280 days to 7 planetary hours of  $20^\circ$  to an hour) with six anniversaries. Thus,  $6 \times 360$  or  $2160 + 140 = 2300$  days.

Thus we have *three* distinct reckonings of the *seven* months typically reckoned over the year of the ancient Orientals, from its beginning to the close of the harvest season.

1st. That of the Noah's Ark Symbolism. This symbolised the first day of creation (wherein light was first called out of darkness), to the *beginning of the day from midnight* on their east and west dialling, whilst making the Sun's position at the winter tropic mark the beginning of their year-day.

The *seventh* month of this reckoning symbolised the resting of the ark on the mountains of Ararat in the north; *as there illumined by the fulness of the solar glory immediately preceding the continuous decrease of solar light for the five winter months*. This is the reference of Ezek. viii. to the *Jewish women* weeping (like their idolatrous Syrian neighbours) for Tammuz, *and towards the north gate*, in the temple of the Lord at Jerusalem. These seven months ended with the flood-season of the Egyptians.



2d. As seven months between the Passover of Israel's Exodus out of Egypt, at the full moon of the vernal equinox, and the Feast of Tabernacles appointed for the ingathering of the harvest "in the end of the year" (Exod. xxiii. 16). The symbolic close of this—as that of the latter-day harvest season—was to be with "*a fiery flood*," symbolised in the Revelation of St John as the mystery of the *seventh seal*, unfolded under a fiery judgment on the world, beginning at Jerusalem, by the outpouring of the seventh vial, after that the *seventh* and *last* trumpet should have begun to sound.

3d. As seven months, ten days, from the Passover of the *second month* to the twenty-fifth of the ninth, for a *prolonged sounding of the seventh trumpet*, after the beginning of the restoration of the kingdom to Israel by Ezra under Cyrus (Isa. xlv. 28), and by Nehemiah subsequently, for both were events of the *seventh* month; whilst the cleansing of the sanctuary by the Maccabees, after its profanation by Antiochus Epiphanes (as the historic fulfilment of Zech. ix. 13, 14), deferred the end of typical and prophetic time to the end of the old lunar year of  $10 \times 27 = 9 \times 30$  days.

Thus the time at which we celebrate our Lord's nativity is the twenty-fifth of *December*, or the close of the old lunar year of the Noah's Ark Symbolism. Observe also the interval of one month from the twenty-fourth of ninth month (Haggai, ii. 10–20) as given to Advent in the calendar of our ecclesiastical year. But our December is twelfth month from January, though tenth from March.

Thus the tenth month of the lunar year was the twelfth month of the solar year, seeing that the old lunar year of ten months (in its typical association with the flood of Noah's day), began its reckoning only from the seventeenth of the second month, solar time.

Note, also, that the end of typical time, as thus consummated in the *ninth month*, was to be when "the Lord God should blow the trumpet, and go with whirlwinds of the south," viz., as the Redeemer going forth out of Zion, or from Jerusalem in the south, against the idolatrous worshippers of the Syrian Adonis or Tammuz in the north. Compare Zech. ix. 13, with Ezek. viii. 14 and Isa. xxi. 1.

I here fancy we may trace a prophetic reference to that conflict between the powers of light and darkness which especially characterised the events of the apostolic age (John i. 1, ii. 8, with Zech. xiv. 5–7), expressed in the language of a metaphor derived from the beginning of the diurnal arc southward on the *Horizontal*

*Dial*, in contrast to its beginning northward on the west dialling of the Noah's Ark Symbolism, and so as to substitute for the day of eleven hours *not clear nor dark*, a new typical day of fourteen hours for the summer day of man's renewed communion with God in the Eden of Jewish typical prophecy.

Thus God "declared the end from the beginning"\* of Jewish and Oriental typical time as that which should be no longer, when the *seventh and last trumpet* (as that which should usher in the preaching of Christ's everlasting Gospel) should begin to sound. But the angel, by whom this declaration was made under prophetic vision to St John in the Isle of Patmos, is described as "standing with *his right foot on the sea, and his left foot on the earth*," as if to identify these times with those of Messiah's advent in Zech. xiv. 6, 7, under like typical reference to the east and west dialling of the Orientals. For on that they gave the western hemisphere to unexplored seas, and the eastern to the earthly paradise of man's primeval communion with God, as the direction in which land was first redeemed from water, and made meet for the habitation of man.

With the above revelation (respecting "the end of typical time," as the end of a typical and ceremonial instruction unto righteousness in the Levitical law, which was to be merged into one of *spiritual and eternal effect*, by the preaching of Christ's "*everlasting Gospel*") made to St John in the Isle of Patmos, we must compare Ezekiel's prophetic vision of *heaven as God's throne, symbolised to the four seasons of the year* in chap. i. 10. Also his vision in chap. viii. *By the door of the inner gate* (of the temple of God at Jerusalem) *that looketh toward the north, where was the seat of the image of jealousy*," viz., of that Baalistic corruption of the typical ordinances of the Levitical law by which the worship of God in His temple at Jerusalem was made to resemble that of their idolatrous neighbours.

1st. By *idolatrous and symbolic images painted on the walls of the temple*. Compare Zech. v. 5, to end.

2d. By the vision of Jewish "women weeping for Tammuz," or the Syrian Adonis. This was a symbol for the shortening of the days, with diminished splendour of the Sun, at the end of the harvest season, in its identity with the beginning of the flood-season. The place, moreover, was "by the door of the gate of the Lord's house, which was toward the NORTH."

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\* Isaiah xlv. 10, 11.



3d. By his vision "*at the door*" (viz., the *east door*) "of the temple of the Lord," where he saw "*between the porch and the altar about five and twenty men, with their backs toward the temple of the Lord*" (viz., the Holy of Holies, westward), *and their faces toward the east and they worshipped the Sun toward the east.*"

This marks a typical reference to the idolatry of the Persian fire-worshippers, symbolised to the eastern arm of the Persian Gulf, as the former sea of Zech. xiv. 6, 7, 9, in its contrast to the western arm, and its typical relation to the hinder or western sea, otherwise called the Mediterranean or Great Sea, and identified by the ancient Orientals with the symbolism of the Noah's Ark typical prophecy. Hence, in the day of Israel's Exodus out of Egypt, the wilderness between these two arms of the Persian Gulf seems to have been accounted Kadesh, or holy; and the scene of their encampment therein for forty years was numbered typically to a journey of *eleven days* from Mount Sinai to Kadesh Barnea. For thus their east and west dialling gave eleven hours to the day, and eleven months (viz., months of fifteen days each, answering to the 15° of the equinoctial hour) to the year, when numbering days, months, and years typically on the calendarium of their sun-dials.

Thus the arrangement of the signs of the zodiac on the ancient Oriental dialling of the Noah's Ark Symbolism, seems to have been as that required for a common horizontal dial, in its relation to an east and west dial, for any given latitude, though the specific latitude was for the Eden of Jewish typical prophecy, *wherein the natural division of the day, at the summer solstice, into fourteen hours of equinoctial time, answering to twelve Egyptian hours in Pheron's day*, might combine a Sabbatic memorial of God, daily weekly, monthly, and yearly (or in hours, days, months, and years numbered *by sevens*) with the solar cycle of twelve and the lunar cycle of ten months to a year. This last was extended from 300 to 350 *after the flood, or when the primeval flood-season ceased to be made the typical symbol for the end of prophetic time*, as by the Jews under the Levitical law of Mosaic institution, which *substituted* the typical symbol of a fiery desolation to depict the circumstances which characterised the times under which *the fiery law of Mosaic institution* should be repealed, to establish God's new and eternal covenant with all flesh, as one of justice and mercy reconciled in Christ.



# THE SOLAR YEAR OF THE ANCIENT ORIENTALS,

*As Twelve Months of Thirty Days, divided into Two Typical Cycles  
of Five Months,*

INCREASED BY TWO OF SOLSTITIAL RECKONING, SO AS TO FORM  
TWO TYPICAL CYCLES OF SEVEN MONTHS, FROM TROPIC TO  
TROPIC, ON THEIR EAST AND WEST DIALLING.

If the day and year-day be reckoned as beginning between  $\text{8}$  and  $\text{II}$ , or at the rising of the *Pleiades*, when the Argonauts began their voyage at evening, then the 17th of second month will be  $17^\circ \text{25}$  on a West Dial.

The 40 days of incessant rain will end in .  $27^\circ \text{25}$   
Add 95 (for  $95 + 40 = 135$ , or  $5 \times 27$ ),  
ending in .  $2^\circ \text{1}$

Add 15 for the 17th of seventh month, in  
months of thirty days, for the continuous increase of the waters, ending  
in .  $17^\circ \text{1}$

150 days for the reference of Gen. vii. 24.

Add 120 days for four months of thirty days,  
to first of tenth month, in .  $17^\circ \text{1}$

$270 = 10 \times 27$ , as  $9 \times 30$  days.

Add 40 days waiting after the 1st of the  
tenth month, ending, .  $27^\circ \text{8}$

$310 =$  eleven months thirteen days in  
months of twenty-seven days.

Add 14 for dove and raven, to complete the  
twelfth month of twenty-seven days  
at .  $11^\circ \text{II}$

$324$  or  $12 \times 27$ .

26 to 27th of second month, from the  
end of the year, with the 11th  
month, as of the day with the  
eleventh hour, ending .  $7^\circ \text{25}$

Total, 350 Thus we have fifty days added to  
the old lunar year of  $10 \times 30 = 300$   
days, for the 350 days of the years  
of Noah's life after the Flood.

Add 10 for the *Isle of Elbo* (or El-bo, God  
comes), which the kings of Egypt,  
for 700 years before Amasis, the  
last of the twelve, never discovered,  
and which he made his *ASYLUM* when  
concealed for fifty years, during  
the usurpation of SABACUS the  
Ethiopian, viz., the crocodile-god  
of the Egyptians. Thus, ten days  
of twenty-four were as twenty of  
twelve hours, and 700 of twelve  
hours as 350 of twenty-four hours,

the old Chaldean year of typical and  
Total, 360 prophetic account ending, .  $17^\circ \text{25}$

But if the day and  
year-day begin south-  
ward, between  $\text{M}$  and  
 $\text{1}$ , as on the East  
Dial, then the 27th of  
second is .  $17^\circ \text{13}$   
40 days from 17th,  
ending  $17^\circ \text{25}$   
98 do. do.,  $2^\circ \text{II}$   
15 do. do.,  $17^\circ \text{II}$

150  
120 ending  $17^\circ \text{25}$

270  
40

310 ending  $27^\circ \text{13}$   
14

324 ending  $11^\circ \text{1}$   
26

350 ending  $7^\circ \text{13}$   
10 See below, under  
note on the Isle  
of El-bo, or God  
comes.

360 ending  $17^\circ \text{13}$

Thus we trace the origin of our nursery rhyme contest between the *lion* and the *unicorn*, or the *two beginnings for the typical year of seven months*, on the east and west dialling of the Orientals anciently.

It also proves the figurative character of the heathen myth respecting *Jupiter's* dethroning *Saturn*, to be in turn dethroned by *Dinos*, when the tropical form of their east and west dialling began to be superseded by the circular form of the horizontal.

It is not impossible that this may have had something to do with the hatred of the Egyptians for the *disc-worshippers* of Manetho's *eighteenth dynasty* of Egyptian kings, as probably of foreign origin. Thus the Babylonians seem to have divided the equinoctial circle into twenty-four *consecutive* hours, instead of into twice twelve reduced to twice eleven, on the east and west dialling of the Orientals anciently. For the eighteenth hour of Babylonian reckoning was the mid-day or twelfth of equinoctial time, nine o'clock A.M. being the fifteenth Babylonian or Italian hour.

Thus the *circular dial-plate of our clocks and watches* gives a prominent place to the hour of twelve, which went out on the east and west dialling of the ancient Orientals.

On the west dial of the ancient Orientals the diurnal arc of eleven hours was reckoned from mid-day to midnight, viz., from north to south; for the daily and annual culmination of the solar glory was symbolised *northwards to God*. Hence in Ps. lxxv. 6, we read, "Promotion cometh neither from the *east*, nor from the *west*, nor from the *south*. But God is the judge: he putteth down one and setteth up another."

On the east dial the diurnal arc of eleven hours, was reckoned from midnight to mid-day, as by the ancient Egyptians, who reckoned the THOTH, or beginning of their year, from the full moon of the winter's tropic, or the full moon in  $\mathfrak{V}$ .

Hence the judgments of God on the mystic Assyrian of Messiah's day are called "whirlwinds of the *south*" (Zech. ix. 14; Is. xxi. 1; Jer. xxiii. 19, 20).

God's people also are called "the forest of the SOUTH field," and the *vine* which God brought up out of Egypt, viz., from the south.

Again, these two diurnal arcs of eleven hours each, reckoning both day and night, as on the equinoctial dial of twenty-four hours, were reduced (on their Polar equinoctial dial, as a compound of both), to *two* cycles of five hours,\* for the winter day of ten hours, compared with the lunar year of ten months, numbered only in half months of fifteen days, measured by  $15^\circ$  each on the equinoctial. These months of fifteen days were again divided into two weekly cycles of seven days, answering to the division of the summer day into two cycles of seven hours, given respectively to ascending and descending light. The ascension of light they symbolised to *the dove*, and to *the dragon's head* westward, going north, for the afternoon hours (or returning northwards to God, as the source of light, and of the waters of life which make glad the city of God). But *descending* light they gave to the raven, by the dragon's tail, as descending eastward from the north to the south, for the morning hours of a new day.

Hence the division of the primeval day into *evening* and *morning*, because the course of the sun is westward going north (as that of the shadow lines on a horizontal dial), whilst the sun *appears* to be proceeding eastward from north to south, for the morning hours of the day. This explains fully what is meant by the Argonauts beginning their voyage *at evening*, from Pagasæ in the west, and sailing northward to the east for sunrise, *thus symbolised to Colchis, near the mountains of Armenia, associating the rest of Noah's Ark with the diurnal and annual culmination of solar light, given northwards to God.*

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\* See remarks on our Lord's parable of the ten virgins in Explanatory Note on the relation of Noah's Ark and the year of the Flood to the old lunar year of  $10 \times 30 = 300$  days.



On the outline-map, which illustrates the typical character of this east and west dialling, the position of the *river Acheron*, as the way by which Hercules descended into the infernal regions, *after leaving the ship to travel by land eastward to the south*, marks the identity of this river's place with the meridian of their typical dialling. This also associates *the lamentations of the Argonauts for the loss of Hylas* (which occasioned Hercules to desert the ship), with that of the Jewish women weeping for Tammuz (Ezek. viii. 14), in imitation of their idolatrous neighbours in Syria for the loss of ADONIS.

Here, again, the typical character of the Dial begins to unfold itself with marvellous accuracy, in a matter of importance to both Jews and Christians, from the way in which *the faith of Abraham in his controversy with the idolaters of his day has been more or less perverted ever since*, by idolatrously interpreting the Jewish typical ordinances of a spiritual instruction *in the letter which killeth, and not in the life-giving spirit of a healthy and truthful hope in God*.

Mount Ararat, in the index of the Eton Atlas, is placed in N. lat.  $39^{\circ} 35'$ . This was the Mount of God in the Noah's typical symbolism, previous to the times of Israel's exodus out of Egypt, when Mount Horeb or Mount Sinai was substituted as a *two-peaked* symbolism for the *tri-peaked meru* of the Oriental idolaters. This unfolds the typical basis of the exterminating wars between the north and south of those days, under the influence of political animosities, *embittered by false notions of religion, originating in idolatrous superstitions*, until, extinguishing in the hearts of men all the commonest instincts of human sympathy, one towards another, when worshipping the same God under differing forms of faith. Hence the description of these contests, in the figurative language of Jewish typical prophecy, is represented as a contest between the children of God and light (as the fewest of all people), against the devil and his hosts, as a countless multitude.

The inclination of the steps on the Greek-Egyptian Dial at  $40^{\circ}$  corresponds well to N. lat.  $39^{\circ} 35'$ , for Mount Ararat, compared with that of  $25^{\circ}$  or  $26^{\circ}$ , for the Teutyra or Denderah of the Egyptians. It also establishes a strong presumption that Professor Piazzi Smith took the right view of the pyramid-builders, as having come to N. lat.  $30^{\circ}$  from another latitude, there to erect a lasting monument for countless generations. My own supposition, which connected the design with the controversies between the kings of the upper and lower Egyptians (as between the north and the south, the Sun Pharaohs of Thebes and the lunars of Memphis), would divest the symbolism of its manifestly world-wide importance in an antiquarian point of view.

A right understanding of these things is essential to a truthful interpretation of Jewish typical prophecy, lest we otherwise *unintentionally* substitute in our teaching superstitions of an intolerant bigotry for the righteousness of an intelligent and civilising devotion.

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## EXPLANATORY NOTE ON THE DIAGRAM ILLUSTRATING NOAH'S ARK AND THE YEAR OF THE FLOOD.

### NOAH'S ARK AND THE YEAR OF THE FLOOD PROVED TO BE SYMBOLISMS OF ORIENTAL AND JEWISH TYPICAL PROPHECY.

By this I would not that any one should think me foolishly doubting the existence of that primeval flood, the evidence of which is amply demonstrated by the fossilised forms of amphibious monsters and of shell-fish, discoverable in our inland rocks.

All I affirm is, that the tradition respecting this catastrophe combines the primeval traditions of history and religion with a typical chronology, common both to Jews and Gentiles throughout the East anciently.

Also that the chronology, associated by all with their traditions of religion and



history, is a typical harmony of solar and lunar time. Thus they formed a prophetic teaching from God's ordinances of day and night, as ordained to combine a chronology of passing time with observations on the alternation of spiritual light and darkness in the traditional records of man's history, *by retrospective reference to the fourth day of creation* (Gen. i. 14). *The reference was, therefore, to the prehistoric condition of the earth, when in progress of being made meet for the habitation of man, in redemption from some previous desolation of its component elements.*

The typical and prophetic character of this history is almost wholly lost sight of in our mode of interpreting it, as if designed to be interpreted literally, according to our modern notions of reading and writing history.

The chronological year is to be explained as a typical comparison between the old lunar year of ten months (both as months of twenty-seven and thirty days), with the old Chaldean solar year of 360 days. Thus :

	Days.
To one month of twenty-seven days add ten days, ending on tenth of second month,	37
Add for the notice of the coming flood (Gen. viii. 4), . . . . .	7
The flood begins on 17th of second month, after . . . . .	<u>44</u>

The lunar year of ten months, in its typical relation to the year of the flood, divided into two half cycles of five months :—

Five months, from 17th of second to 17th of seventh month, solar time, as $5 \times 27$ , $5 \times 28$ , or $5 \times 30 =$	135*	140	or 150*
Four months do., ending 1st of tenth month, . . . . .	108	112	120
	<u>243</u>	<u>252</u>	<u>270</u>
Add one month for the lunar year of ten months, . . . . .	27	28	30
	<u>270*</u>	<u>280*</u>	<u>300</u>
Add the difference between one month, and the forty days of Gen viii. 6, . . . . .	13	12	10
Thus $27 + 13 = 40$ days.			
Add the seven days circuit of the raven, when the dove found no rest outside the ark, . . . . .	7	7	7
	<u>290</u>	<u>299</u>	<u>517</u>
The lunar year of $10 \times 29 =$ . . . . .	290	299	517
Compared with the solar year of eleven months.			
Add (to complete the eleven months of twenty-seven days) the seven days' circuit of the dove, and the complement of the month in the other cases, . . . . .	7	9	13
	<u>297</u>	<u>308</u>	<u>330*</u>
Add one month to complete the soli-lunar year of twelve months, . . . . .	27	28	30
	<u>324</u>	<u>336*</u>	<u>360</u>
Add fifty-four days to twenty-seventh of second month, viz., as $2 \times 27 = 54$ , . . . . .	54		
	<u>378</u>		
	<u>360</u>		
Remainder, . . . . .	18		

Measuring the height to which the waters of the Nile rose in the days of Pheron, son of Sesostris, for comparison with the fifteen cubits of Gen. vii. 20, as  $135 + 15 = 150$ .

Compare also with the  $12 \times 28 = 336$ , the reign of the twelve gods of Egypt, as numbered to 332 or  $12 \times 27\frac{3}{4}$  days for years in the old Egyptian chronicle.

Note also their typical relation to the year of eleven months (or 330 days) compared with the day of eleven hours on the east and west dialling of the Orientals anciently.

Here we have a harmony between the Jewish typical symbolism of Noah's Ark and the year of eleven times thirty days, which prevailed in Egypt from Menes, the founder of the kingdom, unto Meris, the *first* in the cycle of the twelve god-kings of Egypt.

The month which Noah changed into that of Sabbatic reckoning, as  $4 \times 7 = 28$  days, had previously *two* forms of computation amongst the idolaters, viz., as three weeks of  $9 = 27$  days to a month, or three weeks of  $10 = 30$  days to a month.

But the 27th of second month (when Noah went forth from the ark), would terminate fourteen months of twenty-seven days, *typical and prophetic reckoning*. Again  $14 \times 27 = 378$  days, or the 360 of the old Chaldean solar year, increased by  $18^\circ$  *the number of feet to which the waters of the Nile rose in the days of Pheron, son of Sesostris*. All the Egyptian kings were Sun-Pharaohs, viz., kings and priests of Vulcan, or the SUN. On the contrary, Noah's reign was typified as "*the golden age of lunar time*."

Thus, five months of  $135 + 15$  days = 150 days. Thus they divided the old lunar year of ten months (as  $10 \times 30 = 300$  days) into two cycles of five months. Of these, one cycle of  $10 \times 15^\circ = 150^\circ$  was given to the winter day of ten hours, on the face of the Dial, whilst the other was numbered to the darkness of night, behind the Dial. This then popular form of dividing between light and darkness (with especial reference to *the beginning of the day from midnight on their east dialling*), seems to have supplied the metaphor used by our Lord in His parable of the ten virgins, of whom five, being foolish, were slumbering with lamps untrimmed on the arrival of their Lord at midnight.

Add fourteen months of twenty-seven days for the fourteen manvantaras, or reigns of MANU =  $360 + 18$  days, or  $364 + 14$  for Enoch's solar year of  $13 \times 28$  days, and two weeks of seven days given to ascending lunar light.

Thus, on comparing Psalm l. i., "The mighty God, even the Lord, hath spoken, and called the earth *from the rising of the sun to the going down thereof*," with Zech. xiv. 6, 9, we perceive immediately that *the day not clear nor dark* refers to the day of Egyptian idolatry, as the times of the *ignorance* which God is said to have "winked at" before the calling of Abraham's seed in Christ, when Egypt and Assyria were to become one with Israel (Isa. xix. 25).

The *light* which should come at evening refers to the Messianic division between light and darkness, as that of the equinoctial day, varied according to latitude, and numbering its morning hours to the western horizon. This typical prophecy compares natural and spiritual light, intimating that the early paradise of man's happy communion with God in the East will have the germ of its regenerated existence for good, through the *ships of Chittim*, or the *civilisation of the western people* of Christendom.

Even the present imperfect realisation of this has entailed much affliction, in temporal form, on both; through the strength of bigoted superstitions, opposed to the reception of our Christian religion. Nevertheless, it will always be found to hold a moral leverage of practical power for good, and to exercise a salutary check on the natural violence of man, under the ordinary conditions of human life, when rightly understood.

#### REMARKS ON THE DIAGRAMS ILLUSTRATING THE STRUCTURE OF THE ALEXANDRINE DIAL, FROM THE FRENCH DIALLING OF BEDOS DE CELES.

THE angle  $15^\circ$ , above that of  $25^\circ$ , for the latitude, may give, typically, ONE HOUR of equinoctial time to the Oriental month of fifteen days, or  $3 \times 5^\circ$ , when reckoned only to ascending light. It may also unfold to view the origin of the Oriental



belief to which Duff, in his Indian Missions, refers, respecting the waters of the flood having risen *above the North Pole* until they submerged ten worlds. Of these, the statement is that *seven* were *inferior* and *three superior*.

Now, the side steps of the dial *recline* or *incline* (I know not which to call it) *inwards* at an angle of  $40^\circ$ , the complement of  $50^\circ$ ; which represents the dividing angle between the front and side steps.

Again,  $6 \times 5^\circ$  (or  $7 \times 5^\circ$ , when including the top step) are given to the side steps, leaving the  $5^\circ$  or  $10^\circ$  remaining to measure the fall between the top step and the tangent line of the bottom curve. The *elevation*, however, of the side steps *above earth's axis* is limited to  $15^\circ$ , or  $3 \times 5^\circ$ \* for the *three upper worlds, as above the North Pole*.

Thus the  $50^\circ$ , numbered to the Sun's north and south declination, seem to

\* That lunar time was thus reckoned to the ascension of light on the dialling of the ancient Orientals in cycles of  $3 \times 5^\circ = 15^\circ$ , or of  $2 \times 7^\circ = 14^\circ$ , may be proved thus:—

1st, It formed the basis of their typical computation of months to years compared with that of hours to the day (Rev. ix. 15).

For their month of fifteen days divided the equinoctial to a year of twenty-four such months, in the same way that they divided the day into twenty-four hours of  $15^\circ$  to an hour.

Similarly  $14 \times 26$  (which formed one division of the ancient Zodiac of the Hindus) = 364, or Enoch's solar year of  $13 \times 28$  days.

2d, The numbering fifteen days to the ascension of light seems to have been observed by the Jews. For the so called "Songs of Degrees," which follow Psalm cxix., are, in fact, "Psalms of the ascensions." These are limited to fifteen, whilst the cxix. Psalm has twenty-two divisions, according to the number of letters in the Hebrew alphabet.

These divisions are further multiplied by eight, as to the old weekly cycle of eight days.

Now,  $22 \times 8 = 176$ , for 177 days, or twenty-two weekly cycles of eight in half the lunar year of 354 days,—also,  $15 \times 22$ ,—give the celebrated cycle of the 330 days, or year of eleven months, which they compared with their day of eleven hours on the east and west dialling of their Noah's Ark and Jacob's Ladder Symbolisms.

The object would be to make perpetual memorial before God for the gifts of language and astronomical science, by which the human condition of man was elevated above that of the beasts that perish, when coming before Him in prayer for continuous support, mixed with praises for existing mercies.

3d. The numbering of fourteen days to the ascension of light may be illustrated from the article on Hindostan in the *Encyclopædia Londinensis*, thus:—

"According to the early notions of the Hindoo philosophers, they described the earth as a plane figure studded with eight mountains, and surrounded by seven seas of milk, nectar, and other fluids; that the part which they inhabit is one of *seven islands*, to which *eleven smaller isles* are subordinate; that a god riding on a huge elephant guards each of the eight regions, and that a mountain of gold rises and gleams in the centre."

This guardian is the Janus of their solar year, made to usher in their weekly cycle of eight days, compared with a monthly cycle of eight, as given to the eight older gods of Egypt, in the solar year of three seasons.

This, when changed to one of four seasons, gave  $7 \times 30^\circ$  to the *diurnal arc* of summer time, and  $11 \times 14$ , or 154 to the short night of summer in Enoch's year of  $364 = 7 \times 30 + 11 \times 14$  days.

The seven seas of milk, nectar, and other fluids, may symbolise the varying aspects of the atmosphere at different seasons of the year.

The use of the term "*islands*" here is that which prevails in Jewish typical prophecy. For instance, in the "Isles of the Gentiles," and "Isles afar off," *distant continents are numbered as islands*. The fact is, they symbolised the East (on their most ancient east and west dialling) to land first redeemed from



have been used typically to number  $7 \times 5^\circ$  of light over seven lower worlds, and  $3 \times 5^\circ$  over three upper worlds, when measuring monthly lunar light only by the fifteen days of its ascension.

Thus the Orientals seem, anciently, to have compared ascending and descending lunar light with their observations on the ebb and flow of tidal floods.

However great my errors from want of scientific knowledge in thus attempting (with full consciousness of such deficiency) to investigate mechanically the structure of the Alexandrine Dial and its typical design, I ask of scientific readers an indulgent judgment. For my diagrams profess only to be *tentative approximations to the truth, according to the best of my judgment*, in hopes that I may thus give *primâ facie* evidence that the solution of this problem is well worthy the consideration of those scientifically qualified for the investigation.

#### NOTE ON THE PYRAMID PROBLEM PUBLISHED IN THE *BUILDER* OF 10TH FEBRUARY 1866.

A diagram illustrating Mr George Thurnell's problem for the measurement of the Great Pyramid represents a symbolism for the new star *in the east*, or the "star of Bethlehem." By this I understand the star of God's providence—in the "house of bread"—as referred to in the miracles of the loaves and fishes. It therefore represents the new beginning of the year, appointed by Moses as a new and more complete distinction between light and darkness, *typically contrasted*, for the guidance of God's people, as "*children of light and of the day*"—looking to Christ, their Saviour, as the "Sun of Righteousness, with healing on His wings." This new typical teaching has reference to the day of twelve hours (John xi. 9)—from sunrise to sunset—compared with the typical year of seven months, from the vernal equinox to the end of the harvest season, about the time of the autumnal equinox, in substitution for the reckoning of the idolators—from winter to summer—as from the THOTH to the SOTHIS, or *five pointed star*, called the Dog-star. For this terminated the old Egyptian division of the year into seven months, which was followed by the flood-season of five months, in the Noah's Ark Symbolism. This, again, was reduced to four months by the Egyptians, making the end of harvest a feast of the eighth month, as did Jeroboam (1 Kings xii. 32).

This formed the star of Remphan (or Renpi, the Janus of the idolators) which the rebellious of Israel made an object of worship in the wilderness (Acts vii. 43). We thus trace the source of the metaphor used by our Lord in His parable respecting the *idolatrous house of five brethren "divided three against two and two against three"* (Luke xii. 52).

I will now briefly apply Mr George Thurnell's problem to the measure of the Great Pyramid, and to that of the second, which seemingly represents only a modification of the measurements applicable to the first—but less by forty feet—on the line which forms the basis of the measurements.

1st. For the Great Pyramid,

Let AB = 800 and radius BD (as BT or Tf) = 400.

Then  $AT^2 = AB^2 + BT^2 = 640,000 + 160,000$ , or 800,000.

$\therefore AT (= \sqrt{800,000}) = 894$  feet.

Also AC (= AT less Tf or BD, viz., 894 less 400) = 494 feet.

BC (= AB less AC) = 800 less 494, or 306 feet.

CE (=  $\sqrt{AC \times CB}$ ) =  $\sqrt{494 \times 306} = \sqrt{151,164} = 388$  feet.

the primeval flood (or chaos) to be made meet for the habitation of man, walking *as in the light of day*, uprightly and peacefully before God. The Western Hemisphere they gave to the lesser light of the Moon, or darkness of night, symbolised westward to unexplored seas studded with islands, the supposed abodes of departed spirits.

2d. For Second Pyramid :—

Let  $AB = 760$  and  $BD$  (as  $BT$  or  $Tf$ )  $= 380$ .

Then  $AT = \sqrt{AB^2 + BT^2} = \sqrt{760^2 + 380^2} = \sqrt{724,000} = 850.8$  feet.

Again  $AC^2 = AB \times BC \therefore AC = \sqrt{AB \times BC}$  and  $BC = AB - AC$

Thus we have  $AT = 850.8$  feet.

$$AC = 470.8 \quad ,,$$

$$BC = 289.2 \quad ,,$$

$$CE = \sqrt{AC \times CB} = \sqrt{470.8 \times 289.2} = 368.99 \text{ feet.}$$

Various readings and doctrinal corrections of certain passages in the Hymns of the book entitled "Exceeding Great and Precious Promises."

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The vast sale of this book is a proof of its being considered, without testimony of mine on that score, a useful manual of Devotion. But its lines on "The Cross our Gain," and in the "Prayer for the Jews," seemed to me very *defective*, if not absolutely erroneous, in point of doctrine. Yet right notions on these two great doctrines of Christianity are essential for understanding the teaching of Holy Scripture respecting the eternal relation of Christianity to Judaism and Heathenism. The other corrections were chiefly made to substitute a humble hope for expressions of a seemingly confident assurance.

With these few words of apology, I shall risk the chance of tediously lengthening out a tract, wearisome in some respects to myself, (and doubtless in many to others,) by this attempt, in conclusion, to shew its practical bearings for a sound Scriptural interpretation of the all important doctrines respecting the Atonement of Christ for *all* flesh, and the Salvation of the Jews, under God's Second Covenant with Israel.

In the Morning Hymn, p. 35, v. 8, read

Tho' dust and ashes in Thy sight,  
Still will I look to Thee ;  
*If haply thus, of Thine own light*  
*Some ray may beam on me.*

In the Prayer for Ministers, p. 38, read the last two lines thus :

Teach them immortal souls to win  
For heaven,—redeemed of Christ from sin.

In the Prayer against Impatience and Irritability, pp. 39—41, read the last two verses thus,

Be Thou, O Lord, my "Righteousness,"  
The wedding robe of grace supply,  
Then shall the burden of my soul's distress  
Cease with its sins, that I in peace may die.



Thy Peace alone can safety give,  
 When death's appalling hour draws nigh ;  
 If it be joy in Christ "to live,"  
 How great our "gain" in Christ \* "to die."

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### THE CROSS OUR GAIN.

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A substitution for the Hymn given in p. 41, as needing some such correction of its doctrine respecting Christ's atoning Sacrifice.

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Sad emblem of that fatal hour  
 When darkness reigned o'er earth, with power  
 Triumphant,—to the passing sacrifice  
 Of Christ,—God's Holy One,—Redemption's price.  
 Type also of man's sufferings, for good,  
 Ordained in righteousness of God ;  
 That sinners taught the curse of sin may know  
 Why Christ,—God's Holy One,—endured such woe.  
 Yet, for himself he died not ;—but that we  
 Might live, from tyranny of Death set free  
 By grace of spiritual life on earth ;  
 Christ's *Second Advent*,—for man's *Second Birth*.  
 Thou Holy Spirit sent of God to teach  
 The Law of man's Salvation, guide my speech  
 When musing on the mystery of that love  
 Which gave our earth a Saviour from above,  
 Through goodness suffering for the sins of man,  
 As of God's pleasure ;—though obscure the plan.  
 For surely God ne'er willed the just should die  
 That "Death" might "reign" † o'er Immortality ;  
 But that when mercy failed to check sin's power,  
*Dominion given* ‡ should prove how short its hour.

\* Rev. xiv. 13 : 2 Cor. v. 1—7 : with Rom. vii. 18—25 : Philip. i. 20, 21.

† Rom. v. 14.

‡ John xii. 31, 32 : xix. 11 : Rev. xi. 7—14 : with Dan. xii. 11, 12, as the *limitation* (for the *elect's* sake, Matt. xxiv. 22,) of the final judgment predicted over the temporal kingdom of Jewish nationality at Jerusalem, (1 Peter iv. 17—19,) in the Apostolic age.

This, in the prophetic visions of the Apocalypse, is symbolized as the outpouring of the *seven vials* (consummating the *more measured judgment of the seven trumpets*, by an *overwhelming flood*, as predicted Dan. ix. 26,) after the sounding of the *seventh Trumpet*.

But the *seventh Trumpet*, warning of God's typical instruction to Israel under the Levitical law, was, and ever is, that which eternally identifies the predicted judgment of God's spiritual harvest, over the temporal kingdom of the Jewish nation at Jerusalem,

Hence the self-sacrifice of Christ became  
Well pleasing unto God,—to sinners shame;

*with the time foreordained of God for disannulling his first covenant of works, (as that of Israel's condemnation,) to establish a new and everlasting covenant with all flesh, (as one of mercy and truth met together under conditions whereby all might have life,) through Messiah and his people, or Messiah and an election of Israel. John xii. 31, 32, with Matt. xiii. 36—44.*

*God fulfilled his promise respecting the establishment of a new and everlasting covenant with Israel, by the preaching of the Gospel in the power of Christ's resurrection-glory, under confirmation of the Holy Ghost to as many as would be guided thereby in the Apostolic age. He has, moreover, ordained that the same means of grace should be continuously open to all generations, for an eternal consolation of mercy to both Jew and Gentile.*

This preaching of the Gospel commenced with the sounding of the *seventh* Trumpet, and was heralded thereby, (Rev. xiv. 6,) throughout the whole Roman Empire; or, "to every nation, and kindred, and tongue, and people," between the date of the Crucifixion, and that of the final judgment predicted over the Jerusalem of the Apostolic age. Matt. xxiv. 14, with Rom. x. 18.

By the "spirits of \* *all flesh*," as called in Christ unto a like hope in the salvation of God, *as secured by the merits of his atoning sacrifice*, Jewish prophecy seems clearly to mean that, by gifts of the Holy Ghost outpoured upon Jew and Gentile, *all* might equally, and by the same law of mercy for Christ's sake, be participators in the blessings of this new and spiritual hope towards God.

The language of St. Paul in Heb. viii. 7—13, compared with that of Jeremiah xxxi. 31—40, and elsewhere; also in Heb. xii. 24—29, compared with Haggai ii. 5—10, gives us, in the most unequivocal form, inspired authority for saying the events of the Apostolic age were the fulfilment of Jewish prophecy, respecting the times and circumstances under which God had promised to establish a new and everlasting covenant with *all flesh, through an election of Israel.*

This covenant is emphatically called a covenant of mercy, and the law thereof *provides that Christ's sufferings shall not have been in vain for any*, (through the retained bias of their religious superstitions, or prejudiced traditions of history, Matt. xii. 32,) if only they shall have learned therefrom, in the righteousness of Abraham's faith, *spiritually and truthfully* to see that the salvation of God (though appointed over *all* in Christ, 1 Cor. xv. 22,) is never realized to any but by a way of holiness, through gifts of the Holy Ghost. John iv. 23: viii. 39.

To the words "*Messiah's reign*," in the last of the three verses added to the Prayer for the Jews, I would here further add the following words of explanation.

The gifts of the Holy Ghost represent the *spirit* of the power of Christ's *second* advent; as that of his ever spiritually coming again with power and great glory unto the salvation of *all flesh*, viz., Jews and Gentiles equally, or at least all of them who will yield themselves to be influenced thereby for good, in *the eternal day of this his spiritual return with gifts of the Holy Ghost in confirmation of his everlasting Gospel.* Mark ix. 1: Acts i. 8: Heb. ix. 28.

Thus Christ's earthly reign of power is ordained of God, to exhibit before man an everlasting contrast with the short-lived day of his humiliation for the purpose of his earthly mission, as that in which he was rejected of the Jews, *for the Messiah of their temporal kingdom, emphatically.* For they then erred under a delusion of this world respecting the predicted signs of Messiah's kingdom.

But the sin of that error is said to be blotted out, under God's new Covenant with

\* Numbers xiv. 21: xvi. 22: Isaiah xl. 5: lxvi. 23: Luke iii. 6: Heb. xii. 9: also Joel ii. 28—32, as applied to the events of the Apostolic age in Acts ii. 16—22.



That, taught thereby to turn from sin to God,  
The saved of Christ should bless the chastening rod

Israel; at least to all who draw nigh unto God as spiritual and truthful worshippers, by a way of holiness. Jerem. xxxi. 34, with Isaiah xxxv. 8: lvii. 15: and John xiv. 6.

They who thus worship God, as by gifts of the Holy Ghost received from Him, do, in effect, worship him in the spirit of Christ, as that of their adoption to become sons of God—according to our Saviour's promise, (John vi. 44,) "No man can come to me, except the Father which hath sent me draw him; and I will raise him up at the last day"—viz., in that hour of the eternal day of the world's judgment which shall terminate his earthly relation thereto. For the day of his death constitutes man's individual relation to the consummation of the judgment ever impending over the world, until the final catastrophe ordained of God thereon.

Blinded in part by the influence of their historical traditions, it is possible for the God-fearing portion of the modern Jews to be unconsciously worshippers of God, in the spirit of Christ, when living righteously in the fear of God, and in the same peacefulness of charitable affections (the "*charity which never faileth*," 1 Cor. xiii. 8,) towards their neighbours, whether Christians, Mahometans, or Heathen, as towards their own brethren in the flesh, by descent from Abraham.

Nevertheless, it is certain that Jews of this class do represent the Israel of the Gospel dispensation; and with better hope in the salvation of God than they who calling themselves Christians are not careful to walk in the spirit of Christ, to make their calling and election sure.

This is clearly the doctrine taught by our Lord in the parable which foreshadows "*the judgment of the great day*"—under the type of God's final judgment then impending over the temporal kingdom of Jewish nationality in the Apostolic age. Matt. xxv. 34 to 40: vii. 21—23: xii. 31, 32.

This amnesty of the gospel dispensation, or pardon of Jewish unbelief, as the characteristic feature of God's new covenant with Israel,—when receiving his law in their inward parts—as written in their hearts by God, through gifts of the Holy Ghost, (and therefore with an effect more powerful than any teaching of man on the subject—Jerem. xxxi. 33, 34, with John iv. 41, 42,) dates its beginning over the God-fearing remnant of those who survived God's final judgment on the Jerusalem of the Apostolic age; in its common relation to the prediction of Zech. xiii. 7, to end of xiv., and to the 1260, 1290, and 1335 days of Dan. xii. 7, 11, 12, which marked the limitation of the judgment for the elects' sake. Matt. xxiv. 22.

These days are to be numbered from the Passover of A. D. 70. For then Titus commenced the siege of Jerusalem, at the Passover; by which event the daily sacrifice was made to cease, in a form leaving thenceforth to the Jew, as to the Gentile, no access to God by any law of sacrifice, otherwise than that of self-sacrifice—as the law of Christ—thus making the sacrifice of the death of Christ available with God for the salvation of God-fearing Jews, and others of the human family, no less than of those who call themselves by the name of Christians.

Nor are we left without inspired instruction respecting the variable number of days in this prophetic and typical Chronology.

For Haggai ii. 18, 19, with Dan. ix. 2, and Zech. ii. 7, clearly gives a mystical significance to the 70 days of years, (or 70 years typically symbolized as 70 days, in extension of the harvest time of Jewish prophecy, which had been primarily reckoned at 4 months 10 days, from the Pentecost, or 5th of the 3rd month, to the 15th of the 7th, and hence proverbially as 4 months (John iv. 35), or with the prophetic year of 360 days for its anniversary, 70 typical weeks being 490 typical days,) before



Of their own earthly sufferings, and plead  
The love of Him they pierced by sinful deed.

Jerusalem should be rebuilt "*to the Lord*," in the day of Israel's return from Babylon by the edict of Cyrus, as predicted Is. xlv. 28, and verified *with celebration of the Feasts of Tabernacles on the 15th of the 7th month*. (Ezra iii. 4, with Zech. xiv. 16—21.)

But 70 days from 10th of 4th month (Jerem. lii. 4 : Zech. viii. 19,) end 20th of 7th month ; and 70 days from 15th of 7th month extend to 25th of 9th month. Hence, the prediction of Haggai ii. 18, 19, necessitates our regarding the issue of the Maccabean struggle, or "the cleansing of the sanctuary," on the 25th of 9th month, B. C. 165, after its desecration by *the hellenizing apostacy of the Jewish nation* (Zech. ix. 13), as a rebuilding of Jerusalem "*to the Lord*," for the purpose of establishing *a spiritual worship of God*, in association with the typical law of the Levitical sacrifices therein, until that law of a ceremonial atonement should be *disannulled of God*, by the atonement of Messiah's self-sacrifice, which should thenceforth become the only medium of man's reconciliation to God. Hence, the spiritual and truthful worship of his ordinance, under a new and eternal covenant of mercy, by Messiah and his people. John iv. 20—26 : xii. 27—35.

Now  $3\frac{1}{2}$  years, or 1260 days, from the Passover of A. D. 70, would terminate at the time appointed for the Feast of Tabernacles, in A. D. 73. But its observance, like that of the daily sacrifice, had then ceased, when God's first covenant of works which had been associated by Moses with the typical law of sacrifice, was disannulled, *and the City and Temple of the typical dispensation visited with the utter destruction predicted in Zech. xiv. 11*. After that there was to be "*no more curse*," (Rev. xxii. 3) to as many as should submit themselves to be drawn of God, by gifts of the Holy Ghost, *so far aside from their worldly delusions respecting Messiah's kingdom, as to see that there then remained for them no worldly hope in the salvation of God, but in his mercy ; through a spiritual and truthful appreciation of his power and goodness, as Governor in all the earth*. Psalm viii.

The above 1260 days of typical prophecy, increased by 70 days, would number 1330, from the 15th of 1st month, or 1335, reckoning from the 10th of 1st month (or from the *preparation* for the Passover,) to the 25th of 9th month. This circumstance, in the day of the then Jerusalem's *final* visitation in the Apostolic age—might induce the God-fearing Jews of that generation (though still too blinded by their worldly traditions to accept Christianity) to see that the rebuilding of Jerusalem "*to the Lord*" as predicted in Jerem. xxxi. 38, was not that of Israel's return under Ezra *in the seventh month* ; nor fully effected by the rebuilding of the walls in the days of Nehemiah, though commemorated by the observance of the Feast of Tabernacles, and the renewal of a solemn covenant with God *in the seventh month*. (Nehem. viii. : ix.)

They would thereby learn to reflect on the typical relation of the Jewish harvest to the promised *ingathering* of God's spiritual Israel into a new Jerusalem, and by redemption from the power of Babylon in all lands until brought to the conclusion that the prediction must refer to some other event than that which associated the Feast of Tabernacles, with the rebuilding of Jerusalem by Nehemiah.

The object of the Maccabean struggle, as contending for a *spiritual* worship of Jehovah in connection with the ritual sacrifices of Mosaic ordinance, and in opposition to the *idolatrous* tendencies of the hellenizing apostacy, would teach them so to connect the memorial of this event with their reading of Haggai ii. 18, 19, and Zech. ix. 13, as to understand aright the true force of the 1335 days, limited in Dan. xii. 12, *over God's final judgment on the temporal kingdom of Jewish nationality*,

Teach me, Lord, thus through shame for sin to see  
How Christ's self-sacrifice could pleasing be to Thee!

after the preparation for the Passover, at which the daily sacrifice ceased, according to the testimony of Josephus, A. D. 70.

A due consideration of the above facts should cause both Jews and Christians of the present day to see what is meant by the calling of Messiah's people (Jews, Christians, and all whose fear of God worketh by love unto holiness,) "*out of Babylon*," (Rev. xvii. 4, compared with Zech. ii. 7: v. 5—11,) and how, though Cyrus did perform *all* God's pleasure, when causing Jerusalem to be rebuilt at the end of 70 years from the beginning of the Babylonian captivity,—still the Jewish nation was prophetically considered as *spiritually* continuing under bondage to Babylon in the Apostolic age. It is also thus with ourselves, even at this very time, if we are living only as Christians in name, but not so in the spirit of a regenerated human will, through the gift and grace of God, as a manifestation of the Holy Ghost with power.

Thus the Christian dispensation represents a perpetual calling of all flesh in Christ—(not merely, *if at all of necessity unto salvation, by name*, but in spirit—for "if a man have not *the spirit of Christ*, he is none of his," Rom. viii. 9,) to be realized of God in like mercy to all who will forsake those traditions of an opposing worldly policy, and their reliance on that power of an unregenerate self-will, which obstruct the reign of Christ in their hearts for good, by gifts of the Holy Ghost.

For many Jews of our own day give evidence in their lives of being thus, by the grace of God, *permitted to feel the power of Christ's love in comfort to their souls*, though continuing partially blinded by their conflicting historical traditions, too much to see how all these blessings have accrued to themselves, and to all the civilized families of man, more or less, even as to the Christians, through the self-sacrifice of Christ's death, as predicted. (John xii. 31, 32.)

It may even be a cause of some anxious consideration for ourselves, whether the *zeal* of our missionary labours, especially those for the conversion of the Jews, has not been *misdirected*, under a like delusion of the world with that which obstructed the usefulness of the Jewish mission for the world's regeneration, under the Mosaic or typical dispensation.

For, if so, we ourselves may be largely answerable for the continued blindness of the spiritually minded Jews, and of the morally disciplined amongst the heathen, *by relying too much on the historical and miraculous testimony for Christianity*, and omitting to give that predominance to the testimony of *prophecy*, which it claims on inspired authority, as being "*a more sure word*" of God. (2 Peter i. 19: Luke xvi. 31: and Deut. xviii. 15—22, with 1 John iv. 1.)

By *prophecy* is here meant that *teaching of Scripture* which (*more surely than miracles, or any historic testimony of man*,) appeals to the heart and understanding of all God-fearing people, *by the righteousness of its spirit; and by its confirmation of God with power in the events which realized the prediction*.

For there is no Creed which has not some historic testimony of man—under confirmation of miracles, or at least, alleged miracles; and we must admit that the God of Abraham is God over all the earth, and therefore the God of Mahometans and of the heathen, though ignorantly worshipped by them. Thus the *spirit* of the instruction said to be confirmed of God by any miracle, is made our Scriptural test for determining whether the miracle was wrought in the power of God, or was a cunningly devised fabrication of man for some worldly object, in perversion of scientific intelligence, the gift of God for a nobler purpose.

Hence, when the heathen see, or fancy they see, those who profess to be influ-



Thus shall Thy wondrous love my praise employ,  
Till vanquished sin shall change my grief to joy.

enced by a purer faith acting towards them under influence of a like corrupt nature with themselves, the distinctive character of the Christian religion (on the estimate of its historical and miraculous testimony,) is, in effect, continuously, and sometimes, with the offensive rebuff of an infidel antagonism, ignored.

From similar causes it not unfrequently meets with a like reception even in the nominally Christian land we live in.

The disadvantages accruing to our Church, and even to Christianity itself, from these causes, seems to have stimulated the Authors of "Essays and Reviews" to a combined effort for concentrating the attention of the Rulers of our Church to a difficulty which threatens to become one of serious magnitude, if haughtily ignored, instead of being reasonably obviated.

The writers of "Essays and Reviews" have not created the evil we deplore; but they candidly admit its existence, and probe its power, in the hopes of obtaining for it some timely correction for the good of our Church and nation.

Men of learning and character, by which, under the providence of God, they have attained to high and honorable distinctions of worldly eminence, would not risk the security of their highest worldly aspirations, in confirmation of a desire to know whether Christianity does necessarily exclude from the *hope* of salvation all but a very limited few, amongst the families of man, *who call themselves* by the name of Christians; unless convinced that their duties as Ministers of the Word of God could not otherwise be fulfilled.

But the investigation of this question necessarily involves others, bearing upon the possibility that the prophetic Scriptures of our Bible may require to be read in a spirit sometimes differing from, or largely qualifying the character of the ordinary interpretation traditionally given thereto.

That some of those writers have set themselves to this task in a more humble-minded spirit than others is clear, and the advantages thereof are great. For the semblance of flippancy, on momentous questions of this kind, even when amounting only to an ill-considered style of writing, does cause the motives of the writer to be impeached; and will sometimes excite so strong a prejudice in devout minds as to cause them to turn wholly from the book.

But the object of that book is no concern of mine—with reference to the subject now before me, otherwise than to express my belief that there exists a necessity for fairly grappling with the questions discussed therein: if we would shew that, though the teaching of our Church in its formularies of Prayer and in the 39 Articles is proveable from Scripture—still much valuable addition of devout intelligence might be gained to the support of the Church, instead of being driven into scepticism, on the subject of the Revelation itself, by an attempt on the part of some Churchmen to make the authority of Scripture *secondary* to that of our traditional interpretations. We are not to suppose that the interpretation of devout minds in one age, never could require any further qualification, or correction, from a similar spirit being brought to bear upon the subject in another age—possessing some *providential* advantages for the task, both from the progressive character of all scientific information, and from the light thrown upon the true historic reference of Jewish prophecy, under confirmation of God in the events of history; gradually unfolding the character of his covenanted mercy purposed over all flesh through an election of the seed of Abraham, typically by Moses, and spiritually in Christ.

If souls are to be reclaimed from the power of worldly influences, and a deceitful heart perpetuating traditional errors, to the ennobling principle of a regenerate



Then with the choirs of heaven my soul shall raise  
Pure hallelujahs to Thy endless praise.

human will, by the agency of Christianity, it is not improbable that Providence has so foreordained the constitution of things, (as seemingly anticipated in the prediction of Moses, Deut. xviii. 15—22,) that the rulers in all national branches of the Church of Christ should from time to time find themselves placed under a solemn constraint to encourage, rather than check, a devout reconsideration of the wording of their doctrinal tests; lest that form which was admirably fitted for harmonizing their teaching with that of Scripture, as interpreted in one age, should have unexpectedly lost much of its original power for that object, owing to the circumstance that the interpretation of Scripture is ever open to certain modifications, from the progress of human knowledge; that the essential harmony between God's Word and his Works may be clearly read of man.

For though all the inspired teaching of Scripture represents one, and that an unalterable purpose of God, relating to man's eternal life in Christ, through gifts of the Holy Ghost, outpoured upon all flesh, nevertheless, they who receive the same Bible as of Divine authority, have differed so widely in its interpretation, that we are constrained to admit an apparent design of Providence in this. For He who is the mysterious Ruler of human events (ofttimes in a form adverse to apparently wise human counsels,—frustrated thereby,) has thus guarded the inspired authority of his word from any lasting corruption through the fallibility of human interpretations. For any possibly unnoticed errors, and merely partial apprehension of the truth, in one age, are made manifest by the events of another, in their bearings on the progress of knowledge, under the Providence of God.

It is as dangerous a sign for the peace and security of a Church, to insist stubbornly on the infallibility of its doctrinal tests; as it is for individuals to resist the pleadings of God with their conscience for good, when in any error of life.

The hay, wood, and stubble of man's superstructure on the revelation of God's will have an appointed end, and the events whereby that end is to be realized are known only to himself.

Suppose (but only for argument's sake) the scientific knowledge and historical researches of modern times should have convinced devout and intelligent Christians, that the Mosaic Cosmogony does not represent the origin of things with scientific accuracy; they will not dare dispute the inspired authority of Moses as a Divine Lawgiver, but they may reasonably enough doubt whether his inspired teaching had more than an incidental connection with his detailed account of the works of creation.

For when setting before the nation a revelation of God's purposed mercy to all flesh, through the seed of Abraham, he may have described the God of Abraham as the Maker of heaven and earth, and of all things that are therein, according to the historical traditions and scientific knowledge of his day, relating to the introduction of evil into a creation previously good in God's sight.

Again, let us suppose it could be proved (though, as stated in the earlier part of this Tract, I am not one to think it can,) that the Antediluvian and Postdiluvian genealogies of the Patriarchs, being to some extent a Jewish modification of the historical traditions which prevailed throughout the East, in relation to the same times,—its *extraordinary chronology* might therefore be presumed to have the same semi-mythic character as that associated with the historic traditions of the heathen world. Even this supposition might be tolerated without any idea of impugning thereby *the inspired teaching* of Moses, as a Divine Lawgiver. For those genealogies evidently have no more intimate association with the professed object of his Divine

In the Prayer for Submission, p. 54, read

Father, I know that all my life  
Is portioned out for me,

mission, (which was to inaugurate the beginning of the world's promised redemption from the power of death and hell, then reigning therein, Rom. v. 14,) than that of tracing in succession from Adam the families of the faithful, as that of *the generation* through which the promised mercy should be eventually realized. Any *supposed* admixture of myth with the traditions respecting the length of their lives (though we have no reason to discredit the long lives of the Patriarchs,) would not affect the inspired authority of Moses. For the scope of his teaching, as a revelation of the Divine will, would be clearly limited to a prophetic association of the promise made to Adam, with the events under which Moses had been called of God, to consolidate that Theocratic kingdom to the twelve tribes of Israel, which was for ever to commemorate the beginning of the world's redemption from the desolating superstitions of idolatry, to seek and serve the God of Abraham in the spirit of the faith of Abraham.

On either of these suppositions we are not entitled to raise the dangerous issue, whether the whole Mosaic narrative is to be accounted *equally* inspired, without other resource than the impious alternative of regarding the whole as a mere human composition.

Yet this is the present tendency of the controversy, and its sceptical aspect would continue unrelieved, if our Church were to charge its Ministers with heresy, for attempting to discriminate (upon safe grounds of Scriptural data) between the parts of the Bible which represent the essence of its inspired teaching as the Revelation of God to man for a specific object, and those which have merely a secondary or incidental bearing on the object of that inspired instruction to Israel.

How, otherwise, can Ministers of the Gospel fulfil their duty as expounders of God's Word, relating to the eternal laws of life and death appointed unto all flesh; *first*, under the form of a typical instruction by Moses, and *lastly*, with spiritual and eternal effect in Christ's everlasting gospel?

The chief and fundamental ground of union between all devout minds, howsoever differing in the external form of their Creed, and the Scriptural remedy for the antagonism of that sceptic philosophy which has been unveiled in "Essays and Reviews," consists in right notions respecting the Scripture doctrines of Christ's atonement, and the power of his *second advent*. For the doctrine of the second advent has, unquestionably, a wider and more practical influence over the affairs of man's human life, than would appear from the exposition thereof in the fourth of our 39 Articles, though that is Scripturally truthful to the extent of its teaching.

But any enlarged scope given to the doctrine of the second advent, so as to identify the *quickening spirit* of 1 Cor. xv. 22, with the mission of the Holy Ghost, as "*the Lord and Giver of life*," or the Spirit of the world's regeneration, (John iii. 3) would necessarily involve a corresponding qualification of the meaning to be attached to "*the name of Jesus Christ*," in Acts xviii. For the *name* of Christ must be interpreted as an equivalent for the *spirit* of Christ, to have saving effect. (Rom. viii. 9.)

Hence, when aiming at the conversion of the Jews *to the name of Christians*, it would be well for us not to begin with the historical testimony and miraculous evidence, by virtue of which we seem to claim for the *name of Christian* a privilege beyond that attaching to the *name of Jew*, irrespective of all other considerations relating to the spirit of the lives of the individuals. We should begin rather with



And the changes that will surely come  
*Flesh might well fear to see :*  
 But I *pray* Thee for a holy mind  
 Intent on pleasing Thee :  
 I *pray* Thee, &c.

Again, in the Hymn, "Jesus our All," p. 57, read

Satan accuses me in vain,  
*If owned of God a child.*

Also, in "Jesus, the weary wanderer's rest," p. 61, for third verse, read

Be Thou, *the* Rock of Ages nigh ;  
 And with new life my heart inspire ;  
 When fainting for some fresh supply  
 Of grace,—to serve Thee with desire.

The three additional stanzas by which I have sought to correct the *defective*, if not absolutely erroneous, doctrine in the Prayer for the Jews, p. 64, have been previously given in a note at the beginning of the concluding remarks of this Tract, p. 163.

preaching unto them the gracious mercy of God purposed over all flesh through gifts of the Holy Ghost, first outpoured over an election of grace in Israel as the instruments of proclaiming God's mercy to the world. This done, we should call their attention to Jeremiah xxxi. 31—40, as a centre around which to cluster the evidence of the other Messianic prophecies, relating to the times and circumstances under which God had foreordained the repeal of his *first* or temporal covenant, to establish his *second* and eternal covenant with Israel.

We must next candidly admit that we have the awful power of resisting the gift of the Holy Ghost, in self-will, to our own harm, through want of earnestness in seeking the grace of God to be influenced thereby for good.

The gift of the Holy Ghost (John i. 33 : Acts i. 5 : xix. 2 : Matt. xxviii. 19,) as the quickening spirit of Christ's second advent for the salvation of the world, in the redemption of sinners from the evil influence of sin and Satan on their hearts, is that prophetic testimony of Scripture for Jesus, (Rev. xix. 10) which must be placed above the historic testimony and the evidence of miracles. See 2 Peter i. 19—21, with Luke xvi. 31 : xvii. 20, 21 : John iii. 3.

We learn, moreover, from 1 Cor. xiv., compared with John xvi. 13, that *prediction* is only one of the meanings involved in the word *prophecy*, which means, in its more enlarged acceptation, *inspired teaching*. But the preaching which has inspired authority proclaims the issues foreordained over obedience and disobedience with unerring certainty. Hence, the predictive character of Jewish prophecy, and the importance of the warning in Deut. xviii. 15—22, with 1 John iv. 1.

There is a limit ordained of God over the power of evil in the world, by the omnipotence of holiness, as the law of man's eternal life ; first revealed to the Jew, and then to the Gentile, for their common redemption in Christ from the power of evil, through the gift of the Holy Ghost.



## Supplementary Remarks on the Scriptural Doctrine of Christ's Atonement.

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Christ (as the Wisdom of Proverbs i. v. 20—33, and *the holiness of God* under that incarnate manifestation which was to characterize Messiah's advent; as God's Holy One, Isaiah lvii. 15, with Coloss. ii. 9; the Lord and giver of life to Jew and Gentile under a new and everlasting covenant of mercy, Jerem. xxxi. 31—40,) was *spiritually one with God*, when creating this world for the habitation of man, framed in his own image for communion of life with him by a way of holiness, called "the obedience of faith."

This law of man's eternal life *foreordained in mercy* a provision for his regeneration, unto a renewable communion with God *through the law of self-sacrifice*, should he (as all have done, more or less,) become alienated, in heart, from God by sin.

Hence the saved in Christ do not owe their salvation to any *favouritism* of God towards the name of Christian, overruling his eternal decree of salvation only by a way of holiness. Heb. xii. 14: Isaiah xxxv. 8: John xiv. 6: Rom. viii. 9, with 1 Peter i. 11.

For the holiness without which no man shall see God is *not an inherent endowment of the natural man, but a gift of grace*, attainable by all through prayer and self-discipline, looking to Christ as the author and finisher of their faith, whether Jews or Gentiles.

But this looking unto Christ for salvation is not to be confounded with a mere historical belief in the traditions of the Christian Church; but by looking unto Christ for *the ever present evidences of his spiritual reign on earth with gifts of the Holy Ghost*. These are the signs appointed of God for his recognition by man, in the spirit of the power of his second advent, to be the comforter unto salvation of those prepared in heart to welcome him at his thus coming again in power and great glory, (Heb. ix. 27, 28,) and as judge of all who resist this guidance of the Holy Ghost, (Acts vii. 51,) under a rebellious determination of their own human will. Prov. iii. 5, with Psalm xix. 13.

The worshippers of the God of Abraham were, even in Messiah's day, *to subscribe themselves by different names*, Isaiah xliv. 5, with Psalm lxxxvii. Hence, though Christ's disciples in the Apostolic age took the name of Christians at Antioch, (Acts. xi. 26 ;) yet this hallowed name of Apostolic authority with Christians, (as the designation of their own choice to characterize their own religious faith, Rom. viii. 9 : 1 Peter i. 11,) confers with it no title to Christians for excluding *all* who call themselves Jews, from participation of a like hope in God's new and everlasting covenant with *all flesh*, through an election of Israel.

For the name of Jew when retained in holiness of life, (Matt. xii. 32,) stands associated in Scripture with the promised redemption, and ceases to mark that condemnation of the curse which prevailed against the Anti-christian faction of the Jewish nation, whose delusion of this world respecting the signs of Messiah's kingdom, brought the city and sanctuary of the typical dispensation to its appointed end in the Apostolic age. Of them we read, on inspired authority, that they "called themselves Jews, but were not," in the prophetic sense of the scriptural title,—John viii. 37—45, with Rev. ii. 9 : iii. 9. That faction of the nation was represented prophetically as the locusts of Rev. ix. 1—12, whose revived power after the Babylonian captivity was the symbolized wickedness of Zech. v. 5—11, and more fatal to the second kingdom of Jewish *temporal* nationality in Palestine, than the desolation of the first city and temple ; the destruction of which (*as consummated in the fifth month by Nebuchadnezzar*, Jerem. lii. 6, 12,) forms the subject of a typical prophecy, (Zech. viii. 19,) relating to the fasts of the fourth, fifth, seventh, and tenth months, being turned into joy when Jerusalem should be built unto the Lord, as *no local city*, but as the new Jerusalem of the Apostolic age, by a spiritual rebuilding in the power of the Holy Ghost, contrasted with the temporal rebuilding of man from the days of Cyrus. Ezra x. : Nehem. ix., with Jerem. xxxi. 38—40 : Zech. ii. 7 : xiv. 6—12.

"The *new name*" (*given only of God* to them that are his by the mystic sealing of his Spirit, Isaiah xliv. 3 : Jerem. xxxi. 33,) is one which "no man knoweth saving he that receiveth it." Rev. ii. 17. It is the *hidden name* (Coloss. iii. 3 : 1 Peter iii. 4,) of man's acceptance with God under the great mystery of godliness revealed in Christ, for the common salvation of Jew and Gentile, by one law—the way

of holiness—through the imparted grace of Christ's Spirit, called gifts of the Holy Ghost.

This is the spirit of Christ's *second* advent, in the power of the Holy Ghost the Comforter. Hence, in 1 Cor. xv. 45, St. Paul tells us "the first man Adam was made *a living soul*; the last Adam was made *a quickening spirit*:" thereby ascribing to Christ the characteristic of the Holy Ghost in the Apostolic Creed, as "the Lord and giver of life."

This gift of the Holy Ghost is the Spirit by which all God's prophets of old were moved to become teachers of his people, with truthful and everlasting effect. 2 Peter i. 19—21.

Hence "the testimony of Jesus" is called "the spirit of prophecy." Rev. xix. 10.

The scriptural doctrine of Christ's atonement is, that in him this quickening spirit of man's eternal life, and regenerated hope towards God, (as by a liberation from the reign of death, Rom. v. 14: Heb. ii. 14,) became incarnate "for the suffering of death," that "through death he might destroy him that had the power of death," *i. e.*, the devil, man's tempter and accuser.

If we ask, how so? The answer, though once a mystery, is not so now. The design thereof was revealed intelligibly by the events of the Apostolic age; viz., in the power of Christ's resurrection, as the everlasting foundation of our Christian hope in the promise of eternal life. 1 Cor. xv. 14: Rom. xvi. 25.

Christ's resurrection in the power of God *realized the perfection of his self-sacrifice*, as the eternal glory of that *general* resurrection of which his was *thus* the *first-fruits*, though he had previously raised up Lazarus from the dead. Hence the law of self-sacrifice (as that by which Christians are taught to live towards *all* men in a righteous forbearance of human infirmity, that glory to God in the highest may be coupled with good will towards man,) is called "the law of Christ." Galat. vi. 2: 1 Cor. v. 9, 10. Of this Christ had forewarned his disciples, saying, "If any man will come after me, let him deny himself, and take up his cross, and follow me." Matt. xvi. 24.

There is *a* suffering for sin which is no self-sacrifice. In this respect "every man shall bear his own burden," Galat. vi. 5: Psalm xlix. 7, 8; but if a man when suffering wrongfully bear it patiently, "*this is acceptable with God.*" 1 Peter ii. 20.



If all the foundations of the world have been thrown out of course through sin, then all flesh must be instrumental in perpetuating its sorrows, *until regenerated in Christ*; though all may not have equally sinned "after the similitude of Adam's transgression," *i. e.*, presumptuously. Rom. v. 14.

Hence, before the creation of man, it seems to have been ordained of God in wisdom, and established eternally by an inherent necessity in the law of man's creation, that when ceasing to be influenced for good by the mercies and measured judgments of God, (for holding him in communion of life by a way of holiness,) the last resource provided of God for man's renewal in grace was by making dominion given to the power of sin, for a time, accelerate its utter destruction. It was in the darkness of such an hour that power was given to the Jewish Church against Christ, Luke xxii. 53, by withholding from his enemies the previous pleadings of God's Spirit with them for good, and leaving them to pursue the Antichristian determination of their rebellious self-will to the utmost limit of its power, that they might thus be taught with unmistakeable effect, that no unrighteous policy of this world can lastingly exalt itself against the truth and righteousness of God, manifested in the hearts of those who have communion of life in him. But that hour of the world's triumph was one of a fiery trial to the people of God, thus called upon to take up their cross, and follow the example of Christ's self-sacrifice. 1 Peter iv. 12—19.

Thus, for the forty years' day of grace appointed over Jerusalem, between the crucifixion of Christ and the destruction of the city and sanctuary, *the apostacy of the Jewish Church, which caused that desolation, was withheld from coming to its climax earlier* by the Spirit of God for that time being permitted to plead against it for its good, through the Apostles.

But that ministration for good was withdrawn of God, when the hour of final judgment on the apostacy was fully come. Compare 2 Thess. ii. 6, with Dan. ix. 24—27 : xii. 11, 12.

Thus, though all the saved of Christ's mercy may, and must, *in a measure*, follow Christ, by submitting to the same law of self-sacrifice for the common good, still, *none but a spiritual incarnation of perfect holiness* (as Christ was, Coloss. ii. 9,) *could make a perfect self-sacrifice*; even by voluntarily yielding himself to the power of his enemies for a time, in order the more effectually to destroy their power.

It was the perfection of Christ's self-sacrifice which realized (as wrought only in the power of God,) its eternal value as an atonement for the sins of men, whilst providing them with an example and motive for seeking the salvation of God, through prayer for faith in righteousness unto death.

When Christ thus yielded himself *voluntarily*\* to the suffering of death, he, by divine knowledge, foresaw that Jews and Gentiles would be *largely* taught thereby, that the power of God and holiness was stronger than all the power of this world, on finding, in the day of his resurrection-glory, that they had been fighting against God, under a delusion of the world, in the impotence of the measures devised by the apostate faction of the Jewish nation for the greater security of their temporal kingdom by his death.

Suffering for sins (when bearing the natural consequences of personal and presumptuous sin,) is no self-sacrifice.† Nor can self-sacrifice ever be otherwise than imperfectly realized by man on earth. For even whilst suffering wrongfully at the hands of his fellow man, he cannot be exempt from need of humiliation for sin before God. Hence, doubtless, the law of Christ is scripturally designated, as bearing one another's burdens.

*The perfection of self-sacrifice* has never been historically exemplified but in Christ. Though the sacrifice was well pleasing to God, the necessity thereof was not of God's appointment, but of Jewish wilfulness and ignorance, in setting *the letter* of its doctrinal traditions‡ against *the spirit of holiness*; which is the life-giving power of God's word unto salvation; and gives an ever enlarging effect, for good, to the comprehensiveness of its teaching.

For the narrowness of Jewish prejudice, which sets *the letter against*

\* John xix. 11: Matt. xxvi. 53, 54.

† 1 Peter iv. 12—17, with Isaiah liii. 4, 5.

‡ The traditions of our Christian forefathers, which would teach us to account all modern Jews accursed of God, (rejecting the evidence of God's grace when reigning in their hearts for mercy, through the only hope of eternal life to any of Adam's posterity,) violate "the law of Christ," Galat. vi. 2. These traditions have always, when carried out in a persecuting spirit, placed Christians in a false position towards the Jews, analogous to that assumed by the Jews of the Apostolic age against the Christians, *when claiming for the Jewish name an exclusive title to be the people of God*, they contemptuously rejected the signs of Messiah's advent in Christ, and said of him, "We are Moses's disciples. We know that God spake unto Moses: as for this fellow, we know not from whence he is." John ix. 28, 29.

*the spirit of the law and the prophets*,\* was based upon a misinterpretation of prophecies requiring spiritual discernment for the consolation of hope pertaining thereto.

With these remarks I hope I shall have clearly shewn, that the subject of investigation in this book, (viz., the relation of Christianity to Judaism and Heathenism,) is not one of a mere speculative curiosity; but one of great moment for a truthful appreciation of the religion we have received, through an election of the Jewish nation, as revealed of God in Christ.

I have started with no preconceived theory, but with an earnest conviction that the Revelation is of God, and, if so, the evidence of its truthfulness must admit of *reasonable* proof. Otherwise, how could we credit its professed design? viz., to instruct man as to the will of God, for his happiness on earth, and to assure him that mortality shall be swallowed up in life eternal to the comforted of divine grace in natural death.

Hence, I have sought by inductive evidence to read in the Bible, (apart from the conflicting theories of popular tradition on the subject,) what is the eternal relation of the Jewish to the Christian dispensation, as taught by that spirit of Jewish prophecy which is the testimony of Jesus. But modern philosophy ruthlessly assails the divine authority, and professes to have on its side an unimpeachable chain of historic testimony, extending over a far greater length of time than that of Mosaic record. This also required to be examined on its own evidence, for estimating it at its true worth.

The result is that the Bunsen school of philosophy is completely at fault in the historic value it has set on the Mythic Chronology of Egypt; whilst the whole historic chronology of oriental antiquity has a common basis with that of the Egyptians.

This, on its own shewing, is not of a character to give evidence against the truthfulness of Moses, when reclaiming the earlier traditions of man's history from the fabulous genealogies of the heathen; in so far as was necessary for revealing, under the inspiration of God, to the seed of Abraham, their relation in the flesh to the *first* Adam, and their spiritual mission for the regeneration of the world in Messiah's day, when Messiah (as *the second* Adam in the creation of God,) should become the quickening spirit of life eternal to all flesh.

\* Luke xvi. 31.



# THE TYPICAL DIALLING

## OF THE

### ANCIENT ORIENTALS, WITH STEPS:

IN EXPLANATION OF THE GREEK-EGYPTIAN DIAL,

A MODEL OF WHICH MAY BE SEEN IN THE ANTIQUARIAN  
DEPARTMENT OF THE YORK INDUSTRIAL EXHIBITION,

A.D. 1866.—*Curator* : — NORTH, Esq.

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THE Plaster of Paris Model was made by Mr A. Hayes, of the British Museum, from the original as given to that institution by J. Scott Tucker, Esq., who found it at the base of the obelisk called Cleopatra's Needle, at Alexandria, A.D. 1852.

The Greek numerals refer us, for the origin of the Dial, to the Greek-Egyptian kingdom of the Ptolemies.

The steps are of peculiar interest in contemplating the structure of this Dial, as probably fashioned after an older type, viz., the Dial of Ahaz. For that was seemingly a Dial with steps.

The radiating hour-lines on the curved part are twelve; but of these only seven have Greek numerals affixed. From the broken state of the original, I once thought that the other numerals had been obliterated by age. It now appears more probable that the Dial's structure had a typical object, limited to a cycle of seven hours, beginning from *the third*, and marked  $\gamma$ ,  $\delta$ ,  $\epsilon$ ,  $\varsigma$ ,  $\zeta$ ,  $\eta$ ,  $\theta$ . For in Blundevil's *Calendarium* (London, A.D. 1636) the week of seven days is thus numbered to a semi-diurnal arc of seven hours, for the typical dialling of the medieval ages. The *third* hour of the night was the first hour in this semi-diurnal arc of seven planetary hours, compared with the week of seven days. In this symbolism, the first hour of the day and the first day of the week were both dedicated to the Sun.

It appears, therefore, that the cycle of twelve hours on the curved part does not represent twelve equinoctial hours of sixty minutes

to an hour, but twelve unequal or planetary hours; viz., for a day of twelve (John xi. 9) hours in all seasons of the year. I here assume that 10 planetary hours of Enoch, or hours of  $20^\circ = 80$  minutes each, were thus compared with 12 hours of Pheron, son of Sesostris, or  $12 \times 18 = 216$ , for  $14 \times 15 = 210$ . Seven hours of  $20^\circ$  would measure the semi-lunar year of a Sabbatarian people like the Jews, whilst 12 would measure the summer-day of Enoch's astronomy, and *the half* (as  $6 \times 20 = 3 \times 40^\circ$ ) would represent the three days' journey of Jonah across the great city NINEVEH, for the three days of the week which were given to ascending light, in typical association with his mission. For this was thus symbolised as that of an angel of light passing over a city of 120,000 souls given up to idolatry, and calling them to repentance, under limitation of a forty years' day of grace. We must remember that  $40^\circ$  of time were numbered on the equinoctial to a day on the Hindu Zodiac, for the old week of nine days in use amongst the idolators, but reduced to one of seven by the Jews, in rejection of the two days numbered idolatrously to the nodes of ascending and descending light. These were worshipped by Jeroboam when he set up the calves at Dan and Bethel, or to the north and south of his kingdom. It was also in this spirit that Aaron made molten calves for the Israelites in the wilderness.

When Blundevil calls the *first hour of this planetary day* of seven hours the *third hour of the night*, he seemingly uses a figurative expression borrowed from the very ancient astronomy of Enoch. This gave the eastern hemisphere to the Sun for day-time, and the western hemisphere to the Moon for the night-season.

Thus Enoch says, the Moon brings on the day, because the morning hours are given to the western horizon on a sun-dial, whether vertical or horizontal; but on erect direct East and West Dials, the morning hours are given to the East Dial and the afternoon to the West Dial. Hence, whilst the Noah's Ark Symbolism of their east and west dialling was held in typical and prophetic account, the

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\* Compare Gen. i. with Zech. xiv. 5, 6, as to the idolatrous Bualism of the ancient Orientals, destroyed by the power of Christian civilisation having its stronghold in the West. Nevertheless, the freebooting spirit of a mad ambition, which now threatens the peace of Europe, is as widely separated from the cause of Christian civilisation (in its Italian war-cry of Protestantism against Romanism) as was that of the turbulent Jews against heathen Rome, under a vain thought of realising thereby the glories of Messiah's kingdom, as that, pre-eminently, of

beginning of the day was reckoned westward *as from evening*,\* or as brought on by the Moon. This gave rise to the heathen myth respecting Medea and Jason, in its relation to the Argonauts beginning their voyage *at evening*. Hence, also, the return of daylight was figuratively represented as a return of Justice (like an angel of light descending) from heaven to earth, with the return of the golden age in which Saturn reigned,—

“Jam redit et VIRGO, redeunt Saturnia regna.”

We have confirmation of this in the relative position of *Sunday* to *Saturday* and *Monday* on the Hindu Zodiac for the week of nine days, as  $9 \times 40 = 360$  on the equinoctial, for one of  $7 \times 40 = 280$ , or the lunar year of the Sabbatarians, as typically numbered to the week of seven days. This they subdivided into two half-cycles of three and a half days, reckoned as two half-cycles of 1260 days in the Jewish week of seven years.

That the three curves of the Dial represent the three storeys of Noah's Ark (Gen. vi. 16), I have never hesitated to think, but fear I cannot yet read them with precision of thought.

The upper or smaller curve seems to be described with radius a chord of  $15^\circ$ ; for the centre of a Polar Equinoctial Dial, representing hours of 60 minutes each.

The middle curve spans ten hours, on a Polar Equinoctial, described with radius a chord of  $18^\circ$ ; as if to compare 10 such hours with 12 equinoctial hours; for  $10 \times 18 = 12 \times 15$ .

The radiating hour-lines are limited on the equinoctial to the celebrated  $12 \times 12 = 144$ ; for comparison with  $10 \times 12^\circ = 120^\circ$ , increased by  $2 \times 10$ —for the sixth hour of evening and morning—to make up the semi-lunar year of  $140^\circ$ ; as,  $10 \times 14$  substituted for the  $10 \times 15$  of the Noah's Ark Symbolism.

The  $140^\circ$  which span the lowest curve measure ten lunar ascensions of  $14^\circ$  for fourteen days each, to the span of a *ten-hour Polar Equinoctial Dial*, compared with seven *planetary* or *unequal hours* of Enoch,—numbering  $20^\circ$  to an hour.

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their own national power (Dan. xi. 14). “Tantum religio potuit suadere malorum.” False notions of Jewish typical prophecy have long been preparing the nations, east and west, for a crisis like that which now threatens the world with wide-spread desolation. To correct these errors, and make the study of Jewish prophecy more intelligible and in better harmony with the objects of the Christian revelation, led to the studies which have induced me here to venture an opinion on the typical structure of the Greek-Egyptian Dial, with Steps.



For this span of ten hours, numbered from west to east, over the Upper and Lower Polar Dials combined, becomes reducible to one of six or seven hours, when numbered to ascending and descending light on the steps; for, in thus dialling by a semi-diurnal arc, they would cut off one and a half or two hours, on either side, *to the Lower Polar on the side steps*. The diurnal arc of  $210^\circ$ , as that of the EDEN in Ezek. xxviii. 13, became one of  $216^\circ$  for the day of twelve hours in summer for that latitude. These would be the hour-lines of Pheron, son of Sesostris, numbering  $18^\circ$  to an hour of seventy-two minutes in summer, reduced to one of  $9^\circ$ , or thirty-six minutes in winter.

Here we trace the source of the metaphor under which God's people (as children of the light and the day, and the first-fruits of the world's redemption, in Christ, from the Egyptian darkness of the old Oriental idolatry) were typically numbered as 144,000 redeemed souls. For it was thus that Jonah's journey of three days across NINEVEH, as  $3 \times 40 = 120$  represented the mission of God's prophet, assimilated to the passage of ascending light over an idolatrous city, which numbered a population of 120,000 souls. But to return to the 144,000. These were numbered on the centre of the Dial to eight hours for the old Egyptian cycle of eight, when their week numbered eight days of  $45^\circ$  to the equinoctial as divided into  $360^\circ$ . Then  $4 \times 18^\circ$  left to the side steps  $2 \times 18$  for  $5 \times 7$  on either side. Hence I conclude that the fall between the equinoctial and the incline of the front steps was to reduce the old cycle of eight to one of seven.

The 300 cubits, numbered in Genesis to the length of Noah's Ark, symbolise the measure of the old lunar year of ten months to  $300^\circ$  on the equinoctial, as 300 days reducible to one of  $10 \times 28 = 280$ . The latter form represents the altered measurements of the diurnal arc which Noah was commanded by God to make, for a Sabbatic division of time and a year of four seasons, in substitution for the idolatrous cycle of five, associated with the old year of three seasons, the end of which made the memorial of the flood to symbolise the end of typical and prophetic time. This was altered, by Divine command, for another better adapted to the division of the equinoctial, for a new typical teaching of *Sabbath account* for the year of four seasons, as no longer terminated by the return of the Egyptian flood-season (Gen. ix. 15).

The fifty cubits of breadth represent the breadth from tropic to

tropic, as spanned by the zodiacal angle of  $25^\circ$ , reckoned twice, viz., to the Sun's north and south declination.

The  $30^\circ$  of height mark the angle of  $25^\circ$  for north declination increased by that of the Moon's defferent or orbit cutting the ecliptic in an angle of  $5^\circ$ , making  $30^\circ$  on the equinoctial measure the old Chaldean lunar cycle of thirty days to a month.

Though convinced of being near the truth, respecting the object of the steps beneath the equinoctial of the Alexandrine Dial, I have never yet been able to satisfy myself in regard to the precise mode of determining the relative distances to be observed between the parallel lines which represent the diurnal arcs in front. For the parallels of the Equator in front are diurnal arcs, and those of Earth's axis, by which the diurnal arcs are cut at right angles by the side steps, represent one hour divided into six parts on either side, or one and a half into seven parts. But the whole span of the steps represents the ten-hour day of an Upper and Lower Polar Equinoctial combined, so as to number seven hours to the Upper Dial in front, answering to the seven Greek letters on the curved part, and one and a half to the side steps on either side. Thus they numbered six hours to the upper Dial in front, and two to the side steps on either side.

Possibly one cause of the difficulty which prevents my determining more precisely the mode of dividing the steps to the equinoctial of the Dial, may be the fact that the semi-lunar year of the Noah's Ark Symbolism (which measured  $150^\circ$  as days on the equinoctial) had other modifications. These were 140, as half of 280; and 135, as half of 270. Hence the ten-hour dialling of this comparison was modified to  $10 \times 12 = 120^\circ$  for Nineveh (as  $3 \times 40$ ), or  $10 \times 14 = 140$ , approximately for the  $8 \times 18^\circ$  of the Egyptians in Pheron's day. Hence we derive the  $12 \times 12^\circ = 144$ , as numbered in Jewish typical prophecy over the inhabitants of the New Jerusalem (the city of Messiah's people, as children of the light and of the day), *the typically mystic city of light coming down from heaven, four-square*.

Another feature of this Quadrant Dialling with Steps is, that it proves what the Egyptians meant when they called *the year Tetarton*, as by a metaphor derived from this very ancient mode of dialling, for *one out of four seasons*, or one-fourth of the solar year, compared with one-fourth of the cycle of twenty-four hours on an Equinoctial Dial. Hence we obtain a true clue to the meaning of

the eighty-three years numbered to the reign of HELIUS in the old Egyptian chronicle.

For it compared  $6 \times 15 = 90^\circ$  with  $7 \times 12 = 84^\circ$ , for the seven steps of this typical quadrant dialling. Thus the Orientals anciently compared the Sun's annual and diurnal circuits together for one season of 90 days (or 91, according to Enoch), reduced to 83, *by the fall of one step left behind the equinoctial of the Dial, to substitute seven for eight in front.*

Hence, I NOW think the seven steps should be divided as  $7 \times 12 = 84^\circ$ . But I do not think those should, in a case of dialling, be reckoned as a division of the equinoctial into seven equal parts. For the first parallel above the tangent of the equinoctial, which forms *the bottom step*, must pass through  $60^\circ$  or  $65^\circ$ , reckoning from the Equator. If through  $70^\circ$ , the distance between the two lower lines would be very small.\* This would be given to the solstitial rest; whilst the six unequal divisions would mark the ascension and decline of light, daily and annually.

If, therefore, we set off  $7^\circ$  on either side from the Equator of the semi-equinoctial, and 23, 25, or  $30^\circ$ , from either side of the meridian (which intersects it in the centre), we have an intermediate space of  $53^\circ$  on either side of the equinoctial, to be numbered to the six intermediate steps between the top and bottom steps. Thus the ancients seem to have numbered eight to the semi-equinoctial. Again, for dialling purposes, I am in doubt whether these should be marked off in equal portions for  $6 \times 9 = 54$  days, in six weeks of nine days each, or whether the six divisions should be those of a small equinoctial in the centre of the steps, divided as for six unequal hours. (See Diagram, No. 3, for the steps.)

If, again, for 53 we say 54, the diurnal arcs will number two months of 27 days (where Chephren's reign of 56 years numbered two months of 28 days, for Enoch's two equinoctial lunations of 30 days each), measuring six weeks of nine days each by  $6 \times 9^\circ$  on the equinoctial, *whether divided equally or unequally for dialling purposes.*

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\* Yet, thus divided, it would leave  $40^\circ$  to the central SUN, for Sunday; as on the Hindu zodiac for the week of nine days, reduced to seven by omitting the two given to the Nodes.

I am, however, more inclined to cut off  $30^\circ$  from the semi-equinoctial, for the lowest step, thus making it divide between the 60 days' reign of Osiris and the lunar year of 300 days.



This receives a certain amount of confirmation from the perplexity of ancient mythologists in determining the number of the Argonauts, as varying from 50 to about 56. For that doubt seems to identify the Argonauts, *mythically*, with the diurnal arcs in this feature of the Noah's Ark Symbolism. The Jewish Scriptures speak of Noah as *a teacher of righteousness*, and, seemingly in connection with God's typical ordinances of day and night, *the eighth* from ADAM. Also, with a traditional memorial of a pre-existing world, destroyed by a flood, and renewed in the power of God for the habitation of man, *at first only in the East*. The West was then symbolised to a watery waste, and insular abodes of departed spirits; whilst the East was regarded as limiting the bounds of land, first redeemed from that watery waste, for the habitation of mortal man, brought into renewed communion of life with God on earth.

They also tell us that Noah, in his typical arc, was commanded of God *to include all living souls therein by sevens and by pairs*; thus substituting the Sabbatic cycle of seven for the weekly cycle of eight days, which prevailed in the antediluvian world. For then the eight oldest gods of Egyptian idolatry divided the equinoctial to themselves, by  $8 \times 45^\circ = 360^\circ$ . Hence, for the  $8 \times 15 = 3 \times 40^\circ = 120^\circ$  over NINEVEH, and the  $8 \times 18^\circ = 144$  to Egypt in Pheron's day, we have  $7 \times 20 = 10 \times 14^\circ$  for ten lunar ascensions of fourteen days each, in the old semi-lunar year of  $140^\circ$  for 140 days, leaving 70 (as  $2 \times 35^\circ$  on the side steps) to complete the diurnal arc of Summer time, or  $210^\circ$  in N. lat.  $30^\circ$ , as the EDEN of Ezek. xxviii. 13.

In this respect, I regard Noah's Ark as a dialling symbolism of God's providence over the spirits of all flesh,—*for life and food* wherewith to sustain the life of His gift; under especial reference to a latitude numbering seven hours of ascending and seven of descending light to its summer day.

The Boat Symbolism is another feature of monumental record (extant in black marble, also at the British Museum) connected with Noah's eventful life. It was that employed by the ancient Orientals to bury their dead, by immersion in their sacred rivers (before the times of Abraham, whose burial of Sarah is the first on record of a burial in the ground), *as by a baptism unto death, but under hope in a resurrection unto renewed life*. This was typified to them by God's eternal ordinances of day and night,—as they

daily witnessed the immersion of the setting sun in the waters of their Western sea, followed by a daily re-ascension of light from the waters of their great Eastern sea, called the Mare-Erythreum, or the Red Sea, spanning the Persian Gulf.

Chinese modern usage retains a custom commemorating the evidence of monumental history in this respect. All their boats have "the eye of Providence" painted on their bow. The explanation, to English mariners, of their reason is, "No can see, how can go?" or, to foreigners generally (in a mixture of French and English), "No can see, how can saveh?" or understand, as from *sapio*, substituting *v* for *p*.

Since the foregoing was printed, I have come to a definitive conclusion that the three storeys of Noah's Ark represent the tangents of the hour-circles used by the ancient Orientals when comparing the Equinoctial day of 12 hours with their Planetary day of 12 hours, for all seasons of the year.

‡ For the three storeys of the Ark could not exceed the whole height of the Ark, as limited to 30 cubits in Gen. vi. 15.

If cubits of linear measure were here (as I conclude) compared with degrees of the circle, the tangents required for the different hour-circles would be  $10^\circ$ ,  $15^\circ$ ,  $20^\circ$ , for the dialling of Enoch, in a latitude nearly corresponding to our own.

But  $12^\circ$ ,  $15^\circ$ ,  $18^\circ$ , for the dialling of Pheron, son of the renowned Sesostris, in the Pyramid Plains of Ghizeh.

Or the above may form but one typical feature in the three storeys of Noah's Ark. They may also be so reckoned as to take up the whole height of 30 cubits, measured by 30 degrees on the circle. I would then reckon them as tangent  $15^\circ$  for the Equinoctial; tangent  $25^\circ$  for the tropics; and tangent  $30^\circ$  for the old lunar year, numbering 10 lunations of 30 days.

Hence we have  $12 \times 15 = 180$  for the semi-quinotial.

$12 \times 25 = 300$  for the old lunar year of the  
Noah's Ark Symbolism.

$12 \times 30 = 360$  for the typical and prophetic solar  
year of the ancient Orientals.

## DESCRIPTIVE CATALOGUE OF THE DIALS.

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My object in seeking the admission of other Dials with the model of the Greek-Egyptian, and its imitation for N. lat. 54, is to illustrate the mutual relation between different classes of Dials to one another and to the Egyptian, as all based upon one and the same fundamental principle, however diverse in form.

The classification is—

1. The Plaster of Paris Model of the Greek-Egyptian.

2. Its two imitations for N. Lat. 54°. These give the Steps of the Dial to the Sun's North Declination under two varieties of form—

(a) As to the Royal Arch of the Symbolism of the Freemasons,\* for the diurnal arc extending northward from the vernal equinox to the autumnal equinox. This follows that of Ezekiel's prophetic vision of heaven as the throne of God, characterised, in chap. i. v. 10, as having the *Lion* on the right hand and the *Bull* on the left. The Lion and the Bull were the two harvest symbolisms of the ancient Orientals; hence the colossal representations thereof, in winged form, on the ancient sculptures of Assyria and Egypt in the British Museum.

(b) For the Royal Arch of the Sun's diurnal splendour culminating on the centre of the Steps *at midday, but with various degrees of elevation between the winter and summer tropics*. This follows the Hindu Zodiac for the week of 9 days, *and reverses the prescriptive Jewish form for the relation of the Lion to the Bull*, by placing the Bull on the right hand and the Lion on the left.

May we not in this trace a reasonable clue to the true meaning of the words in Jonah iv. 11, "Should not I spare NINEVEH, that

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\* This resembles that of the "Carton des Pictures Morales, 13th Century," which forms an illustration of the book, entitled "Christianity in its relation to Judaism and Heathenism," as sketched from a picture in the Austrian Gallery of the Great International Exhibition, London.



great city, wherein are more than six score thousand persons (represented by a semi-diurnal arc of  $120^\circ$ , multiplied by thousands, for the living souls therein) *that cannot discern between their right hand and their left?*—viz., who, under the blind zeal of their idolatrous worship, have *reversed* the typical ordinances of Mosaic institution respecting the end of typical and prophetic time (as symbolised in the end of the Jewish typical year with the harvest season, in the seventh month from the full moon of the vernal equinox (Exod. xii. 2; xxiii. 16).

3. A Chinese Horizontal Dial, with compass and calendar. Bought at Canton by A. Simpson, Esq., M.D., who kindly gave it to me.

4. A German combination of the Horizontal and Vertical Dial, with compass. Bought at Cannes, 1865.

5. A German combination of the Horizontal Dial, with east and west, south vertical, and north dials on a cube, moveable by a joint, for elevation and depression by a quadrant and plumb-line; also fitted with a compass for placing the same in the sun. Bought at Fontainebleau.

6. The French Cylinder form of Dialling by *the Quadrant Measure of the Sun's variable altitude*. The boxwood frame was made by a wood-turner at Nice, from the instructions given in the Dialling Book of Bedos de Celes. The nearest calculations for our own latitude there laid down are for N. lat.  $50^\circ$ , which I have followed.

With this Quadrant Dialling for the Sun's variable altitude compare the symbolic figure of the "Mithras d'Arles," encircled by the 12 signs of the Zodiac, and *limited in stature by a quadrant of altitude* from  $\simeq$  to  $\oslash$ .

7 (a). The Cross form of the Equinoctial Dial. This reminds us of the bed of Procrustes, which made the equinoctial day a standard measure by which the summer lengthening and winter shortening of the days was to be computed. Its dialling plane (in its upper surface at least) being that of the equator for the latitude, makes it a useful form of Dial to compare with the inclination given to the equator, in the imitation of the Greek-Egyptian Dial with Steps, for our latitude.

For this reason it is placed in front of the Plaster of Paris Model of the Egyptian Dial.

7 (b). By it stands a Model, in black marble (given me by my sister, Mrs A. Simpson), of the Obelisk, called Cleopatra's Needle,

at the base of which the Greek-Egyptian Dial with Steps was found at Alexandria by J. Scott Tucker, Esq., who presented it to the British Museum in 1852.

8. The Star form of the Equinoctial Dial. This would not have been introduced amongst the others but from a conviction that its fanciful shape makes it interesting in an antiquarian point of view. For the ancient Orientals always dated their variable beginning and end of typical time from some star. Thus the Egyptian Sothis and the Assyrian Remphan (Acts vii. 43) were idolatrous symbolisms, relating to the beginning and end of typical time, as estimated from tropic to tropic on the east and west dialling of the ancient Orientals.

But the new star, or Star of Bethlehem, was miraculously manifested to Israel by inspiration of God, commanding them to observe the new teaching respecting *the equinoctial beginning and end of typical time set before them by Moses*. For, in dating its beginning from the vernal equinox, it placed the zodiacal sign Leo on the right hand of God's heavenly throne, as beheld by Ezekiel in prophetic vision. It is, moreover, in the language of a metaphor thus derived that we can alone read with intelligence what is said in Rev. v. 6, about the opening of the book of the *seven-sealed mystery* (or the typical ordinances of Moses, by which typical and prophetic time was limited to seven months, from the vernal to the autumnal equinox), by the "Lion of the tribe of Judah,"—as by Christ, the Messiah of the Jews and the Saviour of the world.

9. The Model Dial, made for me long since by Messrs Groves and Barker, now Barker & Sons, Clerkenwell, London, E.C.

10. The Ring Dial, as a form of dialling by the Sun's altitude, in use with sailors before the invention of chronometers. The relation of this to the structure of the Alexandrine Dial may be traced on the sides of the old dialling block which I have converted into a stand for the newly-patented French Dial. This has a calendarium and two motions resembling the structure of an equatorial.

11. The French Dial, of Equatorial construction, and its cubical stand, illustrating in detail the compound structure of the Greek-Egyptian Dial with Steps.

12. A French Detonating Dial, bought at Lyons, and marked for that latitude. It has a burning-glass, by which, when inclined at the right focus, a cannon fixed in front is made to give notice of the meridian hour.

13. A French combination of the Analemma and Horizontal Dial, bought at Marseilles, with the Gnomonics of Bedos de Celes.

From this book, and the dialling by a point of light still observed at Rouen and Nismes, I first formed the idea that the Cyclopes of ancient Mythology were figurative personifications of the Gnomon employed in this kind of dialling, which marks the true meridian by a point of light transmitted through a perforated plate.

14. A large-sized Equinoctial Dial, with compass, in a case.

The plane of the equinoctial in this being capable of adjustment to any latitude, makes it a very desirable accompaniment to the Greek-Egyptian model, and its imitation for our latitude.

15. A skeleton form of the Curved or Equinoctial Dial, by West, of Fleet Street, London.

16. A Quadrant Dial adapted to the zodiacal belt of the Mithras d'Arles, as the Jason of the Greeks. This will also illustrate the structure of the Portable Meridian (given in Blackie's Popular Encyclopædia) from that of the Quadrant Dial of Silvanus Morgan, p. 90. London, 1652.

17. A Meridian, with a Cyclops for its Gnomon, in imitation of those at Rouen and Nismes, from the Gnomonics of l'Abbé Chaix. Avignon, 1859. To this I have affixed the stand for Dent's celebrated Dipleidoscope, or double reflecting meridian, and altitude instrument.

18. Also two forms of an intellectual toy dialling, adapted to letter weights. The one was bought at Paris, and the other given me by J. W. Jones, Esq., of the British Museum.

19. To the above Dials I have added a piece of mechanism constructed to illustrate the apparent object of the *fifth and shorter leg*, which appears on a side-view of the winged bulls and lions of Assyrian sculpture in the British Museum. The idea is that these symbols of their idolatry were painted on the sides of their idol-cars, with mechanical contrivance for connecting the motion of the wheels with a simultaneous motion of one leg and one wing on both sides.



# A D D E N D A

TO

## PREVIOUS REMARKS ON THE STRUCTURE OF THE GREEK-EGYPTIAN DIAL WITH STEPS.\*

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WHEN asked the "*cui bono*?" of thus seeking to identify the Jewish narrative respecting Noah and his Ark with a typical instruction unto righteousness from the Dialling of the ancient Orientals, my answer has hitherto been, that (whatever remains to be accomplished in this direction) the relation of a typical design to the mechanical structure of the Greek-Egyptian Dial with Steps must already have been established with sufficient accuracy to prove the importance of this inquiry.

Yet one obvious difficulty still remains, viz., to ascertain precisely the *form* of the Gnomon; for the place in which it stood on the old Dial is sufficiently clear to prove that, if the shadow from the hornings were a marked feature, the Dial must still have had a central Gnomon. If, therefore, this species of dialling had *two forms of a shadow-index thrown thereon, without any other than one particular form of interference with each other (which interference was apparently designed to reduce a dialling circuit of 11 or 12 hours to one of 10 hours, for a comparison between Solar and Lunar time)*, I am inclined to regard it as a dialling with intentionally two distinct forms of Gnomonic shadowing.

Of these, one would be the ordinary wire or rod inclined to the plane of the Dial, as Earth's axis for latitude. Such a Gnomon would suffice for the radiating hour-lines of the curved part.

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\* The object of these remarks is by no means dogmatical, but represents the earnest desire of a man eager in his investigation of the truth, to obtain either a clear refutation or happier expression of thoughts, which he has not ability to state more scientifically.

But this Gnomon might be made to answer a double purpose ; for, by having a *perforated plate* at its extremity, limited by the radius of the Equinoctial, or by a bead similarly placed, it might define the variable elevation of the Sun's weekly, monthly, and annual circuits, in their relation to the radiating hour-lines of the Sun's diurnal arc, for the particular latitude of the Dial. Any such comparison would only be (under diversified modifications) a comparison between the diurnal arc for any particular latitude, estimated in the *equal or Equinoctial hours of the Noah's Ark Symbolism* compared with the *unequal or planetary hours*, for a day of 12 hours in all seasons of the year. These were variously reckoned, viz., by Enoch at 20° to an hour for the summer season in a latitude nearly corresponding to our own ; but by Pheron, the son of Sesostris, at 18° for the summer day ; in Egypt, by the Pyramid plain.

Thus the parallel lines on the front Steps may represent the year of 12 months given to the Analemma (for a comparison with the day of 12 hours on the curved part), and divided to ascending and descending light, as to the Sun's north and south declination, thus (*see* p. 48 of Fale's South Spherical Erect-Direct Dial) :—

Westward, going north for north Declination given to the ascending Node on the Hindu Zodiacs.			Eastward, going south for south Declination given to the descending Node on the Hindu Zodiacs.
November $\text{V}\text{S}$ October $\text{f}$ September $\text{=}$	Morning.	Evening.	$\text{V}\text{S}$ December $\text{=}$ January $\text{X}$ February
	Hours of the Day.		
August $\text{M}\text{X}$	6	6	$\text{P}$ March
	7	5	
July $\text{O}$	8	4	$\text{O}$ April
	9	3	
June $\text{O}\text{O}$	10	2	$\text{II}$ May
	11	1	$\text{O}\text{O}$ June

Modern Diallists, however, divide the hours of the day to the Analemma on their dialling, thus, as on a model constructed for me by Messrs Barker & Sons, Clerkenwell, London :—

December $\text{f}$	$\text{f}$ December
January $\text{V}\text{S}$	$\text{M}\text{X}$ November
February $\text{=}$	$\text{=}$ October
March $\text{X}$	$\text{M}\text{Y}$ September
April $\text{P}$	$\text{O}$ August
May $\text{O}$	$\text{O}\text{O}$ July
June $\text{II}$	$\text{II}$ June
North Declination.	South Declination.

Hence arose the typical year of seven months common to all the ancient Orientals, by dividing their Solar year of 12 months into the Lunar year of 10 months (as that of the Noah's Ark Symbolism) variously given to ascending and descending light, and as variously supplemented to the Sun's solstitial glory, viz.:—1. As twice 140 supplemented by 80 to Aphophis, the Sun-Pharaoh of Joseph's day; these 80 were divided as 40 eastward to the Sun, and 40 westward to the Moon. 2. As twice 150 (or the Lunar year of Noah's antediluvian day), supplemented by 60 to Osiris.

Viewing in this light the structure of the Greek-Egyptian Dial with Steps, and comparing it with that of the cross or star-shaped form of an Equinoctial or Universal Dial (whose adaptation to any particular latitude is in the fixing, not in the structure\*), it represents that feature of vertical decliners for any given latitude which requires east and west inclining Dials to be constructed as vertical decliners for the complement of that latitude; for whilst the measure of inclination is taken from the Horizon, that of declination is taken from the Meridian.

Thus the east and west dialling of the ancient Orientals seems to have reckoned the 11 hours of its day from midnight to midday—as from the winter to the summer tropic, and inversely—by placing the solstitial Colure under the brass meridian of their artificial globe; or from sunrise to sunset, as followed by ourselves, when placing the equinoctial points under the brass meridian, that we may give the north ecliptic to the morning and the south ecliptic to the post-meridian hours, as to west and east *longitude* respectively. Thus they gave their first meridian to the intersection of their own

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\* Leadbetter, p. 63, speaking of the Cross Dial, says:—The reason why these Dials require *thickness* as well as other *dimensions* is because, being placed *parallel to the Equinoctial*, the Sun shines upon *the upper face* all the *summer*, and on the *longest day* is *elevated* 23 deg. 29 min. *above the plane of the Dial* (does not this answer to the upper inclination of the front above the side Steps of the Alexandrine Dial?), and consequently the shadow of *a* will fall at noon in the line *ab*, and not in the point *b*, but at an angle of 23 deg. 29 min. therewith (that being the Sun's greatest declination on the longest day); and, on the *shortest day*, the shadow of *a* will be *below* the plane or line *ab*, and make an angle of 23 deg. 29 min.

This Dial is *universal*, for when you have made one according to the above directions, there is nothing to do but to fix it in your garden, etc., by help of your *quadrant*, to the *elevation of the Equinoctial*, or complement of the latitude of your habitation, and so that the side *ab* may *exactly* face the *south*.



parallel of latitude by the culminating glory of the sun, dividing the east from the west, each regarding his own locality as the earthly kingdom of a central sun. Hence the Oriental notion of a central kingdom in its relation to seven or ten others.

Thus, in regard to the double inclination of the Steps on the Greek-Egyptian Dial, if we admit that the angle formed by the base of the side Steps with the extremities of the lowest front Step is the angle of latitude, whilst that formed by the extremities of the lowest front Step with the hornings of the curved Dial is the complement of the Zodiac angle (which measured the limit of the Sun's north declination from the Equator at  $25^\circ$ ), why may not the distinctive objects of these two inclinations be—

To compare the Sun's diurnal arc from sunrise to sunset with his summer circuit from the vernal to the autumnal equinox, as equally limited within the Zodiacal angle of his north declination from the Equator?

Such a supposition may admit of confirmation in this form. The 12 radiating hour-lines are (I now believe\*) the 12 hours of the winter day, measuring  $12 \times 12^\circ = 144^\circ$  on the equinoctial, as a modification of the Noah's Ark Symbolism of  $10 \times 15 = 150$ . But of these only seven are numbered with Greek numerals on the curved Dial plane, to correspond with the seven parallel lines given to *the quadrant measure of the Sun's varying altitude above the horizon of the place*, reduced to the  $83^\circ$ , for the days of years assigned to the reign of Helius in the old Egyptian chronicle.†

It also explains whence they obtained their cycle of 332 years, numbered to the reign of the 12 gods who succeeded to the 8 oldest god-kings of Egypt. For  $4 \times 83 = 332$ , and  $4 \times 84$  (as  $12 \times 7 = 336$ , or  $12 \times 28$  for 12 months of 28 days each.

The ancient Orientals seem thus to have divided their planetary

\* Simply because I now perceive that this dialling by the semi-diurnal arc of the summer was as a dialling for the diurnal arc in winter for N. lat.  $30^\circ$ , whatever may be the case in other latitudes.

† When formerly estimating them at divisions of  $20^\circ$  or  $18^\circ$ , by constructing my hour-lines according, I got a result forming a satisfactory comparison with the Equinoctial hours of our common dialling, but could not trace any clear dialling connection with 7 such hours and the 7 parallel lines on the Steps. The 83 or 84 to Helius refer to the time when (from Menes to Mæris) the east and west dialling of the Egyptians numbered four quadrants of 83 or 84, instead of four quadrants of  $90^\circ$ ; for  $12 \times 28 = 336$ , leaving  $2 \times 12$ , or 24 to the Sun.

day of 12 unequal hours (for a day of 12 hours in all seasons of the year) into two cycles of 7 and 5.

That of 7 they compared with their typical year of 7 months, ending with the ingathering of the harvest in the seventh month (Exod. xxiii. 16). That of 5 formed their dialling for the winter day of the Noah's Ark Symbolism, *as measured by the semi-lunar arc* of their winter season, even as their typical year of 7 months was measured by the semi-diurnal arc of their summer season.

This substitution of semi-diurnal for diurnal arcs is a proof that the Gnomon must be calculated for chronicling the ascension and declination of light by its extreme point\* (as limited to the radius of the equinoctial), and not by the whole length, as in our ordinary dialling.

Thus the Jewish week was one of 7 days, whilst their idolatrous neighbours made their weekly cycles variously consist of 5, 8, 9, and 10 days.

Another difficult question, to my mind, is, whether the fall (of about one inch on the Alexandrine Dial) between the curved part and the uppermost Step really has for its object *solely* (if at all) to reduce the weekly cycle of 8 days to one of 7 days, which I have hitherto assumed to be the case.

The more I consider the subject, the more I feel inclined to regard that supposition as fanciful, and without independent evidence to confirm it. The more reasonable supposition *now* seems to be, that (on dialling grounds) it suggests some essential connection between the angle which measures the extent of the fall and that which forms the difference between the angle of latitude, taken as the basis of the side steps, and that of the higher elevation given to the front steps in the ratio of 25 for Derderah or Tentyra, compared with 40 for the resting of the Ark on the Mountains of Ararat; for this seems to have a marked association with Jason's voyage eastward to Colchis, in Armenia, from Pagasæ in the west, to bring back with Medea (or the Moon of the Western Hemisphere, *probably filched by the Easterns, as Helen had been by Paris from Menelaus*,

\* Whether as a point of shadow from the extremity of the wire representing Earth's axis, or as a point of light formed by placing a perforated metallic plate at the extremity of the wire representing Earth's axis. For to this alone the French apply the term *Gnomon*, saying that we confuse the words Gnomon and Earth's axis in our dialling.

and as Helle was travelling eastward when she fell from the back of the ram into the Hellespont) "the golden fleece" of the Sun's daily renewable splendour.

The thought which so recently has taught me to identify the three storeys of Noah's Ark with the tangents of the hour circles, comparing the equinoctial day of 12 hours with a day of 12 hours in all seasons of the year, or else with the tangents of  $15^\circ$ ,  $25^\circ$ , and  $30^\circ$ , compared together, has necessitated (*at the eleventh hour, as it were*), a reconsideration of the conclusions previously formed respecting the structure of the Greek-Egyptian Dial with Steps. The result seems satisfactory to myself, though that may say little or nothing for it.

In the first case it caused me to ponder over the words of Mr Cook, sen., of York, optician. For, in a conversation, he said he thought the Gnomon should project forward in a line horizontal with the top, not, as placed by me in the model then set before him, *as one of those having the top inclined downwards from the horizontal*. Though I had long since tried and abandoned the form thus recommended, because I did not know how to make any intelligible reading thereof when done, I have reconsidered the subject from an old rejected model, and have had a copy of the same made for the Exhibition. The reason why I could make nothing of it before *in that shape* seems now clear to me, viz., that I could not identify the front aspect of that dial with our forms of east and west dialling, though I could identify the one side with an east dial and the other with a west. But, what I have for some time suspected to be the case, will, I think, prove nearly correct, viz., that the inclination given to the curved part, so as to leave a horizontal surface at the top of the dial, gives to it that characteristic of the hollow samicircular dial invented by Berosus the Chaldean, *who hollowed it out of a square, and inclined it to the latitude*.

An upper inclined east or west dial for  $36^\circ$  will be a vertical declining dial for  $54^\circ$ . In fact, the semicircular front dial *thus becomes a Polar Equinoctial, inclined according to latitude*.

But why it should have this semicircular form, instead of being described, as is usual, on a plane superficies, is another question. The reason most probably was to divide between the hours of the upper and lower Polar Equinoctial.

For, in *Chambers's Encyclopædia*, we read—"An Upper Polar



Dial only differs in situation and manner of numbering the hours, from east and west dials, joined together in the line of 6 o'clock. A *Lower Polar Dial* is had by putting out the hours of the forenoon, 9, 10, 11, and those of the afternoon, 1, 2, 3, with the noon hour of 12 itself, and only leaving the hours of 7 and 8 in the morning and 4 and 5 in the evening."

Thus the Upper Polar identifies itself with the portable meridian as limited over an east and west dial, according to longitude from the meridian compared with the latitude of the place from the Equator, when placing the Equinoctial point under the brass meridian of an artificial globe.

Thus the hours thrown off from the Upper Dial (and seemingly by reason of its semicircular form, being here limited only to *a quadrant of dialling account*) are given to the side steps, *as the hours of the Lower Polar Dial*, viz., the hours of 7 and 8 in the morning, and 4 and 5 in the evening.

Are not these hours, therefore, the two children sacrificed by Medea (answering to the two similarly sacrificed by Sesostris and his wife, to effect their escape from the treachery of a brother), as otherwise a hindrance to her going westward with Jason?

But the east and west Dial being essentially a quadrant Dial, and *the shadow-line being the horizontal line in this form of dialling*, I see no reason why the Gnomon should not project forward horizontally from the curved Dial, as recommended by Mr Cooke. For this is its form on the cylinder-shaped quadrant Dial. (See that of which the boxwood frame was made for me by a wood-turner at Nice.) The thought has only occurred to me too late for being tested in the sun,\* before sending it to the Exhibition.

The relation of the steps to the curved part being thus settled, it remains to say a few words on the structure of both separately. The *seemingly* lowest curve of the Dial is not a curve, but a straight line; the tangent of the equinoctial inscribed within a triangle dividing an outer circle into three equal parts. The base of this triangle will form the tangent line of the lowest curve, drawn with radius a chord of  $30^\circ$ . The *two* inner circles of my diagram are

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\* The day of writing this, a bright sun has just appeared at 3 P.M., and the shadow of the Gnomon covers the hour-line of 3 on the curved part; and, again, for 4 o'clock, *i.e.*, on and near the lower line or tangent of the equinoctial; but between the 3 and 4 on middle curve, and on the upper between 2 and 3.

those of the portable meridian, and are drawn respectively with radius a chord of  $10^\circ$ , and radius a chord of  $15^\circ$ .

Through the angles at the base of the triangle which divides the equinoctial into three parts, and through the extreme points of the diameters of the small circle, described with radius a chord of  $10^\circ$ , draw lines extending to the tangent of the equinoctial on the one hand, and meeting in a point behind the centre on the other. These two lines will form the upper boundary of the curved part, whilst the tangent of the equinoctial forms its lower boundary.

Divide into twelve equal parts the arc of  $120^\circ$  cut off from the equinoctial by the tangent line of the lowest curve, which is also the base of the triangle which divides the equinoctial into three equal parts. Then from the point where the two upper boundary-lines meet, behind the centre of the equinoctial, draw-lines passing through the twelve equal divisions of the equinoctial to the tangent-line thereof; these will represent the hour-lines required for the curved part.\*

The relation of the width of the steps to the diameter of the equinoctial is determinable by describing a square about the equinoctial, and then limiting the width of the steps to the points at which the sides of the triangle, which divides the equinoctial into three parts, when produced, meets the tangent of the equinoctial.

Let fall two perpendiculars from these points. Divide the equinoctial into four quadrants of  $90^\circ$ , so that the two sides of one quadrant shall, when produced, cut the above two perpendiculars.

Through these points draw a straight line for the base-line of the plinth below the steps.

Thus we trace its characteristic reference to the semicircular dial of the ancient Chaldeans *which Berosus hollowed out of a square*.

But this is not all. It unfolds the design of the pyramid builders in their three principal and typical pyramids, viz. :—1st, That of Cheops in its relation to the triangle by which the equinoctial was divided into three parts; 2d, That of Chephren, built 40 feet lower down, on the same hill, of *nearly 100 feet high*.

The height of the mound thus typically selected by the pyramid

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\* I have since modified this view, and arrived at a conclusion something like successful, but am not inclined to make any rash alteration without obtaining more detailed confirmation in the sun.

builders was meant (seemingly) to symbolize a quadrant of the meridian compared with a quadrant of the equinoctial. With radius a chord of  $60^\circ$  from the equinoctial, and with the lower extremity of its diameter for a centre, describe a semicircle passing through the centre of the equinoctial. The quadrant, which spans the width of the plinth under the steps, *will form, with the tangent of the equinoctial, a right-angled triangle*; the largest, in a semicircle, as that of Cheops (for the year of three seasons), was the largest triangle in a circle. Why, therefore, may not this be *another modification of the Great Pyramid, or Pyramid of Cheops*, adapted to a division of the solar year into one of four seasons?

Reduce the arch of this semicircle by drawing a line through  $30^\circ$ , marked off from either side of the meridian, for a comparison between the semi-lunar year of  $150^\circ$  and the semi-equinoctial of  $180^\circ$ , to represent the sixty days of years numbered to the reign of Osiris by the Egyptians *before the Aphophis, or Sun-Pharaoh of Joseph's day*.

For his life of 100 years, less one hour, represents a reign of 80 years measured by  $80^\circ$  on the circle. Next, cut off  $40^\circ$  from either side of the meridian. The remaining 50 will give the height of the *seven* steps, according to the law of this dialling.\* Thus we trace a valid connection between the  $7 \times 7 = 49^\circ$  given to a Pentecostal ascension of light by the Jews and other Sabbatarians; whilst Chephren's reign of fifty-six years substituted seven Egyptian weeks of eight days for seven Jewish Sabbaths, even as Jeroboam substituted the Egyptian harvest-feast of the eighth month for the Jewish Feast of Tabernacles in the seventh month. (1 Kings xii. 32.)

If, therefore, the Great Pyramid of Cheops was a symbol for the equilateral triangle which divided the circle into three parts for the year of three seasons, but for the right-angled triangle, as that which divided the semicircle to the quadrant, when dialling for a year of four seasons, the admission will clearly prove what the Egyptian priests must have meant, when they told Herodotus that Chephren's Pyramid was built 40 feet lower down than that of Cheops', on the same hill, of nearly 100 feet high.

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\* After all, I am not certain whether the quadrant of  $90^\circ$  should not be divided into 50, substituted for  $60^\circ$  of solstitial account to the reign of OSIRIS, leaving 40 to the Steps, as inclined for the latitude of Ararat, as the resting-place of the Ark after the flood.



Thus the angle at the base of the steps (which represent Chephren's Pyramid) is about  $50^\circ$ , the complement of 40. For 40 given to the Sun's solstitial rest (in substitution for the 60 to Osiris by the Egyptians), and  $50^\circ$ , or twice the zodiacal angle of 25, given to ascending and descending light, in N. lat.  $30^\circ$ , where the semi-diurnal arc of its summer day numbered only seven hours.

The semi-equinoctial thus divided would represent the law under which the ancient Orientals typically numbered the seven days of the week to a semi-diurnal arc, thus on the Hindu zodiac for the week of nine days :—

For Jonah's journey of three days across the great city NINEVEH, we have  $120^\circ = 3 \times 40^\circ$ .

40. Thursday to North Ecliptic.	40. Sunday to Central Sun at the Equinoxes.	40. Friday to South Ecliptic.
	20 North Decl.	20 South Decl.
45° to ascending light on the zodiac for 8 days reduced to the zodiacal angle of 25, leaving only 5° to nodal account beyond the 20 to Sunday.		45° to descending light, reduced similarly to 25°, leaving only 5° to nodal account beyond the 20 to Sunday, when the nodes ceased to be numbered as days of the week.

But  $2 \times 5 = 10^\circ$ , or 20 half degrees to the "Isle of Elbo," as the refuge of Asychis in the Marshes during the 50 years' usurpation of Sabacus the Ethiopian. Also,  $10 \times 70 = 700$  ; add 20, for 720, or 360 days and 360 nights in the year.

40. Wednesday to Ascending Node and North Ecliptic.	40. Monday.	40. Saturday.	40. Tuesday to Descending Node and South Ecliptic.
4 × 40 = 160. Deduct 50 (for the usurpation of Sabacus), and we have 110 remaining. These represent <i>one-third</i> in the celebrated cycle of the 330 kings of Egypt from Menes, the founder of the kingdom, to Mæris.			

This again will serve to establish that typical identity which I have previously traced between the idolatrous symbolism for the shrine of Subhadra between Juggarnath and Bala Rama, as for the Moon between her nodes, and the object of the three small pyramids erected in front of the great pyramid ; and, again, under

a change of aspect, fronting the third and smallest of the three typical pyramids.

For the division of the *seven* steps, I next proceed thus :—With half the lowest step for radius, I describe a semicircle, cut off  $50^\circ$  for  $60^\circ$  to solstitial account, leaving  $40^\circ$  for the steps.

Next cut off  $10^\circ$  for the top step,\* then divide the  $30^\circ$  remaining on either side by diagonals of  $15^\circ$  for a small equinoctial, and we have the seven steps.†

I would then, by means of this small equinoctial, divide the steps to the hours of an upper and lower Polar Dial combined.

The Central Pyramid, or that of Cheops' daughter, will thus be seen to cut off the hours of the lower Polar Dial, viz., 7 and 8 in the morning, with 4 and 5 in the evening, from those of the upper Polar Dial, as given to the meridian in front.

I can now do no more, if still remaining unsuccessful in my numerous attempts to decipher the enigma of this perplexing yet interesting and important problem.

They who can appreciate its difficulties and importance will, I hope, be indulgent to my errors ; and, if truthful, I hope God's blessing may rest upon my labours to make the reading of the Bible a reading of intelligent devotion, as that which must ever underlie its leverage of Divine power in the advancement of Christian civilisation.

The thought which determined the three storeys of Noah's Ark,‡ by its whole height of 30 cubits, corresponding to 30 degrees of the equinoctial, has at length enabled me to realise the relation of its typical structure to that of the Greek-Egyptian Dial with Steps, to my own satisfaction at least ; for I have at length succeeded in imitating it, for our latitude, with a precision beyond my expectation, on finding the hour-lines of my theoretical structure confirmed in the sun, both for the curved part and the steps.

The essential features of the dial's structure are simply these. With any radius you please, draw the large outer circle, which

\* Or rather, for the top step and fall between the curved part of the Dial and the Steps, reckoned at  $5^\circ$  each.

† These symbolised the seven mountains as the seven heads of that idolatrous Dragon worship which was associated with the *Lunar worship* of the great Diana, or Cybele, by the Orientals anciently. Thus we may learn to contemplate, with intelligence, the picture of the mystic Babylon, as described in Rev. xvii. 1, 9, 18.

‡ See p. 8.

shall determine the place of the bottom step, as drawn through  $25^\circ$  on either side from the equator, representing the equinoctial points of the ecliptic, brought under the brass meridian of an artificial globe. The base of the plinth will be the tangent of this large circle, and its width will be  $40^\circ$  on either side of the meridian. *This is the exact point found by Professor Piazzì Smyth for constructing the little square symmetrical to the circle cut thereby in an angle of  $40^\circ$  from its two diameters on all sides.*

Then divide this circle into three parts, and inscribe a smaller circle within the triangle so as to touch its three sides. This is the Noah's Ark curve, *and its height above the centre, compared with the outer circle, is limited by Tan.  $30^\circ$ .*

This is the law of the dial for all latitudes, whilst the varying inclination of the equator will necessitate different modes of determining the hour-lines according to latitude. In doing this I have been guided by a hint from my astronomical friend, Mr Sang, in confirmation of a statement made by Archbishop Laurence, in his "Translation of Enoch," viz., that the writer of that astronomy must have lived in a latitude nearly corresponding to our own. I have, therefore, followed Enoch in dialling for our latitude, consequently the semi-diurnal arc of  $240^\circ$  for the summer season, when divided into twelve parts on the equinoctial, gives  $12 \times 10'$  for a dialling corresponding to that for the latitude of Nineveh or Mosul (lat.  $36.23$ , long.  $42.55$ ), seeing that a *horizontal dial* for that latitude (as nearly one with that for the great Ephesian Diana) would be a *south vertical* in our latitude of  $54^\circ$ .

On the other hand, the semi-diurnal arc for N. lat.  $30^\circ$  (the EDEN of Jewish typical prophecy) represents the joint reigns of the first *two* pyramid-building kings of Egypt, viz., Cheops, who reigned 50, and Chephren, who reigned 56 years.

In the case of Nineveh, the semi-diurnal arc of  $120^\circ$  fell short of that for the semi-lunar year of the Noah's Ark Symbolism (or  $150^\circ$ ) by a difference of  $30^\circ$ ; whilst that for N. lat.  $30^\circ$  exceeded it by  $45^\circ$ , and exceeded the semi-lunar year of the Sabbatarians (or  $140^\circ$ ) by  $55^\circ$  on the equinoctial.

But the winter day of that latitude numbered 10 hours, hence the substitution of  $10 \times 14^\circ$  for  $10 \times 15^\circ$ , to represent 10 *monthly ascensions of light compared with the day of 10 hours on their Polar equinoctial dialling*. This typical arrangement was, moreover, so ordered as to compare the Sabbatarian month of 28 days, with



*the old Chaldean month of 30 days*, in its association with the idolatry of the ancient Chaldeans, out of which Abraham and his seed were typically and spiritually called in Christ, viz., typically under the ceremonial and typical law of Mosaic institution, but with spiritual and eternal effect in Christ.

Reckoning degrees on the equinoctial as days and years (which was unquestionably a common typical custom with all the ancient Orientals), they thus obtained a means of numbering *months* and *days* by a common cycle typically, as in Rev. ix. 15, by comparing *the half month of ascending light with two values of the equinoctial hour*. For the HELIUS of the Egyptians reigned but 83 or 84 years, measured by  $83^\circ$  or  $84^\circ$  on the equinoctial, *substituted for the old Chaldean quadrant of  $90^\circ$* . Now  $6 \times 14^\circ$  for six ascensions of lunar light, number  $7 \times 12^\circ$  on the equinoctial; hence the reckoning by  $6 \times 12$  for the half of 144, throwing out *the seventh hour, when dialling for 12 instead of 14 hours on the curved part*. Acting on these hypothetical data, I have verified the radiating hour-lines, and the curves of the Greek-Egyptian Dial, with mechanical accuracy. Hence, also, on constructing a similar one for our own latitude, I have had the pleasure of seeing my hypothetical markings verified by the Sun.

I know of nothing to add but a few remarks on the structure of the steps. The lowest step in front is *as the base of the trigon, which forms the lowest side step*, changing its side for a front position on the dial, *as when bringing the equinoctial points under the brass meridian of an artificial globe*. With radius equal half the width of the steps, or radius  $40^\circ$ , on the large outermost circle passing through the corners of the steps, describe a semicircle, and through  $40^\circ$  above the base draw a straight line for the back of the top step. Of these 40, cut off  $10^\circ$  for the top or seventh step, leaving  $30^\circ$  to form the upper and lower tangent-lines of a Polar equinoctial *for the typical day of 10 hours*.

These  $40^\circ$  identify the pyramidal form of the steps with a typical reference to the lunar arc of the symbolism of Noah's Ark when resting on the Mountains of Ararat in N. lat.  $40^\circ$ , as nearly the same for dialling purposes with that of Colchis, by the river Phasis, in Armenia.

Again, the  $40^\circ$  thus limited over the height of the steps, compared with the quadrant altitude of the solstitial sun, cut off 55 or 56 from either side of the large outer circle, as if to identify the

seven steps with the  $7 \times 8$ , or 56 years of Chephren's reign, whilst that of Cheops was represented thereon by  $2 \times 25$ , or the zodiacal angle twice reckoned, viz., to ascending and descending light.

This will also (unless I am greatly mistaken) fully explain the meaning of Psalm xcv. v. 10, 11, "Forty years long was I grieved with this generation, and said: It is a people that do err in their hearts, for they have not known my ways. Unto whom I swear in my wrath that they should not enter into my rest." For we must here remember that *the rest of God's glory abiding on the works of His creation, was symbolised by all the ancient Orientals to the solstitial sun, as a meet symbolism for the culminating mercies of His temporal presence amongst men, as Lord of the harvest, bounteously providing food for sustaining the life of His gift.*

When this typical instruction unto righteousness was perverted by the Jews in the wilderness (as it had been in Egypt by their idolatrous taskmasters into a mere ceremonial and idolatrous observance of typical and prophetic time), the nation was doomed to wander "to and fro" in the wilderness for forty years, in alienation from the promised rest, viz., from that to be provided of God for them in the promised land.

Thus their wandering "to and fro" in the wilderness was designed for their increase of spiritual knowledge, like the "to and fro" of their nation's perplexity in Messiah's day, as predicted by Daniel.

The meridian of the Noah's Ark dialling was given to the Divine age of typical time, as made to symbolise the rest of God, associated with the resting of the ark on the Mountains of Ararat. Thus, they divided the quadrant of  $90^\circ$  into  $50^\circ$  to the Divine age, and  $40^\circ$  to the ten-hour day of the sun's circuit over their Polar Equinoctial Dial, numbered to seven diurnal arcs, as to six monthly stages of ascending and descending light, with *the seventh* to the sun's meridian and solstitial glory.

But the shadows from the east and west horns of this dialling pass over the steps in half the time of that from the central Gnomon. Hence their division of the week of 7 days into 2 half-cycles of 3 or  $3\frac{1}{2}$ , and their week of 7 years into 2 half-cycles of 1260 days.

Hence, also, the typical reference to the 40 years of Israel's wandering in the wilderness as to "*a day of temptation.*" Hence the reference to our Saviour's fast of 40 days preceding the assault

of the Tempter ; for that was moulded in the spirit of their Jewish delusion respecting the predicted power and glory of Messiah's kingdom.

Our Lord's fast of 40 days, like those of Moses and that of Elijah (provided of God with meat and drink immediately before his flight from Ahab—1 Kings xix. 8), when He went in the strength of that meat 40 days and 40 nights unto Horeb, the "mount of God," may possibly have some reference to Noah's waiting 40 days from the 1st of the 10th month before sending forth from the Ark the Dove and Raven, as emblems of ascending and descending light. Here  $10 \times 27 = 270$ , as  $9 \times 30$ .\*

These fasts of 40 days clearly had a typical and prophetic significance of far more importance to us than when contemplated only as fasts of 40 days' duration. The same also may be said respecting Daniel's fast of 3 full weeks, when fasting for the sins of Israel, in following their idolatrous neighbours, by adopting months of 3 weeks, and not months of 4 weeks, as commanded by Moses. The 40 days' fast probably had the same significance as that of Daniel for the 3 full weeks, but made 40 by reference to another feature of typical and prophetic time idolatrously observed. Thus, on the Hindu Zodiac for the week of 9 days, each day measured  $40^\circ$  on the equinoctial. Thus, in the month of  $3 \times 9$  days, when altered into one of  $4 \times 7$  days, the *Sunday* (or day of their solemn assembly) was *idolatrously commemorated in association with the rest of the ark on the Mountains of Ararat*, and each was measured by an arc of  $40^\circ$  on the equinoctial of their dialling with steps.† The fasting of Moses, and of Elijah, and of Christ for 40 days, were in consequence of finding their mission of God obstructed by the idolatrous tendencies of many in Israel. For these fully justified the words of Isaiah, that the Sabbaths of their observance were anything but those of God's typical appointment in His ordinances of day and night, which He gave to the Israelites for *signs*. The object was that they should learn thereby to read in the daily providences of God towards themselves (but more especially from His

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\* See note at the end.

† See p. 10. Then, from 140, for half the lunar year of 280, compared with 10 equinoctial hours on a Polar Dial, take  $2 \times 40$  for *man's day* (or the "*day of temptation*"), *twice reckoned on the side steps*, and we have left in front 60 to OSIRIS, instead of 50 for the zodiacal angle twice reckoned, to make up the 50 numbered to the *Divine age* of Solar light.



harvest mercies, the ingathering of which *identified the seventh* month with the yearly end of typical and prophetic time), how the Sabbath observance which He required of them was, that they (from His goodness and righteousness, blended with mercy towards themselves) should learn to do justice, love mercy, and to walk humbly before their God. The Sabbaths of Jewish observance were, we know, in direct antagonism to this principle throughout Christ's earthly ministry.

But the typical and prophetic time (thus identified with the primeval worship of God, corrupted by Jews, as well as Gentiles, into one of mere idolatrous and ceremonial observances) is the time which should be no longer, when the object of the Mosaic and typical ordinance should be truthfully and spiritually apprehended, in Messiah's day, by God's people in Christ. This, however, refers to a calling in Christ, extending spiritually over all flesh from the days of Abraham; whilst the structure of the Greek-Egyptian Dial with Steps unfolds to view one mechanical medium through which God's typical ordinance of the Sabbath was corrupted into an idolatrous observance of Baalistic superstition. This resembles that of Rhampsinitus, who erected two statues, each 25 cubits high, to Summer and Winter, placing them at the west entrance of the temple of Vulcan. That of Summer was (we are told) honoured by idolatrous offerings, whilst that to Winter was held in no honour at all.

Thus there is strong reason to believe that the Noah's Ark Symbolism of antediluvian origin was originally associated with the east and west typical dialling of the ancient Orientals, *near the Mountains of Ararat, in Armenia*. Also that its post-diluvian modification in Noah's after-life (*of seven divine ages, or  $7 \times 50 = 350$  years*) renewed the primeval *sign* of God's Sabbath, as the law of His covenanted mercy to the spirits of all flesh, preparatory to the call of Abraham and the institution of the Jewish Commonwealth. But those events are, by monumental evidence, associated with the era of the first pyramid builders, and the building of the Egyptian Labyrinth, by *Mæris*. He was the first Egyptian king in a cycle of 12, substituted for the older cycle of 11, from Menes to Mæris. But the 11 lords of 30 days (the lunar title of their Baalistic royalty) are numbered by Herodotus as 330, because their typical year of 11 months numbered 330 diurnal arcs.

So far, therefore, from being treated as a visionary or fanciful theory, I regard as most probably truthful the idea of Professor

Piazzi Smyth, that the structure of the great Pyramid represents a symbolism differing in character from that of the ancient Egyptian idolatry, and more in accordance with the typical worship of God by Abraham and his seed, journeying westward from, and renouncing the idolatry dominant in, Ur of the Chaldees.

Hence the post-diluvian modification of the Noah's Ark Symbolism (which substituted a numbering of typical time in cycles of 7 for that of the Babylonian *Sarus*, or in cycles of 10) caused the original framers of that symbolism to go forth from their own country, and seek a land wherein the natural arc of the summer day should measure 7 hours of ascending and 7 of descending light, wherein they might build colossal memorials of their typical religion, almost rivalling the everlasting hills for duration.

## NOTE ON ISRAEL'S FORTY YEARS' "DAY OF TEMPTATION" IN THE WILDERNESS.

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When reckoning 270 days to 1st of 10th month (Gen. viii. 5), and adding thereto the 40 days of Noah's waiting before he sent forth the raven and the dove from the Ark, we have 300 days, and the old weekly cycle of 10 days, made to precede that event.

Thus the formation of the Noah's Ark lunar year of 300 days, and of the old Babylonian Saros (or week of 10 days), are represented as preceding the *re-institution of the Sabbath*, as the sign of God's appointment, for communion of life between Himself and His people, when willing—a mode of worship connected *primarily* with typical ordinances.

To the above 310 days add 14, for the two lunar circuits of 7 days, numbered respectively to the raven and the dove. The cycle of "*typical time*" was thus extended from  $10 \times 27$  to  $12 \times 27 = 324$  days.

But 12 months of 27 days only equal 10 months 24 days in months of 30 days. Add 16 days, to complete the 40 days of waiting from 1st of 10th month, in this form, and we have the cycle of Enoch's solar year, or  $324 + 40 = 364 = 13 \times 28$  days. This refers us to the time when the ancient Orientals began to intercalate one month annually, for a harmony between solar and lunar time. It was, moreover, an arrangement formed to substitute a solar year, divisible by 7, for that of 360 days, as connected with the old Chaldean idolatry in its relation to the week of 10 days.

Thus, when Israel in the wilderness lifted up the star of their god Remphan (as that, probably, of the Assyrian Janus) to worship it, the idolatry represented the antediluvian symbolism of their idolatrous neighbours for the traditional history respecting Noah and his Ark. This seems primarily to have been limited to a year of  $12 \times 27$  days, or 12 months of 3 weeks, each numbering only 9 days; whereas the month of Daniel's fast for 3 full weeks would probably mean 3 weeks of 10 days to the old Chaldean month of 30 days.

If this were the case, we can readily understand the object of Noah's waiting 40 days before sending forth the raven and the dove—viz., to obtain a solar cycle divisible by 7, when about to reinstitute the *primary Sabbatic ordinances of typical time*, for a comparison of hours, and days, and months, and years, reckoned in cycles of *seven* for the summer, and of *five* for the winter season.

This suggests also a like interpretation for Psalm xcv. 10, 11, "Forty years long was I grieved with this generation, and said, It is a people that do err in their hearts, and they have not known my ways. Unto whom I swear in my wrath that they should not enter into my rest."

For if the "rest of God" was symbolised to the "light of life" ordained for the people of God, in spiritual and eternal communion with Himself, on earth as in heaven, this doctrine was typically and prophetically confirmed to them by God's ordinances of day and night. Hence those notions of "*typical and prophetic time*," which were common both to the Jews and their heathen neighbours,



to a certain extent. But the cycle of Jupiter, or the old cycle of 5, was that most honoured by the idolators; whilst Abraham's seed, contending for a reinstitution of the Sabbatic cycle, adopted Enoch's solar year of 364 days. This was the older cycle of  $12 \times 27 = 324$ , increased by 40; or NOAH'S post-diluvian life of  $7 \times 50 = 350$ , increased by 14, to the raven and the dove. Hence the 40 days of Noah's waiting before sending forth the raven and the dove seem to have the same typical and prophetic reference as the 40 days of years numbered over the wanderings of Israel in the wilderness, and limited over Jerusalem, as over Nineveh, for a day of grace before final judgment.

The prophetic identity of reference seems proveable almost to demonstration in this way. The old lunar year of 10 months was that of the idolators, beginning with the Sun in Pisces, for Vishnu's *first* incarnation in the form of a fish.

Then, to compare months and years with hours and days on their equinoctial dialling, they invented a reckoning by half months of 15 or 14 days (measured on the equinoctial as one degree for a day), so as to divide the semi-equinoctial into 12 meridians of 15 apart, for half the old solar year of 360 days. This they reduced to  $12 \times 14$ , or 168 for half the lunar year of  $12 \times 28 = 336$ , modifying the old Egyptian cycles of 330 and 332. But the day of 12 hours was reduced to one of 10 hours on their Polar Equinoctial Dial, by the hour of six o'clock going off the dial, morning and evening. Hence the two modifications of the Noah's Ark Symbolism, as  $10 \times 15^\circ = 150^\circ$ , and  $10 \times 14^\circ = 140^\circ$ , for half the old lunar year of 10 months, dividing the hours of the day to distinctive signs of the zodiac, beginning from the Sun in Pisces, thus:—

1.	2.	3.	4.	5.	6.	7.	8.	9.	}	leaving the quadrant of ♄, ♀, ☿ to be divided between Sabacus and ASYCHIS in the Marshes.
♄	♊	♈	♎	♌	♍	♋	♏	♐		

Thus we have a cycle of 9 hours, ending with the Sun in Scorpio, as did the old week of 9 days reduced to 8 on the Hindu zodiac, which omitted Sunday as a day of the week. For that began its cycle of 8 days, from the Sun in Scorpio, when beginning "a Jove."

To this cycle of 9 months, compared with a week of 9 days, add the 40 days of Noah's waiting, and the cycle terminates at  $10^\circ$  in Capricorn, *which we give to our first of January.*

Thus the sending forth of the raven and the dove stands identified with the opening of the new year, as typically given to the beginning of the diurnal arc on their sun-dials, to mark thereby the beginning and the end of typical and prophetic time.

Thus the 14 days numbered to the raven and the dove symbolise Enoch's lunar circuit of 7 days, *twice reckoned*, viz.—to descending light in the raven, and to ascending light in the dove.

But when reference was made to the sun's north and south declination from the equator for Summer and Winter, the measure of ascending and descending light was symbolised to the two zodiacal angles of  $25^\circ$  each. Hence the Divine age of their typical and prophetic time numbered 50 days. Again, 3 cycles of 50 made the 150 numbered over half the old lunar year of 300 days, whilst  $3 \times 70 = 210^\circ$ , or the diurnal arc of summer time in N. lat.  $30^\circ$ , as the EDEN of Jewish typical prophecy.

These 3 cycles of 50 and 3 of 70 seem to have been compared on their typical dialling with the 3 days' journey of Jonah's mission across the great city NINEVEH, reckoned as  $3 \times 40^\circ = 120^\circ$ , or 8 hours of  $15^\circ$  to an hour on the equinoctial. Thus they gave half the week of 6 or 7 days to their semi-diurnal arc in summer time.

This conclusion is strongly corroborated by what the Egyptian priests told Herodotus about the flight of Aseychis (that king who built the *east* entrance of the temple of Vulcan) *into the Marshes, during the usurpation of Sabacus the Ethiopian for 50 years.*

For when the nodal action of ascending and descending light ceased to be numbered idolatrously *to two days of the week symbolised, to the head and tail of the Dragon in Hydra*, it was represented by two lunar circuits of 7 days each, equally symbolised to Hydra, *whose position and quadrant measure on the celestial globe made it a meet emblem to combine the association of ascending and descending light, both with two lunar circuits of 7 days, and the two zodiacal angles of  $25^\circ$  each, across the semi-equinoctial, or rather from Tropic to Tropic.* Thus they reduced the quadrant measure of the sun's ascending and descending circuits through the 12 signs of the zodiac, from 90 to 50, by throwing  $40^\circ$  off their quadrant dial, as given to man's day, or Israel's day of temptation, whilst giving 50 to the Divine age of the solar glory, to symbolise the typical and prophetic year-day of God's manifestation to them in His ordinances of day and night.

Hence it now appears to me that *the three storeys of Noah's Ark represent Tan.  $15^\circ$ , Tan.  $20^\circ$ , and Tan.  $30^\circ$  on the equinoctial.* For  $3 \times 50 = 150$ , given to Tan.  $15^\circ$  on the equinoctial, for the 15 cubits of Gen. vii. 20, to which the water of the Flood prevailed, when measuring the cubits of Genesis by degrees on the equinoctial.

Also,  $2 \times 70 = 140$ ,  $\left\{ \begin{array}{l} \text{For } 2 \times 75 = 150, \text{ or } 180 \text{ less } 30^\circ, \text{ throwing off} \\ 15^\circ \text{ on either side; given to Tan. } 20^\circ; \text{ for} \\ 2 \times 70 = 180, \text{ less } 40, \text{ throwing off } 20 \text{ from either} \\ \text{side of the equinoctial.} \end{array} \right.$

And, lastly,  $3 \times 40 = 120$ , or the base of a triangle inscribed in a circle, so as to divide it into three parts. This, therefore, represents Tan.  $30^\circ$  on the equinoctial, and corresponds to the whole height of the Ark when measuring the cubits of Genesis by degrees on the equinoctial.

## FINAL ADDITION.

14th September 1866.

Or better, perhaps, thus for the three storeys of Noah's Ark, by reference to my *last* form of illustration, entitled, "Diagram for the Forty Years Day of Temptation, limited over Israel's Wandering in the Wilderness."

- 1st. The equator for the 6 o'clock hour-line, in its relation to the hour or hours before 6 in the morning and after 6 in the evening.
- 2d. Tan.  $15^\circ$ , as that for the hour-circle, by which the semi-equinoctial is divided into 12 hours of  $15^\circ$ , or 60 minutes to an hour.
- 3d. Tan.  $30^\circ$ , for  $10 \times 15^\circ$  of equinoctial account, reduced to  $12 \times 12^\circ = 144^\circ$ , to be numbered *by thousands, for the living souls within the range of that diurnal arc.* Also, as  $12 \times 14^\circ = 168^\circ$ , or  $6 \times 28^\circ$ .

Or, as  $8 \times 15^\circ$  of equinoctial account, reduced to  $12 \times 10^\circ$  (for the  $10^\circ$  of the returning shadow on the steps of Ahaz, 2 Kings xx. 9, 10)  $= 120^\circ$ . These they numbered *by thousands for the living souls within that range*, as representing the semi-diurnal arc of summer at Nineveh, and measuring (as  $3 \times 40^\circ$ ) Jonah's typical journey of three days across that great city.

Thus the dialling of the ancient Orientals with Steps seems to have divided the quadrant variously, viz., as  $8 \times 5^\circ$  for  $40^\circ$  behind the equator, with  $2 \times 25^\circ$ , as  $10 \times 5^\circ = 50^\circ$  for the divine age of typical time in front.

Or, as  $6 \times 5^\circ = 30^\circ$  behind the equinoctial, with  $54^\circ$  in front, as a typical measure for two lunations of 27 days to make up the  $83^\circ$ , or  $84^\circ$  numbered to the reign of Helios by the ancient Egyptians. This may also have been subdivided, as  $4 \times 7^\circ = 28 + 2 \times 28^\circ = 56^\circ$ .

The quadrant stature of the Mithras d'Arles (as reckoned from  $\overline{\text{—}}\text{—}$  to  $\overline{\text{—}}\overline{\text{—}}$ ) represents the measurement of a time when the northern signs were given to the diurnal arc in north latitude, and to the summer circuit of the Sun's north declination. Thus we give the northern signs to the front of the Dial, and the south to the darkness behind the centre of the Dial.

But the east and west dialling, which began westward, or to the north-west, in the day of Israel's Exodus out of Egypt, gave  $40^\circ$  (in  $\text{Q}$  and  $\text{M}$ ) to the outer darkness of the kingdom behind the equator. This *they thus symbolised northward to Egypt*, whilst the course of the Israelites was from Pi-hahiroth, or Baal-zephon (as from the Baal of the north, but westerly) by Mount Horeb in the south, and eastward to the Promised Land.

The reason for thus beginning their diurnal arc westward, as from evening (for the evening and morning of Gen. i.), is because they made it correspond symbolically to their beginning of the year. This the Egyptians dated from the *full moon* in Capricorn, whilst the Jews were directed by Moses to date theirs from the *full moon* of the Vernal Equinox. Thus, when the Sun was in Capricorn, the place of the full moon would be westward in Cancer. Similarly, when the Sun was between Aries and Pisces for the Vernal Equinox, the place of the full moon would be westward between Libra and Virgo. This is probably the meaning of Enoch's words, when he speaks of the moon *as bringing on the days and years*, seeing that the beginning of the Sun's diurnal and annual circuits was numbered westward to the moon, *as to the place of her opposition at the time of the full moon*. Similarly the north was typically given to the outer darkness, behind the centre of the Dial, by the Argonauts in their voyage from Pagasæ in the west, across the Hellespont northward, to Colchis in the east, by the mountains of Armenia. Thus they began their voyage at evening, and at the rising of the Pleiades.

But the place of the Pleiades on the celestial globe is between Gemini and Taurus, to mark the time of year by the Sun's place in the heaven; whilst the reference to evening is to mark the beginning of the diurnal arc westward.

St Cuthbert also, in Holy Island, seems to have taken up a typical position northward, with a fordable passage on the west side corresponding to that of the Israelites in the peninsula of Sinai, for they entered the peninsula from Pi-hahiroth, or Baal-Zephon, *to the north-west*.





Morning hours of the  
East and West Dial.

vi.  
v.  
iv.  
iii.  
ii.  
i.

12 Equinoctial hours,	vii viii ix x xi xii	i ii iii iv v vi																				
Planetary hours of Enoch,	1 2 3 4 5 6	7 8 9 10 11 12																				
12 × 20° } Winter night. }	and { 12 × 10° Summer night.																					
10 hours of day, reduced to 7 by the Greek numerals on the Egyptian Dial, and beginning from the 3rd hour of the night.	<table border="0"> <tr> <td>1</td><td>2</td><td>3</td><td>4</td> <td>5</td><td>6</td><td>7</td><td>8</td><td>9</td><td>10</td> </tr> <tr> <td>γ</td><td>δ</td><td>ε</td><td>ς</td> <td>Ζ</td><td>Η</td><td>θ</td><td></td><td></td><td></td> </tr> </table>	1	2	3	4	5	6	7	8	9	10	γ	δ	ε	ς	Ζ	Η	θ				
1	2	3	4	5	6	7	8	9	10													
γ	δ	ε	ς	Ζ	Η	θ																
	4 hours of 20°	3 hours of 20°																				
	as 8 of 10° } made 7 of 12° }	as 6 of 10° } to 5 of 12° }																				
	to an hour.	But 7 +																				

$240 = 8 \times 30$ . See 1 K. xii. 32.  
 Add  $12 \times 10^\circ = 120 = 3 \times 40$ . See Jonah iii. 3.  
 For the above, Pheron substituted,  
 $7 \times 18^\circ = 126^\circ$   
 $5 \times 18^\circ = 90^\circ$   


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 $216 = 9 \times 27$  as  $12 \times 18^\circ$ .  
 Add  $12 \times 12^\circ = 144$   


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 $360 = 12 \times 30$ .

To obtain a Quadrant measure for their Cycle of 5, they substituted the *semi-diurnal arc of a ten-hour day* for the 12 of Enoch's : as  $10 \times 12^\circ$  for  $12 \times 10^\circ$ . Compare the 10 degrees on the Dial of Ahaz, with Jonah's journey of 3 days across the great city of Nineveh : for  $12 \times 10^\circ$  as  $3 \times 40 = 120$ .

But  $6 \times 5 \times 12$  give 360 to each row, and there are 6 rows of Baalistic, and 7 of Jewish account.

The 666 of Rev. xiii. 18, clearly has reference to the 6 years Cycle of the Baalists multiplied by the 1,000 years of Brahma's Kalpa. Thus  $6 \times 60 \times 600 = 216,000$ , or half of the 432,000 mythic years numbered to the last and briefest of the four human ages to one divine age in the typical chronology of the ancient Orientals.





THE 30 DYNASTIES OF MANETHO, arranged (like Blundevill's Planetary Hours of Day and Night) in two parallel Cycles of 15 ; of which one, that of day, is extended to 17 ; for two Cycles, viz., one of 12 and one of 5, compared with the 15 generations of the Cynic Circle numbered to the Semi-Equinoctial, as 15 Dynasties of Egyptian Kings in 3 Cycles of 5 : for Muhurtas, or hours of 12° (= 48 minutes of time) compared with 12 hours of 15°, or 60 minutes of time, extended to 14 hours of 15° ; as measuring the longest day in N. Lat. 30, for Palestine and the plains of the Egyptian Pyramids.

The 5 generations of the Cynic Circle numbered to the 15 Dynasties of the Kings of Egypt, as to 15 Muhurtas (or hours of 12° = 48 minutes of time) on the Equinoctial, and compared with our Equinoctial Cycle of  $12 \times 15^\circ = 180^\circ$ .

5 × 12° ending 60.					5 × 12° ending 120.					5 × 12° ending 180.				
190	8	...	103	...	121	6	...	120	...	177	7	...	124	...
103	4	...	348	...	48	3	...	19	...	6	1	...	39	...
348	14	...	?	350	...	2	...	44	...	...	...	...	...	...
?	...	...	194	...	...	...	...	44	...	...	...	...	...	...
194	5	...	228	...	...	...	...	...	...	...	...	...	...	...
228	8	...	...	...	...	...	...	...	...	...	...	...	...	...
Tanites	i	Memphites	ii	Memphites	vi	Tanites	vii	Diospolitans	ix	Memphites	xii	Persians	xiv	Tanites
xvi	xvii	xviii	xix	xx	xxi	xxii	xxiii	xxiv	xxv	xxvi	xxvii	xxviii	xxix	xxx
Menes.	<p>The 330 Kings from Menes to Mæris, as reigning in 10 lunar mansions of <math>33^\circ = 11</math> of <math>30^\circ</math>, on the equinoctial for a comparison between the old Solar year of the Chaldeans, or that of 360 days, compared with Enoch's of 364, or <math>13 \times 28</math>, divided also as <math>14 \times 26 = 364</math> and <math>11 \times 33 = 363</math>.</p> <p>The 26 half months of 14 days correspond to the number of 26 holes in the ramp of the Grand Gallery in the Great Pyramid, which Piazzzi Smyth assumes to have been monthly indices of astronomical time.</p>													
Mæris	1	2	3	4	5	6	7	8	9	10	11	12	13	14
Sesostris	10 to 14 Dynasty xxvi.													
Pheron	Sethos Psammitichus													
Proteus, in whose times was the Trojan war	Necho													
Rhampsinitus	Apries													
Cheops	Amasis													
Chephren	Psammis													
Mycerinus														
Asychis														
Anysis of Anysis														
Sethos Psammitichus														
Necho														
Apries														
Amasis														
Psammis														

The Cycle of 12 from Sesostris extended to one of  $2 \times 7 = 14$ , for comparison with that of  $3 \times 5 = 15$  Muhurtas, even as Enoch divided the half month into 3 Cycles of 5 days compared with two lunar circuits of 7 days.

11 kings from Sesostris to Psammitichus the contemporary of Sethos. But  $330 + 11 = 341$  the number of the Piromis reckoned by Herodotus from Menes to Sethos.

The seven years limited over the reign of Mycerinus, typically numbered to the Cycle of 7 Kings from Sesostris to his day, to represent the times typically limited over the culminating glory of the kingdom.

The 150 years predicted over the oppression of Egypt after the death of Mycerinus, typically numbered to the Cycle of the 5 following Kings. For of these, *two* (viz.,  
1. Anysis,  
2. Psammitichus, who was driven twice into the Marshes ; viz., once by Sabacus, and once by the eleven with Sethos ; as possibly one with Sabacus when returning, Eastward,) severally fled before the usurpation of Sabacus the Ethiopian for 50 years.  
But  $3 \times 50 = 150$ , or the days in 5 months supplementing a Summer Cycle of 7 months.

$2 \times 5$  for 10 Kings from Proteus, for the 10 years of the Trojan war, in its relation to the contemporary history of Egypt.

1,803  
Add for deficit, 179  
Total, years, 1,882  
from circ. B.C. 2,219 to B.C. 337 ; or from soon after the dispersion to the 20th of Darius Ochus.

Mythic Cycles—

Helius 30,000  
Saturn & 12 gods 3,984  
8 gods 216  
Cynic Circle 443

34,643 years.  
Add from the }  
Historic Cycle } 1,882 years.

Total, 36,525 as that of the old Chronicle.

The above chronological Cycle of the ancient Egyptians, numbering 36,525 yrs., was formed to represent 100 times  $365\frac{1}{4}$  days of the year ; for their Cycle of the precession of the Equinoxes. This they so applied to their Cycle of Kings (divided to gods, demi-gods, heroes, and mortal kings,) that the whole Cycle closed with the conquest of Egypt by the Persians in the 20th of Darius Ochus, or circ. B.C. 337.









The Two Differing Forms of the WEEKLY CALENDARIUM on the Two HINDU ZODIACS for the Week of Nine Days, *reduced to a tropical or returning Cycle of Five Days*, typically reckoned as Five months for the old Lunar year of Ten Months, and illustrated from the Lunar Calendarium of the Ham-shaped Dial.

N. B.—The hour of xii goes out on an East or West Dial; that of vi, on a Polar Dial.

## Hours of an East and West Quadrant Dial in their relation to the Signs of the Zodiac.

The Seven Stars,  
or Angels of Light,  
over the seven  
Churches of Asia.  
—Rev. iii.

\* Ephesus.  
\* Smyrna.  
\* Pergamos.  
\* Thyatira.  
\* Sardis.  
\* Philadelphia.  
\* Laodicea.

		$\gamma \quad \delta \quad \epsilon \quad \zeta \quad   \quad Z \quad H \quad \theta$ $\begin{array}{c} \text{♀} \quad \text{♂} \quad \text{♂} \quad \text{♀} \quad \text{♂} \quad \text{♀} \quad \text{♂} \quad \text{♀} \quad \text{♂} \quad \text{♀} \quad \text{♂} \quad \text{♀} \end{array}$													
		♀	♂	$h^*$	$\eta$	$\delta$	⊙	♀	♂	♂	$h$	$\eta$	$\delta$		
viii	iv	Wed.	4	2	7	5	3	1	6	4	2	7	5	3	Tues.
ix	iii	Thurs.	5	3	1	6	4	2	7	5	3	1	6	4	Wed.
x	ii	Fri.	6	4	2	7	5	3	1	6	4	2	7	5	Thurs.
		{ The dividing of time (typical and prophetical) to Descend ing light on the Calendarium of the Ham Dial is given to													
xi	i	Sat.	7	5	3	1	6	4	2	7	5	3	1	6	Fri.
xii		Sun.	1	6	4	2	7	5	3	1	6	4	2	7	Sat.

The Weekly Cycle on this Zodiac begins Southward from the Descending Node.

2	Nov.	m	†	Dec.	9	Friday
Thurs.	Oct.	≡	℥	Jan.		
3	Sept.	ny	℥	Feb.	8	Sat.
4	Aug.	Ω	℥	Mar.	7	Mon
5	July	∞	℥	April		
Wed.	June	II	℥	May	8	Tues.

Weekly Cycle on  
the Hindu Zodiac  
for  $8 \times 45 = 360$  on  
the Equinoctial.

The Weekly Cycle on this Zodiac begins Northward from the Ascending Node.

8	5	1	6	3
CO	TH	Su	F	TU
June	May	April	Mar.	Feb.
Jan.	Dec.	Nov.	Oct.	Sept.
I	II	III	IV	V
VI	VII	VIII	IX	X
July	Aug.	Sept.	Oct.	Nov.
W	M	Sa	8	9

Weekly Cycle on  
the Hindu Zodiac  
for  $9 \times 40 = 360$  on  
the Equinoctial.

\* Saturn (in this case as going out for the reign of Jupiter beginning with Thursday) is to be regarded as the third Planetary hour of Wednesday, dedicated to Mercury, the Caduceus-bearer of Jupiter.





Revised mode of Calendaring the Seven Days of the week, and the half weekly Cycles of 5 days, on the Seven Steps of the Greek-Egyptian Dial with Steps.

Seven Planetary hours of the night in their typical relation to the Lunar year of 10 months.  
Ditto of day in their relation to the Solar year of 12 months.

Similarly the existing Greek numerals on the semi-circular part of the Greek-Egyptian Dial with steps represent these identical cyphers.

Corresponding hours of a Polar Dial, typically numbered to the week of Seven days, beginning from Wednesday, so as to place the dividing of typical time between Saturday & Sunday. This is of importance when we consider that Wednesday was dedicated to Mercury, the Caduceus-bearer of Jupiter; whilst Jupiter reigned in the sixth, or Meridian hour of Sunday.

N.B.—When reckoning the third Planetary hour of night as the first of the day, for a week of Seven days beginning from Sunday, Blundevill dedicates the first hour of the night to Jupiter, and the first hour of day to the Sun.

But Saturn reigned in the weekly Cycle of Seven days, before the reign of Jupiter in the lunar Cycle of 5, which substituted  $3 \times 5$  for  $2 \times 7$ , for the house of five (see the typical chambers of 5 and 7 in the Great Pyramid) divided against itself in, in Messiah's day. Luke xii. 13.  
On comparing the hours of Day and Night for the beginning of Saturn's reign in its relation to that of Jupiter, the beginning of the week of seven days, when given to Sunday, reckoned the first hour of Sunday as the fourth hour of Saturday, but the third hour of Thursday, dedicated to Jupiter for the first hour in their Planetary night of 12 hours.

But Saturn reigned in the Planetary hour immediately preceding that night of 12 Planetary hours; or when the half lunation of  $3 \times 5 = 15$  days, was divided (as by Enoch) into one Egyptian week of 7 days and one Jewish week of 7 days, before being limited to two lunar Circuits of Seven days each for the bright fortnight of the Moon's Northern path.

Monday	ix	x	xi	1	2	3	4	5	6	7	8	9	10	11
Tuesday	x	1	2	3	4	5	6	7	8	9	10	11	12	1
Wednesday	xi	2	3	4	5	6	7	8	9	10	11	12	1	2
Thursday	xii	3	4	5	6	7	8	9	10	11	12	1	2	3
Friday	i	4	5	6	7	8	9	10	11	12	1	2	3	4
Saturday	ii	5	6	7	8	9	10	11	12	1	2	3	4	5
Sunday	iii	6	7	8	9	10	11	12	1	2	3	4	5	6

The Seven Steps of the Greek-Egyptian numbered to the months of the year (or the 12 gates of heaven in the astronomy of Enoch), in two re-turning Cycles of 7 and 5, by numbering the first and seventh month twice. Hence the two beginnings of the Jewish year, which was in use also amongst other ancient Orientals.

Jan. 13	1	2	3	4	5	6	7	8	9	10	11	12	1	2	3	4	5	6	7	8	9	10	11	12
Feb. 22	2	3	4	5	6	7	8	9	10	11	12	1	2	3	4	5	6	7	8	9	10	11	12	1
Mar. 31	3	4	5	6	7	8	9	10	11	12	1	2	3	4	5	6	7	8	9	10	11	12	1	2
Apr. 9	4	5	6	7	8	9	10	11	12	1	2	3	4	5	6	7	8	9	10	11	12	1	2	3
May 18	5	6	7	8	9	10	11	12	1	2	3	4	5	6	7	8	9	10	11	12	1	2	3	4
June 26	6	7	8	9	10	11	12	1	2	3	4	5	6	7	8	9	10	11	12	1	2	3	4	5
July 5	7	8	9	10	11	12	1	2	3	4	5	6	7	8	9	10	11	12	1	2	3	4	5	6
Aug. 13	8	9	10	11	12	1	2	3	4	5	6	7	8	9	10	11	12	1	2	3	4	5	6	7
Sept. 22	9	10	11	12	1	2	3	4	5	6	7	8	9	10	11	12	1	2	3	4	5	6	7	8
Oct. 31	10	11	12	1	2	3	4	5	6	7	8	9	10	11	12	1	2	3	4	5	6	7	8	9
Nov. 9	11	12	1	2	3	4	5	6	7	8	9	10	11	12	1	2	3	4	5	6	7	8	9	10
Dec. 18	12	1	2	3	4	5	6	7	8	9	10	11	12	1	2	3	4	5	6	7	8	9	10	11

of the Ham-Shaped Dial.  
the old Lunar year of 10 months typi-cally numbered over the flowing and eb-bing waters of the returning Cycle for 12 months as 2

Mon.	1	2	3	4	5	6	7	8	9	10	11	12
Sun.	2	3	4	5	6	7	8	9	10	11	12	1
Sat.	3	4	5	6	7	8	9	10	11	12	1	2
Thurs.	4	5	6	7	8	9	10	11	12	1	2	3
Fri.	5	6	7	8	9	10	11	12	1	2	3	4
Sat.	6	7	8	9	10	11	12	1	2	3	4	5
Sun.	7	8	9	10	11	12	1	2	3	4	5	6
Mon.	8	9	10	11	12	1	2	3	4	5	6	7

Earth's Axis to Analemma of the Ham  
Sat. Dial in its relation to the Meridian of the Greek-Egyptian Dial  
Thurs. Compare Gen. i. 14, on the Friday fourth day of the week.  
Mercury, for Wednesday the fourth day of the week.  
the third planetary hour of Sunday, and was dedicated to account on the Calendarium is because the first hour of Dialling hour of Sunday are here omitted as given to the third planetary hour and ♀ which precede ♂

\* This numeral forms the compound initial letter in Thanatos, the Greek word for death, and its name had a figurative significance, as used by Persius, \* for a fault to be blotted out,

Rectum discernis, ubi inter Curua subit, vel quum fallit pede regula varo : Et potis es nigrum vitio præfigere Theta.

\* Sat. iv. 11-13.—Its connection here with the cypher 9 (as ending the old Lunar year of 9 X 30 = 10 X 27 days) may be figurative as well as arithmetical.





ENOCH'S two measures for half the Luration of 30 days, harmonized by the Calendarium on the steps of the Greek-Egyptian Dial with Steps, in the British Museum, by substituting (as Blundevil does) two weeks of *seven* days, beginning from Sunday, for three Cycles of five days, beginning from Saturday, for the reign of Saturn before Jupiter,—thus,

6 Cycles of 7 days to 5 Planetary hours, for the Summer arc of 210°, in N. Lat. 30, Westward, or  $6 \times 6 \times 5 = 180$ .

Planetary Dedications.	Mercury.	Moon.	Saturn.	Jupiter.	Mars.	Sol.
	♿	☾	♄	♃	♂	☉
Wed.	4	2	7	5	3	1
Thurs.	5	3	1	6	4	2
Fri.	6	4	2	7	5	3
Sat.	7	5	3	1	6	4
Sun.	1	6	4	2	7	5
Mon.	2	7	5	3	1	6
Tues.	3	1	6	4	2	7
	vi	vii	viii	ix	x	xi

8, 9, to the NODES between Saturday 7 or 8, & Friday 6 or 9.

Six Cycles of 5 days on the Western side steps, numbered 7 times to the week of 7 days typically symbolized to the seven morning hours\* of SATURDAY; for the "Golden age" of Saturn's reign before Jupiter. As Ganesha, to Durga; or Jug-garnath to Subhadra on the Hindu symbolism.

\* Thus they symbolized the morning hours of their diurnal arc to the Western horizon; for the close of a Sabbath, which began from the evening of the preceding day. Hence their beginning from the seven evening hours of Friday; as the day with which this Calendarium for their East Dialling began. This explains the law of the Jewish Sabbath by reference to Genesis i. 5.

5 Cycles of Jupiter or  $5 \times 12$  days\*; for Enoch's 2 months of 30 days, each numbering 6 Cycles of 5, or 5 of 6 days. These they gave to the ANALEMMA on the front steps; from the Zodiac of Tentyra.

Jan.	♄	♄	2	Monday.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																			</
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Beginning the Calendarium of 5 days Dedicated to JUPITER; as reigning therein after dethroning Saturn.\*

This divided the Central luration of 30 days into 6 Cycles of 5 days, equal 2 of 8 days and 2 of 7 days; as in the astronomy of Enoch.

This symbolism gives the equinoctial points to the intersection of the Colures on the centre of the Dial. It represents the Mid-day reign of Jupiter, with Diana of the Ephesians; as the Subhadra or Durga of the Hindu Symbolism for the Moon between her NODES.

With this compare the Calendarium of the Ham-shaped Dial.

In this symbolism the NODES were given to the North and South Ecliptic, as in that of Jeroboam's idolatry, respecting the two Calves which he set up at DAN and BETHEL.

The Ascending NODE was reckoned Westward, going North by the Dragon's head. The Descending NODE was reckoned Eastward, going South by the Dragon's tail.

6 Cycles of 7 days to 5 Planetary hours, for the Summer arc of 210°, in N. Lat. 30, Eastward, or  $6 \times 6 \times 5 = 180$ .

Planetary Dedications.	Venus.	Mercury.	Moon.	Sat.	Jupiter.	Mars.
	♀	♿	☾	♄	♃	♂
Fri.	6	4	2	7	5	3
Sat.	5	5	3	1	6	4
Sun.	1	6	4	2	7	5
Mon.	2	7	5	3	1	6
Tues.	3	1	6	4	2	7
Wed.	4	2	7	5	3	1
Thurs.	7	3	1	6	4	2
	i	ii	iii	iv	v	vi

3, 4, to the NODES between Tuesday, 3 or 6, & Wednesday, 4 or 5, for the 7 evening hours of FRIDAY.

These they numbered as Six Cycles of 5 days, Seven times eastward to the week of 7 days on the sidesteps; as there beginning the Calendarium for their East Dialling.

Thus the NODES of Ascending and Descending light perpetually renewed the Cycle in a form to represent the reign of DINOS after dethroning JUPITER.

Tuesday was dedicated to Mars; and Wednesday to Mercury, the Caduceus-bearer of Jupiter.

KARTIKEYA (symbolized as INDUS and his peacock on the celestial globe) has the same relation to DURGA that BALA RAMA has to Subhadra on the Hindu Symbolism. He was (like the Mars of the Greeks) leader of their heavenly hosts, seemingly for the afternoon hours of the day.

\* For the Egyptian week of 8 days, reduced to 6, by omitting the two numbered to the Nodes. This gave Thursday to Jupiter, for the beginning of the Diurnal arc, at the Winter Tropic, of a Cosmogony dating "a JOVE principium;" thus,

3, 4, to the Nodes going out with Sunday as No. 1 to the Central Sun	{ 2 Thursday, Jupiter	9 Friday, Venus.	8 Saturday, Saturn.
	{ 3 Wednesday, Mercury.	6 Tuesday, Mars.	7 Monday, Moon.

N.B.—From the above it appears that the original Calendarium numbered 4 Cycles of 5 days, for Saturn's golden age of 20 days in each Luration of 30 days. The age of Enoch's man in the moon.—Cap. lxxvii. 21.

By substituting a week of 9 days for that of 10 days, the golden age of 20 days was reduced to a Lunar Cycle of 19 days; as if to connect the  $3 \times 6$ , or 18 Ethiopians of Herodotus with the Lunar Cycle of 19 years discovered by METON, and represented by the golden number of our Ecclesiastical Calendar.

Modern Astronomers reckon the Cycle of Jupiter as one of about 12 years, Lardner says 11.86 years. The ancient Oriental Cycle of Jupiter was 216,000, or their Cycle of the 8 oldest gods of Egypt (viz., 8 months of 27 days), multiplied by 1,000, for the minutes in 5 days of 24 hours; when numbering the last and shortest of their four human ages to one divine age, as 432,000 years; meaning in fact seconds of time in their celebrated Cycle of 5 days. Thus the Oriental Cycle of Jupiter numbered  $12 \times 18^\circ$  for days, multiplied by 1,000; as over the 18 Ethiopians of Herodotus, given, typically, to the 12,000 years of Brahma's divine age, to complete the Cycle of 216,000 years.





From Blundevil's Planetary Calendarium, for the week of *seven* days, beginning from Sunday, compared with that of five days beginning from *Thursday*, in a form to illustrate the numbering of Thursday as the *second* day of the week on one of the Hindu Zodiacs,\* whilst reckoned the *fifth* on the other.

This Calendarium for the Cycle of five days, may be verified from that on the Ham-shaped Sun Dial, numbered 1568 in Knight's Pictorial Gallery of Arts.

The year of 11 months compared with the day of 11 hours represents the x. hours of a Polar Dial divided to Ascending and Descending light, in two Cycles of 5 hours, for a Quadrant Dial on which the xiith hour goes out.  
This form of Dialling compared with the Calendarium of the Ham-shaped Dial, for  $5 \times 6 = 30$  days, reckoned 5 times (for  $5 \times 30 = 150$ , or  $\frac{1}{2}$  the length of Noah's ark) may now be clearly read, with its Dove and Raven emblems for Ascending and Descending light.

\* 7 and 1 to Sunday, as half the last day of the *old* and *half* the *first* of the *new*, for two lunar circuits of 7, or (as 3 & 1) for one of 7 days divided into twice  $3\frac{1}{2}$  joined together, as by the Athenians when calling the *first day of each month, the old and the new.*† Compare Diagram No. 2, for the Calendarium the side steps to the Evening hours of Saturday on the West, and to the Morning hours of Sunday on the East.

Equinoctial hours of Polar dial. vii viii ix x xi xii i ii iii iv v vi vii viii

Twelve hours of day ..... 1 2 3 4 5 6 7 8 9 10 11 12

Twelve hours of night ..... iii iv v vi vii viii ix x xi xii - - i ii

Planetary Cycles of 5 days each ; }  ♀ ☿ ♀ ♀ ♀ ♀  ♀ ☿ ♀ ♀ ♀ ♀

	Sun.	1 6 4 2 7	5 3 1 6 4 2	7 5 3	
2	Thurs.	Mon.	2 7 5 3 1	6 4 2 7 5 3	1 6 4
3	{ Desc. Node. }	☿ Tues.	3 1 6 4 2	7 <span style="border: 1px solid black;">5</span> 3 1 6 4	2 7 5
4			{ Asce. Node. }	♁ Wed.	4 2 7 5 3
5	Wed.	Thur.			5 3 1 6 4
6	Tues.	Fri.	6 4 2 7 5	3 1 6 4 2 7	5 3 1
7	Mon.	Sat.	7 5 3 1 6	4 2 7 5 3 1	6 4 2
8	Sat.	Sun to Ascending Node ☿.			
9	Friday	Moon to Descending Node ☿.			

\* Viz., That which divides the equinoctial into a weekly Cycle of 8 days, as  $8 \times 45 = 360$ , and begins the week from Thursday, dedicated to Jupiter, for the "a Jove principium" of the ancients.

† This (viz., the night half of this first day,) may serve to explain the words of Enoch lxxii. 8, "On that night when it (the Moon) commences its period, *previously to the day of the month*, the Moon sets with the Sun." The place of the new Moon being symbolized Westward to the North, as behind the centre of the Dial, and to Sunset. Compare Enoch lxxvii. 5, "When the Moon rises, it appears in heaven ; and the half of a seventh portion of light, (viz., half a day, as one-seventh of the Moon's weekly circuit for the morning of Sunday, when the evening hours of Saturday were numbered to the last day of the old lunation,) is all which is in it."



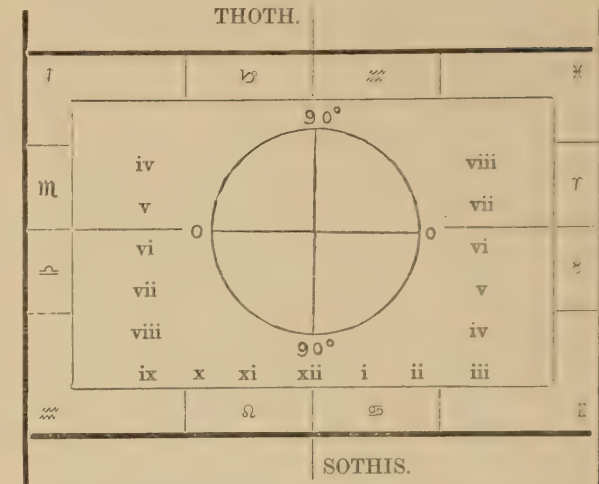
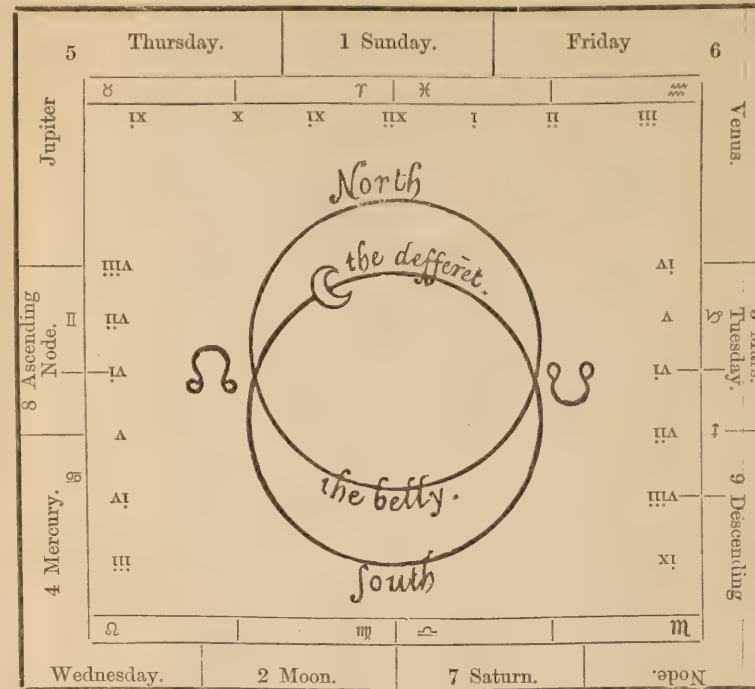
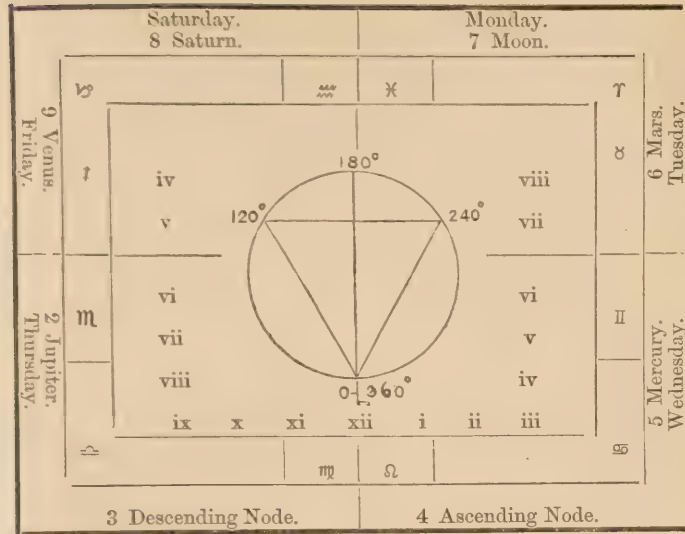






# No. 33. Fig. 2.

BLUNDEVIL'S DRAGON SYMBOLISM FOR THE MOON BETWEEN HER NODES ON THE TYPICAL DIALLING OF THE ANCIENT ORIENTALS, GIVEN TO THE HOUR LINES OF A HORIZONTAL DIAL.



The Hour Lines of a South Vertical Dial, numbered to the Hindu Zodiac, for the Week of Eight Days (as  $8 \times 45 = 360$  on the Equinoctial) for the Old Year of Three Seasons, beginning from Jupiter, when symbolized Westward to the Moon, as the image of the great Diana of the Ephesians coming down from Jupiter.

The signs of the Hindu Zodiac are arranged as for a tropical or East and West Dial beginning Northwards. But I have here placed them as when adding the Analemma to a Horizontal Dial by ourselves, thus,

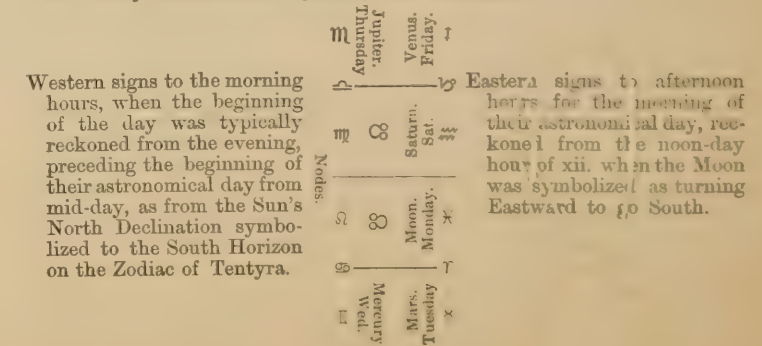
Eastern signs to morning hours and to the Sun's North Declination.	June II	July III
	May III	Aug. III
	April IV	Sept. III
	Mar. V	Oct. III
	Feb. VI	Nov. III
	Jan. VII	Dec. III
Western signs to Evening hours and to the Sun's South Declination.		

The Hour Lines of a South Vertical to the Zodiac of Tentyra, and the year of four seasons.

The Egyptians reckoned their THOTH, or beginning of typical time from the full Moon in Capricorn, which they symbolized to the Winter tropic and Midnight.

The end of typical time they symbolized to the Dog-star, as their SOTHIS, from SOT, the tail,—i.e., of the year,—when symbolizing the Sun's North Declination to the South Horizon, for the meridian culmination of its glory, daily and yearly, thus on a South Vertical Dial.

The Signs of the Zodiac arranged for the Analemma on a South Vertical when the beginning of the Diurnal arc was reckoned Westward to the Moon as the image of the great Ephesian Diana coming down from Jupiter, on their weekly Calendarium beginning from Thursday.



Western signs to the morning hours, when the beginning of the day was typically reckoned from the evening, preceding the beginning of their astronomical day from mid-day, as from the Sun's North Declination symbolized to the South Horizon on the Zodiac of Tentyra.

Eastern signs to afternoon hours for the morning of their astronomical day, reckoned from the noon-day hour of xii. when the Moon was symbolized as turning Eastward to go South.

\* But to North or South, as the case might be.



The 30 Dynasties of Manetho explained as dynasties of typical account impersonated,† as it were, in degrees of the Circle; when dividing the Equinoctial of 360°, to the lunation of 30 days, and to a day of 30 Muhurtas, or hours of 12° = 48 minutes of time.

33 Sari, or decades of days in 11 months of 30 days, = 10 of 33 days, for the 330 Kings of Herodotus, 18 of whom were Ethiopians, and one the Queen NITOCRIS. The rest were native Egyptians.

26 divided as 2 × 13 for the Lunar year of Mares or Meris, the successor of Menes.	
Years of Reign.	62
1 Menes of This	26
2 Athoth	18
3 Athoth ii.	13
4 Diabes	10
5 Pamphos	27
6 Tegar, a Memphite	31
7 Stechus	33
8 Gosormies	35
9 *Mares† 12 + 14, as 2 × 13 = 26	100
10 Anophes, Son of the People	1
11 Sirius	6
12 Chubus Gnumus	22
13 Raousia	12
14 Buriis	12
15 Saophis	12
16 Sen-Saophis	12
17 Moscheres	12
18 Heliodotus	12
19 Musthis	12
20 Pannus	12
21 Achschus Ocaras	12
22 Queen NITOCRIS, Dyn. vi.	12
23 Myrteus	12
24 Thyosimares, i.e., the power- ful Helius, or Sol. Compare the fate of Boccharis (Dyn. xxix.), whom Sabacus burnt alive, and as the King in whose days "a lamb spoke," for the relation of the Paschal lamb to Sun in T.	12
25 Thinillus	12
26 Semphracates, or Hercules Harpocrates	12
27 Cuther, the Royal Bull, for the Sun in Taurus	12
28 Meures	12
29 Concephtha	12
30 Ancunius Ochus	12
31 Pentathyris	12
32 Stamenemes	12
33 Sistosichernes	12
34 *Maris	12
35 Siphoas, also Hermes	12
36 Anonymous	12
37 Phruoron, or Nilus	12
38 Amunthanteus	12
Total - 1,076	
To the Calpa of 1,000	
add the Jewish Cycle of 70	
add also the Solar Cycle of 6, for the week of 6 days	

22, to the Cycle of Nitocris; as the letters of the Hebrew Alphabet to the divisions of the 119th Psalm, multiplied by 8; the weekly Cycle of Menes and the Antediluvians. This gives 176; seemingly for 177, the half of 354; or that of our Lunar year.

Again, 22 × 15 (for the 15 Psalms of "the Ascensions," numbered to the Parowan of 15 days, for the light half of the Moon's age, given to the day of 12 hours on their typical dialling, like that of the Greek-Egyptian Dial with Steps, brought from Alexandria, and now in the British Museum,) = 330; or the Cycle of the Kings of Egypt from Menes to Meris.

N.B.—12 hours of 15°, are as 15 Muhurtas of 12°, when dividing the Equinoctial of 360° into 12 months of 30° yearly, compared with 12 days of 30 Muhurtas to a day, as equal to 30 days of 12 hours to the Parowan, or half month of 15 days, for the 15 generations of the Cynic Circle,—so called as a Cycle beginning from the rising of the Dog-star in Cancer.

5 × 6 = 30 for  
their monthly  
calendarium  
to the Cycle  
of 5 days.

To the Calpa of 1,000  
add the Jewish Cycle of 70  
add also the Solar Cycle of 6, for the week of 6 days

The total, 1,076, may be a typical number.

† The Shrine of St. MANCHIN (an old Irish relic) divides the lunation of 26 days into two weekly  
Cycles of 6 and two of 7 days.

The relation of the Kings of Egypt, named by Herodotus, to the  
Cycle of 330 from Menes to Meris, of whom 18 were  
Ethiopians, and one the Queen NITOCRIS.

Menes Meris		SESOSTRIS, Westward. Pheron		Proteus Rhampsinitus Cheops, as Saophis, 50 years. Chephren, 56 years.		Mycerinus, who died in the 7th year of his reign.		Asychis Anysis SETHOS, as Sesostris, Eastward. Qy., as Sabacus the Ethiopian, for three usurpations of 50 years, or the 150 of Egypt's predicted oppression after the death of Mycerinus. Psammitichus reigned 54 years.		Necho Apries		Amasis, Dyn. xxvi.	
1	2	3	4	5	6	7	8	9	10	11	12	13	14
70 days to the 70 Mem- phites of Dyn. vii.		Add (4) NITOCRIS for the wife of Sesostris.		6		7		8					

The 29 years to be deducted from a  
reign of 54, or 6 × 9, numbered to Psam-  
mitichus, (as occupied by him in conquer-  
ing AZOTUS, the city of the dead, when  
all ASIA worshipped the great Diana  
of the Ephesians, as sitting on a Pyra-  
mid, and Lunar throne of seven hills,  
for the Seven Steps of the Greek-Egypt-  
ian Dial,) have, perhaps, to be reckoned  
thus,—2 × 9, or 18 + 11 = } 29  
3 × 8, or 24 + 5 = }

10 + 19 } See Piazzzi Symth's mea-  
12 + 17 } surements of the Grand Gallery in the  
Great Pyramid, and its reference to a  
Lunar year of 26 months, or 13 half-  
months; for 13 × 13 + 11 = 180.

Thus 13 × 28, as 14 × 26, = 364, whilst  
13 × 27 = 351 for 7 × 50 = 500.

Again, 12 × 27 = 324, or 4 × 81.

These are numbered typi-  
cally to the 7 years Cy-  
cle of Mycerinus, and to  
the semi-diurnal arc of 7  
hours; for the 7 × 15 =  
105° (or half the longest  
day in N. Lat. 30), num-  
bered to the joint reigns  
of Cheops and Chephren.  
Compare our 70 typical  
days from Septuagesima  
Sunday to Easter-day.  
N.B.—3 × 70 = 210 or  
14 × 15.

Compare the 50 days  
(as 5 × 10, for 7 × 7)  
from Easter-day to  
Whit Sunday; or  
from the Passover to  
the Pentecost of the  
Jews. For 3 Cycles  
of 50, or 3 × 50 =  
150, or 10 × 15°, for  
the shortest day of  
10 hours in N. Lat.  
30, when the day was  
divided into 3 parts,  
as to Jason and the  
Argonauts at Colchis.

Compare the above with the Planetary Calendarium  
for the Cycles of 5 and 7 days; as numbered to a  
Quadrant of the Equinoctial, when dialling typically  
—for the Sun's varying altitude—according to the  
time of year; as for a semi-diurnal arc of 7 hours  
reducible to one of 5 hours.

Two Cycles of 5; for the 10 years Cycle of the Trojan war which began in the days of Proteus, and ended in those of Dyn. xix. The Exodus of Israel was in Dyn. xviii., viz., that of the Disc Worshippers.	
Thurs. 5 3 1	Jan. 5
Fri. 6 4 2	Feb. 6
Sat. 7 5 3	Mar. 7
Sun. 1 6 4	Apr. 1
Mon. 2 7 5	May 2
Tues. 3 8 6	June 3
Wed. 4 9 7	July 4
Thurs. 5 10 8	Aug. 5
Fri. 6 11 9	Sept. 6
Sat. 7 12 10	Oct. 7
Sun. 1 13 11	Nov. 1
Mon. 2 14 12	Dec. 2
Tues. 3 15 1	Jan. 3
Wed. 4 16 2	Feb. 4
Thurs. 5 17 3	Mar. 5
Fri. 6 18 4	Apr. 6
Sat. 7 19 5	May 7
Sun. 1 20 6	June 1
Mon. 2 21 7	July 2
Tues. 3 22 8	Aug. 3
Wed. 4 23 9	Sept. 4
Thurs. 5 24 10	Oct. 5
Fri. 6 25 11	Nov. 6
Sat. 7 26 12	Dec. 7
Sun. 1 27 1	Jan. 1
Mon. 2 28 2	Feb. 2
Tues. 3 29 3	Mar. 3
Wed. 4 30 4	Apr. 4
Thurs. 5 31 5	May 5
Fri. 6 32 6	June 6
Sat. 7 33 7	July 7
Sun. 1 34 8	Aug. 8
Mon. 2 35 9	Sept. 9
Tues. 3 36 10	Oct. 10
Wed. 4 37 11	Nov. 11
Thurs. 5 38 12	Dec. 12
Fri. 6 39 1	Jan. 13
Sat. 7 40 2	Feb. 14
Sun. 1 41 3	Mar. 15
Mon. 2 42 4	Apr. 16
Tues. 3 43 5	May 17
Wed. 4 44 6	June 18
Thurs. 5 45 7	July 19
Fri. 6 46 8	Aug. 20
Sat. 7 47 9	Sept. 21
Sun. 1 48 10	Oct. 22
Mon. 2 49 11	Nov. 23
Tues. 3 50 12	Dec. 24
Wed. 4 51 1	Jan. 25
Thurs. 5 52 2	Feb. 26
Fri. 6 53 3	Mar. 27
Sat. 7 54 4	Apr. 28
Sun. 1 55 5	May 29
Mon. 2 56 6	June 30
Tues. 3 57 7	July 31
Wed. 4 58 8	Aug. 1
Thurs. 5 59 9	Sept. 2
Fri. 6 60 10	Oct. 3
Sat. 7 61 11	Nov. 4
Sun. 1 62 12	Dec. 5
Mon. 2 63 1	Jan. 6
Tues. 3 64 2	Feb. 7
Wed. 4 65 3	Mar. 8
Thurs. 5 66 4	Apr. 9
Fri. 6 67 5	May 10
Sat. 7 68 6	June 11
Sun. 1 69 7	July 12
Mon. 2 70 8	Aug. 13
Tues. 3 71 9	Sept. 14
Wed. 4 72 10	Oct. 15
Thurs. 5 73 11	Nov. 16
Fri. 6 74 12	Dec. 17
Sat. 7 75 1	Jan. 18
Sun. 1 76 2	Feb. 19
Mon. 2 77 3	Mar. 20
Tues. 3 78 4	Apr. 21
Wed. 4 79 5	May 22
Thurs. 5 80 6	June 23
Fri. 6 81 7	July 24
Sat. 7 82 8	Aug. 25
Sun. 1 83 9	Sept. 26
Mon. 2 84 10	Oct. 27
Tues. 3 85 11	Nov. 28
Wed. 4 86 12	Dec. 29
Thurs. 5 87 1	Jan. 30
Fri. 6 88 2	Feb. 31
Sat. 7 89 3	Mar. 1
Sun. 1 90 4	Apr. 2
Mon. 2 91 5	May 3
Tues. 3 92 6	June 4
Wed. 4 93 7	July 5
Thurs. 5 94 8	Aug. 6
Fri. 6 95 9	Sept. 7
Sat. 7 96 10	Oct. 8
Sun. 1 97 11	Nov. 9
Mon. 2 98 12	Dec. 10
Tues. 3 99 1	Jan. 11
Wed. 4 100 2	Feb. 12
Thurs. 5 101 3	Mar. 13
Fri. 6 102 4	Apr. 14
Sat. 7 103 5	May 15
Sun. 1 104 6	June 16
Mon. 2 105 7	July 17
Tues. 3 106 8	Aug. 18
Wed. 4 107 9	Sept. 19
Thurs. 5 108 10	Oct. 20
Fri. 6 109 11	Nov. 21
Sat. 7 110 12	Dec. 22
Sun. 1 111 1	Jan. 23
Mon. 2 112 2	Feb. 24
Tues. 3 113 3	Mar. 25
Wed. 4 114 4	Apr. 26
Thurs. 5 115 5	May 27
Fri. 6 116 6	June 28
Sat. 7 117 7	July 29
Sun. 1 118 8	Aug. 30
Mon. 2 119 9	Sept. 31
Tues. 3 120 10	Oct. 1
Wed. 4 121 11	Nov. 2
Thurs. 5 122 12	Dec. 3
Fri. 6 123 1	Jan. 4
Sat. 7 124 2	Feb. 5
Sun. 1 125 3	Mar. 6
Mon. 2 126 4	Apr. 7
Tues. 3 127 5	May 8
Wed. 4 128 6	June 9
Thurs. 5 129 7	July 10
Fri. 6 130 8	Aug. 11
Sat. 7 131 9	Sept. 12
Sun. 1 132 10	Oct. 13
Mon. 2 133 11	Nov. 14
Tues. 3 134 12	Dec. 15
Wed. 4 135 1	Jan. 16
Thurs. 5 136 2	Feb. 17
Fri. 6 137 3	Mar. 18
Sat. 7 138 4	Apr. 19
Sun. 1 139 5	May 20
Mon. 2 140 6	June 21
Tues. 3 141 7	July 22
Wed. 4 142 8	Aug. 23
Thurs. 5 143 9	Sept. 24
Fri. 6 144 10	Oct. 25
Sat. 7 145 11	Nov. 26
Sun. 1 146 12	Dec. 27
Mon. 2 147 1	Jan. 28
Tues. 3 148 2	Feb. 29
Wed. 4 149 3	Mar. 30
Thurs. 5 150 4	Apr. 31
Fri. 6 151 5	May 1
Sat. 7 152 6	June 2
Sun. 1 153 7	July 3
Mon. 2 154 8	Aug. 4
Tues. 3 155 9	Sept. 5
Wed. 4 156 10	Oct. 6
Thurs. 5 157 11	Nov. 7
Fri. 6 158 12	Dec. 8
Sat. 7 159 1	Jan. 9
Sun. 1 160 2	Feb. 10
Mon. 2 161 3	Mar. 11
Tues. 3 162 4	Apr. 12
Wed. 4 163 5	May 13
Thurs. 5 164 6	June 14
Fri. 6 165 7	July 15
Sat. 7 166 8	Aug. 16
Sun. 1 167 9	Sept. 17
Mon. 2 168 10	Oct. 18
Tues. 3 169 11	Nov. 19
Wed. 4 170 12	Dec. 20
Thurs. 5 171 1	Jan. 21
Fri. 6 172 2	Feb. 22
Sat. 7 173 3	Mar. 23
Sun. 1 174 4	Apr. 24
Mon. 2 175 5	May 25
Tues. 3 176 6	June 26
Wed. 4 177 7	July 27
Thurs. 5 178 8	Aug. 28
Fri. 6 179 9	Sept. 29
Sat. 7 180 10	Oct. 30
Sun. 1 181 11	Nov. 31
Mon. 2 182 12	Dec. 1
Tues. 3 183 1	Jan. 2
Wed. 4 184 2	Feb. 3
Thurs. 5 185 3	Mar. 4
Fri. 6 186 4	Apr. 5
Sat. 7 187 5	May 6
Sun. 1 188 6	June 7
Mon. 2 189 7	July 8
Tues. 3 190 8	Aug. 9
Wed. 4 191 9	Sept. 10
Thurs. 5 192 10	Oct. 11
Fri. 6 193 11	Nov. 12
Sat. 7 194 12	Dec. 13
Sun. 1 195 1	Jan. 14
Mon. 2 196 2	Feb. 15
Tues. 3 197 3	Mar. 16
Wed. 4 198 4	Apr. 17
Thurs. 5 199 5	May 18
Fri. 6 200 6	June 19
Sat. 7 201 7	July 20
Sun. 1 202 8	Aug. 21
Mon. 2 203 9	Sept. 22
Tues. 3 204 10	Oct. 23
Wed. 4 205 11	Nov. 24
Thurs. 5 206 12	Dec. 25
Fri. 6 207 1	Jan. 26
Sat. 7 208 2	Feb. 27
Sun. 1 209 3	Mar. 28
Mon. 2 210 4	Apr. 29
Tues. 3 211 5	May 30
Wed. 4 212 6	June 31
Thurs. 5 213 7	July 1
Fri. 6 214 8	Aug. 2
Sat. 7 215 9	Sept. 3
Sun. 1 216 10	Oct. 4
Mon. 2 217 11	Nov. 5
Tues. 3 218 12	Dec. 6
Wed. 4 219 1	Jan. 7
Thurs. 5 220 2	Feb. 8
Fri. 6 221 3	Mar. 9
Sat. 7 222 4	Apr. 10
Sun. 1 223 5	May 11
Mon. 2 224 6	June 12
Tues. 3 225 7	July 13
Wed. 4 226 8	Aug. 14
Thurs. 5 227 9	Sept. 15
Fri. 6 228 10	Oct. 16
Sat. 7 229 11	Nov. 17
Sun. 1 230 12	Dec. 18
Mon. 2 231 1	Jan. 19
Tues. 3 232 2	Feb. 20
Wed. 4 233 3	Mar. 21
Thurs. 5 234 4	Apr. 22
Fri. 6 235 5	May 23
Sat. 7 236 6	June 24
Sun. 1 237 7	July 25
Mon. 2 238 8	Aug. 26
Tues. 3 239 9	Sept. 27
Wed. 4 240 10	Oct. 28
Thurs. 5 241 11	Nov. 29
Fri. 6 242 12	Dec. 30
Sat. 7 243 1	Jan. 31
Sun. 1 244 2	Feb. 1
Mon. 2 245 3	Mar. 2
Tues. 3 246 4	Apr. 3
Wed. 4 247 5	May 4
Thurs. 5 248 6	June 5
Fri. 6 249 7	July 6
Sat. 7 250 8	Aug. 7
Sun. 1 251 9	Sept. 8
Mon. 2 252 10	Oct. 9
Tues. 3 253 11	Nov. 10
Wed. 4 254 12	Dec. 11
Thurs. 5 255 1	Jan. 12
Fri. 6 256 2	Feb. 13
Sat. 7 257 3	Mar. 14
Sun. 1 258 4	Apr. 15
Mon. 2 259 5	May 16
Tues. 3 260 6	June 17
Wed. 4 261 7	July 18
Thurs. 5 262 8	Aug. 19
Fri. 6 263 9	Sept. 20
Sat. 7 264 10	Oct. 21
Sun. 1 265 11	Nov. 22
Mon. 2 266 12	Dec. 23
Tues. 3 267 1	Jan. 24
Wed. 4 268 2	Feb. 25
Thurs. 5 269 3	Mar. 26
Fri. 6 270 4	Apr. 27
Sat. 7 271 5	May 28
Sun. 1 272 6	June 29
Mon. 2 273 7	July 30
Tues. 3 274 8	Aug. 31
Wed. 4 275 9	Sept. 1
Thurs. 5 276 10	Oct. 2
Fri. 6 277 11	Nov. 3
Sat. 7 278 12	Dec. 4
Sun. 1 279 1	Jan. 5
Mon. 2 280 2	Feb. 6
Tues. 3 281 3	Mar. 7
Wed. 4 282 4	Apr. 8
Thurs. 5 283 5	May 9
Fri. 6 284 6	June 10
Sat. 7 285 7	July 11
Sun. 1 286 8	Aug. 12
Mon. 2 287 9	Sept. 13
Tues. 3 288 10	Oct. 14
Wed. 4 289 11	Nov. 15
Thurs. 5 290 12	Dec. 16
Fri. 6 291 1	Jan. 17
Sat. 7 292 2	Feb. 18
Sun. 1 293 3	Mar. 19
Mon. 2 294 4	Apr. 20
Tues. 3 295 5	May 21
Wed. 4 296 6	June 22
Thurs. 5 297 7	July 23
Fri. 6 298 8	Aug. 24
Sat. 7 299 9	Sept. 25
Sun. 1 300 10	Oct. 26
Mon. 2 301 11	Nov. 27</





THE TYPICAL STRUCTURE  
OF THE  
Greek-Egyptian Sun-Dial with Seven Steps,  
IN THE BRITISH MUSEUM,  
AS EXPLAINED ON TWO MODELS  
IN THE  
YORK INDUSTRIAL EXHIBITION OF 1866,  
AND IN THE  
PARIS EXHIBITION, 1867:  
SUPPLEMENTING TWO SERIES OF TRACTS  
ON  
"Christianity in its Relation to Judaism and Heathenism,"  
BY A  
THIRD SERIES,  
ILLUSTRATING THE SUBJECT IN CONNECTION WITH PASSING EVENTS FROM  
A.D. 1866 TO 1869.

BY THE  
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MDCCCLXIX.





# ORDER OF THE TRACTS

AND THE

WOOD ENGRAVINGS, LITHOGRAPHS (8vo.), and LETTERPRESS ILLUSTRATIONS,  
For the Binder ; and in explanation of the Contents.

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## PART I.

The Dial and Cleopatra's Needle. To face Title-page.

- I.—Two Prefaces (pages iii. to xxviii.) to "Facts of the Greek-Egyptian Dial" (pp. 1 to 18), with a note on the "Time no Longer," of Rev. x. 6. Also with "Appendix" (19 to 62), and "Explanatory List of Illustrations" (i. to civ.)
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## PART II.

- II.—The Typical and Prophetic Time of the Ancient Oriental Baalists, &c., being an abridged expression for the result of the above investigation (26 pages). To this belongs the Tabular arrangement of the Jewish Patriarchal Chronology.

The Months and Parouvans of the Hindus.

The Hours of an East and West Dial numbered as hours of 14°, &c.

- III.—The Twelve Dialling Problems of Sylvanus Morgan, with Two Tables by Mr. James Wood, Master Mariner, Whitby.

- IV.—The Typical Structure of the Greek-Egyptian Sun-Dial ; being an Abridgement of the Evidence, and "designed for the use of the British Museum, 24 pages. With continuation, dated 25th January, 1866, and extended to 116 pages.

See p. 61, for Appendix relating to the Fable of the Eagle, and the Dove, and the Raven of the Welsh Millennarians ; and their interpretation of the Mystic Number 666, in the days of Oliver Cromwell.—See also from page 65 to 75, for the "Topothesia," or imaginary description of the "Court of Art, by Sylvanus Morgan.

- V.—Old Nursery Rhymes of Mithraic Origin—illustrated from the typical structure of the Greek-Egyptian Dial with steps.—Two series with prefaces and notes extending over 141 pages. These include other subjects of reference, viz.—

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- 6th.—Conclusive form of the Dialling Problem connected with the typical structure of the Greek-Egyptian Dial, and note on the Tabular Illustration, &c. (page 87).—Notes on Tuesday, as dedicated to Mars in distinct forms on the two Hindu Zodiacs, &c. (pages 98 to 110), and on the Voyage of the Argonauts in its relation to the old week of 8 days.

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- 1st.—Explanation of the Heathen Symbolisms for the Cross, contributed by Dr. Thomas Smyth, Vicar of Far Headingley, Leeds. (Page 4.)
- From a Japanese Idol in the possession of George Reade, Esq., Fern Hill, Whitby.
- It is clearly a symbol for the Sun in Sagittarius as the most ancient form for the parting of the two ways in which the Kings of Babylon used divination by the shooting of arrows. Compare Ezek. xxi. 21 and xiii. 23, with the league between David and Jonathan, 1 Sam. xx. 35 to 41. At the date of Israel's Exodus out of Egypt the parting of two ways for the use of Balaam's divination was between *Aries* and *Taurus* (Num. xxiii. 1). This was for the beginning of the Argonautic year of three seasons, in contrast to that of Israel's law for observing a year of four seasons, beginning from the Sun's entrance into Aries, to foreshadow Christ the Lamb of God that taketh away the sin of the world. *For any international passage of arms* the time usually chosen by the ancient Orientals appears from 1 Kings xx. 22 to have been (as in a spirit of divination) *the turning point between the new and old year*.
- A Cherubic Symbol for the ever renewable form of human life, continuously germinating afresh from the Mundane Egg of the ancient Hindu Philosophy ; *as the symbol of the heathen for a belief in the spiritual immortality of man !* Also in the possession of G. Reade, Esq.
- 2nd.—On the Six Typical Days of Creation, Gen. i. (page 8).
  - 3rd.—The Weekly Cycles of the two Hindu Zodiacs explained and harmonized with Enoch's typical division of the Equinoctial to six Eastern and six Western Gates of Heaven (page 21).
  - 4th.—The Appendix.—This is a reprint of Mr. Henry Melville's Description of the Astrolabe, and compound Astronomical Figure discovered by A. H. Layard, Esq., R.A. For this and the accompanying illustration I am indebted to my brother-in-law, John Winter Jones, Esq., of the British Museum.
- VII.—The three weeks of Daniel's Fast compared with those of 40 days each, as numbered to Moses, Elijah, and Christ (13 pages).

## PREFACE.

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WHENCE, but from the hollow semicircular Dial of Babylonian origin, did Isaiah derive the metaphor under which he associates the traditional records of the Jews respecting the water which flowed from Horeb (the Mount of God) when cleft by the rod of Moses, and those respecting the deliverance of Joseph from the pit, with his prophetic admonition to the Israel of his own day at the opening of cap. li. ?—

“Hearken to me, ye that follow after righteousness, ye that seek the Lord : *look unto the rock whence ye are hewn, and the hole of the pit whence ye are digged.* Look unto *Abraham* your father, and unto *Sarah* that bare you : for I called him alone, and blessed him and increased him.”

Here Abraham and Sarah (as the patriarchal sheik and the lunar princess, or the greater and lesser lights, to which the rest of the family circle were subordinate) stand in the same relation to the 12 tribes of Israel, gathered round their typical sanctuary before Mount Horeb (1 Cor. x. 4 ; 1 Kings xix. 4-8), as Sesostris and his wife did to the Egyptian cycle of 12 kings, the first of whom was Mæris, the contemporary of Phiops or Aphophis, the Sun-Pharaoh of Egypt in Joseph's day.

For Isaiah's prophetic admonition (exhorting those who followed after righteousness to obey their calling in Abraham with circumspection of life) proceeds thus in v. 4, “Hearken unto me, my people ; and give ear unto me, O my nation : for *a law shall proceed from me* (viz., the law of God impressed on their hearts by gifts of the Holy Ghost, Jerem. xxxi. 33), and I will make my judgment to rest for *a light of the people.*” Thus St Luke, ii. 32, teaches us how Christ was manifested in the flesh, *as the end (or object) of the typical law given by Moses for an instruction unto righteousness*, when



speaking of Him as sent for "a light to lighten the Gentiles, and to be the glory of God's people Israel."

The 40 days' fast of Moses at Horeb, the Mount of God, as twice repeated, through the idolatrous rebellion of the people respecting the molten calves which Aaron set before them to worship as the gods under whose guidance they obtained deliverance from Egypt (Deut. ix. 18), with Elijah's journey to Horeb, the Mount of God, fasting for 40 days and 40 nights, and commencing his fast after *one day's* journey into the wilderness from Beersheba, which belongeth to Judah (1 Kings xix. 4-8)—taken in connection with the like fast of 40 days and 40 nights preceding the temptation, when Jesus was "led up of the spirit into the wilderness to be tempted of the devil"—proclaim a like typical significance, as chronicles of history *typically recorded* for a like *prophetic* or *doctrinal* instruction unto righteousness.

These three events, thus classified, as having one and the same object in the figurative language of Jewish typical prophecy, unfold, as it were, before us the law of the distinction to be *mentally* and *morally* observed by ourselves when comparing the divisions of typical and prophetic time which prevailed amongst the Jews with those by which their heathen neighbours professed to be guided in common, for each divided their ideas of time, as connected with their historic chronicles, into cycles of typical and prophetic import. But the idolaters took the two cycles of 5 and 6 = 11 for the basis of their harmony between solar and lunar time; whilst Abraham and his seed took those of 5 and 7 = 12 for the basis of their typical and prophetic computation of time. Hence our Lord's reference to the house of 5 to be divided against itself, in the day of the judgment predicted over the city and sanctuary of the typical dispensation; for their instruction unto righteousness from historic records, associated with their traditions of *typical* and *prophetic* time (as the time which should then be no longer, Rev. x. 6), was to be superseded by the preaching of Christ's *everlasting* gospel, for a spiritual instruction of *eternal life*. This began at the sound of the *seventh* and *last* trumpet warning of the Jewish typical dispensation, which closed *its typical and prophetic year* (equally as its week of 7 years from Atonement to Atonement, divided in the half at the Passover) with the feast of tabernacles; as "the feast of ingathering, which is *in the end of the year*" (Exod. xxxiii. 16); with Matt. xiii. 39, in

fulfilment of Dan. xii. 11-12, and its reference to Ezekiel's vision of the general resurrection, *commencing typically* in the flesh and in the valley of dry bones (Ezek. xxxvii.). That resurrection began, as the regeneration of Matt. xix. 28, in the flesh, and at the first of Israel's calling out of Babylon typically by Cyrus (Isaiah xlv. 28), but was realised even thus only *with spiritual and everlasting effect*, through the mission of Christ and his apostles, under confirmation of God, by gifts of the Holy Ghost. Our Lord's words in Matt. xxiv. cannot, under any fair comparison of Scripture with Scripture, admit honestly of any other interpretation. By this I by no means intend to infer that they who differ from me in this opinion are dishonest in their views, yet I see no reason to recall or soften down the strong expression; for traditional prejudice often exercises a powerful and secret influence over the reasonings of good and sensible men, vitiating the decision of their judgment in some one particular, when otherwise for the most part correct.

The idolaters' weekly cycle of 6 days, multiplied by their cycle of 60, gave the oldest form of their solar year of 360 days. Also their cycle of 6 days, multiplied by 100, gave the term of Brahma's "*daily life*" in their week of 600 years, analogous to that of the Sabbatarians, from the 10 weeks' prophecy of Enoch, numbering 100 years to a day, for a week of 7 days. Hence the theory of the millennarians respecting the end of the world after 7000 years (or 10 weeks, each numbering 700 years), between the creation of Adam and the end of the world.

This antagonism between the typical teaching given of God to Israel by Moses in the Levitical law, commemorating the Sabbath sign of God's primeval institution, and that of their Baalistic neighbours, substituting the weekly cycle of 6, formed from the old Egyptian cycle of 8, as followed by Jeroboam (1 Kings xii. 32), seems undoubtedly to mark the true prophetic reference of the mystic number 666 in Rev. xiii. 18, viz., the weekly cycle of 6 days, with its multiple of 10 for 60, called a SOSSUS, and of 100 for 600, called a NERUS by *the ancient Babylonians*, in their idolatrous estimate of typical and prophetic, as the time which should come to its predicted end by the preaching of Christ's everlasting gospel, *in the days of the fourth kingdom of universal heathenism, reckoning from the beginning of the Babylonian captivity under Nebuchadnezzar.*



But Nebuchadnezzar's dream respecting the colossal image of 4 metals (Dan. ii.), compared with those of Daniel's visions (caps. vii., viii., ix., x., xi.), *extend* the cycle of typical and prophetic time over 8 kingdoms, instead of 4, by subdividing *the fourth* (or *the* Judeo-Babylonian kingdom of Alexander's successors) into *four others* (cap. viii. 8-12). For from one of these arose the Judeo-Roman Antichrist of the apostolic age, "who magnified himself even to the prince of the host; and by him the daily sacrifice was taken away, and the place of the sanctuary was cast down, and an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised and prospered."

The time prophetically limited over this apostacy of a faction in Israel rejecting Christ for false Messiahs, *under a delusion of the world respecting "the signs of the times"* predicted for the manifestation of Messiah's kingdom (as one of spiritual and eternal life), was "unto two thousand and three hundred days (Heb., evening and morning—compare Gen. i. with Zech. xiv. 6-10); then shall the sanctuary be cleansed." The termination of this period must be identified with that of the time and times and half-a-time, or 1260 *typical* days, extended by *the month* of the cutting off (Zech. xi. 8, with Hosea v. 7) to the 1290 days; and again to the 1335 days of Dan. xii. 11, 12, by the 40 days *typically* numbered over Jerusalem as over Nineveh (Acts i. 3). For these are to be numbered *in days of years, between the month of the cutting off at the Passover of the Crucifixion* and the judgment of the harvest in the end of the typical dispensation (represented in Rev. as a treading of the wine-press of the wrath of God), having its consummation after 1335 days, typically reckoned from the 40th anniversary of the month of the cutting off at the Passover.

Nothing can be clearer than our Lord's words in Matt. xxiv. 22, "Except those days should be shortened, there should no flesh be saved; but *for the elect's sake* those days shall be shortened," to the effect that the above prophecy of Daniel is to be interpreted of literal days, not in days of years, as done by the Millennarians, *changing the times and laws typically appointed of God for a guide to the faithful of the apostolic age* (Matt. xxiv. 32, 33), to renew an unparalleled era of suffering to all the families of men, east and west, under a new delusion of the world respecting "the signs of the



times for the manifestation of Messiah's kingdom on earth as in heaven."

• The 2300, the 1260, the 1290, and 1335 days of typical and prophetic account with Daniel are therefore to be interpreted of literal days, representing certain typical subdivisions in the Jewish Sabbath of years, or *week of seven years*, reckoned from 7th month to 7th month, as from Atonement to Atonement, and from harvest to harvest; and thence typically associated with the *seventh and last trumpet* warning of the Levitical law, instituted by Moses for a typical instruction of the people unto righteousness. Seven old Chaldean years of 360 days (as those of ancient Oriental typical and prophetic time) numbered 2520 or  $2 \times 1260$  days. From 2520 days, if we deduct 2300, we have remaining a typical period of 220 days, *or the cycle of the great SARUS, by which the Babylonians computed the return of eclipses*. Thus they instituted a typical contrast of light and darkness (considered *naturally* and *spiritually*) by comparing a *semi-diurnal arc of 7 hours with a year of 7 months*, and with a Sabbath of years, or cycle of 7 years, divided typically into two half cycles of 1260 days. Of these the first half was given to the testimony of God's two witnesses (His word and His works personified in Christ, until crucified in Christ) in sackcloth; whilst the latter was given to the triumph of their enemies over the crucified and rejected witnesses. What, therefore, can be regarded as more consistent than the language of this typical prophecy when extending the dominion of the apostacy beyond the 1260 days numbered over the latter half of the week, even to 2300 days, *to represent the darkening of the Sun of Righteousness by a perverse spirit in the then Jewish apostacy*, as leaving no portion of the seven years unaffected thereby, excepting that portion of typical time which was not subjected in nature to the annual law of eclipses?

But as the 2300 days of Dan. viii. 14, and the 1335 of Dan. xii. 12, must have a coincident termination with the end of the 7 years, as also terminating a typical and prophetic period of 1260 days, the harmony of those differing cycles consists in computing them from 3 different typical beginnings for the 1260 days numbered over the latter half of the week.

Thus, 1st, From 10th Nisan (or preparation for the third Pass-

over) to the Atonement, or 10th of Tisri, in the 7th year we have 1260 days.

2d, From 15th of 2d month (Num. xi. 20 with ix. 10-12) to 15th of 8th month (the anniversary of Jeroboam's apostacy, 1 Kings xii. 32), the 1260 days from the Passover of the 2d month, terminate a typical period of 1290 days from the Passover of the 1st month, as that which commemorated Israel's exodus out of Egypt.

3d, From 1st of Abib (as commemorating the alteration made by Moses—Exod. xi. 1, 2—respecting *the beginning of Jewish typical time, the end of which was to be ushered in by the trumpet-warning of the harvest season, as that of the 7th month*, Exod. xxiii. 16, with Num. x. 1-10), 1260 days, beginning 1st Abib and ending 1st Tisri, or 7th month, leave 75 to complete the 1335 days, by the 15th of 9th month in the last year. If, therefore, these be reckoned from the 10th of 1st month, or preparation for the Passover, their termination would be on 25th of 9th month in the last or 7th year.

This would prolong the sounding of *the 7th and last typical trumpet-warning, as that of the harvest season*, by 70 days from the Feast of Tabernacles, to the 25th of the 9th month in the last of the 7 years, and thereby fulfil the typical prediction of Haggai ii. 10-20, with enlarged effect given to the cleansing of the sanctuary previously at the same typical date by the Maccabees, as one reference of Zech. ix. 13, to the same events as Haggai ii. 10-20.

But I would not here be supposed to speak of two fulfilments arbitrarily, so as to justify the theory of those who extend *what they call unfulfilled Jewish prophecy* even to our own days. We must remember that the Grecian kingdom of Alexander's successors was split up into four kingdoms, giving, as it were, a fourfold renewed existence to the Judeo-Babylonian kingdom of Nebuchadnezzar, by its dispersion towards the four winds of heaven, and by the like dispersion of the powers of the kingdom of Greece on the death of Alexander the Great.

Hence the prophetic visions of Daniel fully harmonise with the figurative language of the Apocalypse, when interpreting them

(under inspiration of God) with reference to the events of the apostolic age.

For the great Red Dragon and its revived image refer to the mission of Israel, as obstructed through the tendency of many in Israel to fraternise with their Dragon-worshipping neighbours, both from the date of the exodus (Rev. xii.), and especially with latter-day reference to the interval between the Babylonian captivity and the consummation of the 3d and last woe predicted over the city and kingdom of exclusively Jewish privileges in the land of the Canaanite, by the events of the apostolic age. The imagery of Rev. xiii. 1-5, compared with that of Dan. vii. and viii., leaves no possibility of doubting the identity of the Dragon's image, as revived by the two-horned false prophet of Rev. xiii. 11-18, with a renewal of the heathen apostacy of many in Israel, *associated with the Greek-Egyptian kingdom of the Ptolemys*; as that of their ancient Sun-Pharaohs revived under another name in the latter days. Compare Deut. xxix. 68, Hosea viii. 13, ix. 3, with Rev. xi. 8, in illustration of Ezek. xx. 32, 37.

The woman of Rev. xvii. is Diana of the Ephesians, and the 7 kingdoms of her throne refer to the throne of that ancient lunar idolatry as originating in Babylon, and lengthening out its existence in the 7 kingdoms which succeeded to that of Nebuchadnezzar, as the golden head of the prophetic mystery. The Dragon-worship associated therewith was that of a seven-headed idolatry in Hydra, made a symbol for the worship of the Moon's nodes and the lunar cycle of 7 days, in its relation to the old cycle of Jupiter, or cycle of 5 days, for one reference of the 5 fallen, in Rev. xvii. 10.

The Sabbatic ordinance, regarded as a mere ceremonial superstition, like the lunar cycle of 7 days by the idolaters, still remained in force, though the open apostacy of the Judeo-Roman Antichrist *arising therefrom* was not fully developed at the time when Rev. xvii. was written.

Now, the cycles of typical and prophetic time in use amongst the ancient Orientals caused them always to copy these divisions of time in framing their institutions of civil government. Compare the 120 princes set over the whole kingdom of the Medo-Persians by Darius (Dan. vi. 1) with the population of Nineveh, numbering 120,000. Thus, for 12 Babylonian sari or rulers of 10 cities\* sub-

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\* Compare our Lord's Parable of the 10 talents.



jected to one ruler over 100, the princes of Darius represented 120 Chiliarchs. Witness also the typical names of Pentapolis, Heptanomis, and Decapolis, together with the reference of Moses (Deut. vii. 1) to the Baalism of Canaanitish idolatry, as enthroned upon 7 kingdoms, greater and mightier than that of *the twelve tribes of Israel* in a political sense. Thus the numbers *limited*, in Rev. xvii. 9-14, over the kingdoms which should successively divide the waning power of Babylon between the days of Nebuchadnezzar and that of final judgment on the typical sanctuary of Jewish nationality in the land of the Canaanite, had reference to the various phases of the idolatry associated therewith.

The fulfilment of Rev. xvii. 9-14, as of identical prophetic reference with the vision of Dan. vii. (the latter-day details of which are more fully described from cap. viii. to xii.) must be read in the Scriptural history of the Jewish nation between the days of Nebuchadnezzar and the end of the Mosaic dispensation, under judgment on the city and kingdom of the typical sanctuary.

The *seven* heads of the mystic Dragon refers us to the *seven-headed* Hydra of heathen mythology, made typically to measure a lunar cycle of 7 days in the idolatrous worship of Diana, which symbolised *the Moon between her nodes*, giving ascending light to the head and descending light to the tail of the Dragon. The 10 horns represents the typical relation of the week of 10 days and lunar year of 10 months, symbolised to the idolatrous kingdom of the 10 tribes, viewed as one with the kingdoms of the Gentile world, from the days of Shalmaneser; whilst the remaining kingdom of Judah and Benjamin combined is to be prophetically identified with that of the two-horned false prophet. Thus this prophetic symbolism for the mystic Babylon represents the dispersion of the kingdom of the 10 tribes as an event by which a faction of the Jewish nation in all lands, equally as at Jerusalem, was prophetically and mystically "*written in the earth*," or numbered to Babylon from the days of Nebuchadnezzar, to the extent of 7 kingdoms or kings, arising out of his dismembered empire, between the date of the Babylonian kingdom and the predicted manifestation of Messiah's kingdom, by the events of the apostolic age. For those Christians who deny that this prophecy was fulfilled by those events, and affirm, moreover, that the prophecy is yet *unfulfilled*, because the promised restoration of the kingdom to Israel in Messiah's day has never yet been

fulfilled after the manner of their expectations, are in fact doing more damage to the cause of Christianity by this view of the case than any traditional prejudices of the Jews (however obstinately retained) can effect.

With Jews we may naturally look for the long retention of such prejudices ; and even if continued for almost perpetual generations to come, we, as Christians, have no authority for stigmatising them by the epithet applied to the Jewish Antichrist of the apostolic age, as called in the Book of Revelation, not Jews (in any Scriptural sense), but the synagogue of Satan, *except when holding their peculiar faith in the bigoted hostility of a deadly animosity against the followers of Christ*. Where the life of the modern Jew manifests the law of God written in his heart by gifts of the Holy Ghost, it is a horrid blasphemy for Christians, by an unrighteous judgment, to take the righteousness of the righteous from him, and ascribe that goodness to a delusion of the devil, whilst thanking God as the giver of this blessing to themselves, when redeeming them from the power of evil *by like gifts of the Holy Ghost* : because we, as Christians, have *another name for those gifts*, as the grace and gift of Christ's imparted spirit ; or the manifestation of His spiritual return in glory with gifts of the Holy Ghost, for the salvation of sinners, by redeeming them *thus* from their bondage to the power of sin.

Isaiah, cap. xlv. 5, tells us that in Messiah's day, "One shall say, I am the Lord's ; and another shall call himself by the name of Jacob ; and another shall subscribe with his hand unto the Lord, and surname himself with the name of Israel." Messiah's people are to be distinguished from others *in all lands* (Psalm lxxxvii. 6) by the spirit of their lives rather than the self-assumed title of their professed faith. Compare Matt. xii. 31, with vii. 15-24.

But to return to the mystery of the seven-headed symbolism for the mystic Babylon. By this we are to trace its identity with *seven kingdoms of the world* between *the days of Nebuchadnezzar* (when the judgment thereon commenced,—Jerem. xxv. 29, with Isaiah xlvii. 10, 11) and the consummation of the judgment predicted over the city and sanctuary of the typical dispensation at Jerusalem, by the events of the apostolic age ; for, with reference to these times, it is designated in Rev. xi. 8, as "the great city, which *spiritually* is called Sodom and Egypt, where also our Lord was crucified."

Comparing this with the *seventy weeks'* prophecy of Dan. ix., as

terminating with the 2300 days of viii. 14, and with the 1335 days of xii. 12, I think we can have, in fair reasoning, no plea left for saying that this is yet an unfulfilled Jewish prophecy.

The seven Kingdoms, or Kings, are—

1st, Chaldee Babylon—the golden head of the mystic image of four metals—symbolising four human ages to one Divine age of typical and prophetic time, between the beginning and the end of the prophetic vision in Nebuchadnezzar's dream.

2d, The silver age of the kingdom's identity with that of the Medo-Persian dominion—symbolised in Dan. vii. as a bear with three ribs in its mouth, and prepared to devour much flesh. Also, in Dan. viii. 3, as a ram with two horns, of which one was higher than the other.

3d, The Grecian kingdom of Alexander the Great, as identified with the age of brass, or the third prophetic phase of the mystic symbol. This, in Dan. vii., is likened to a leopard which had on the back of it four wings of a fowl, &c. Also, in Dan. viii., as a he goat coming against the Medo-Persian ram with two horns, "*from the west and over the face of the whole earth.*"

4th, The *four-headed kingdom of Alexander's successors*, by which this kingdom of the mystic Babylon was divided to the four winds of heaven, *at the time of the end predicted over the mystery.* This is identified *with the iron age*, as the end of time (*i.e.*, of typical and prophetic time, as the reference of Rev. x. 6), or the last of the four human ages spanned typically by the colossal image of four metals in Nebuchadnezzar's dream. Thus, on the Egyptian Zodiac of Tentyra, its diameter is spanned by an image of the human form, with its head given to the sun at the Winter Tropic, for the THOTH of the Egyptian year, as their beginning of typical time. The *ten toes* of the image are thus given to the sun between Leo and Cancer, for the summer solstice, thus identifying the end of typical time with the place given to the new moon, or the conjunction of the sun and moon in the astronomy of Enoch. Thus they divided the lunation of 30 days, to their cycle of the solar year on the equinoctial, by numbering a typical year of



8 months (1 Kings xii. 32) to the golden age of Manu's reign, for 20 days in each lunation of 30 days; whilst they gave the *ten toes* of the image to the *ten days* of lunar light more or less obscured monthly to that extent, *answering to their harvest season of four months*. This will explain the origin of the Oxford symbolism for the sun in Taurus, *as applied to the lunar idolatry of our old Saxon Heptarchy, passing under its final obscuration*, from the meridian glory of the Sun of Righteousness resting on the labours of those who first established the University, to combine classical and mathematical learning with Christian principles when providing for the education of the young men of England.

But, returning from this digression, let us observe how Daniel interprets *the fourth* kingdom of Nebuchadnezzar's prophetic dream with the legs and toes of the colossal image of four metals, terminating in a combination of *iron and potters' clay*, as elements having no natural affinity of cohesion, even as there could be no sympathy between the iron strength of Roman military dominion, in its ambition for universal empire, and the delusion of the Jewish Church respecting the temporal character of the universal dominion expected to be their peculiar privilege in Messiah's day.

*5th* Kingdom. This represents the predicted dismemberment of the fourth—as commencing over the Judeo-Grecian apostacy in the days of Antiochus Epiphanes—when (after a struggle of three years) the sanctuary was cleansed by the Maccabees on the 25th of the 9th, in fulfilment of Zech. ix. 13, and Haggai ii. 13-19.

This marks the prophetic epoch of the *five fallen* in Rev. xvii. 10, then leaving other three features of the prophetic vision to be realised.

*6th* Kingdom, or King. This was the Greek-Egyptian kingdom of the Ptolemys—that kingdom or king of Dan. xi. 8, which should continue more years than the (Greek-Syrian) king of the north. This harmonises with the reference made (*spiritually*) in Rev. xi. 8, to the Jerusalem in which Christ was crucified, as one with the Egypt of this

prophetic vision—compared with Deut. xxix. 68, Hosea ix. 3, Amos iv. ii.

Thus the Kingdom of the Sun-Pharaohs at the exodus of Israel out of Egypt had revived existence in the latter days—as the Greek-Egyptian kingdom of the Ptolemys, *who are styled, on the monumental records of the kingdom, Lords of 30 days*, seemingly for a comparison of idolatrous account between the lunar month of 30 days and their yearly solar cycle of 360 days.

The structure of the Greek-Egyptian Dial with Steps brought from Alexandria and presented to the British Museum in 1852 by J. Scott Tucker, Esq., may here safely be adduced in evidence, to confirm *substantially* the soundness of the interpretation here given to the figurative language of Jewish typical prophecy from the days of Daniel. For the Greek numerals thereon refer us to the age of the Ptolemys for its date; and its mechanical structure proves its typical design for a harmony between the weekly cycle of 7 days and the cycle of Jupiter, or cycle of 5 days; also with the *old Egyptian week of 8 days reduced to 6*, by rejection of the NODES, as numbered for days in the weekly cycles of 8 and 9 days.

7<sup>th</sup> Kingdom, or King, as not *then* come, (*i.e.*, in a prophetic sense), whilst the Judeo-Egyptian kingdom of the Ptolemys was flourishing. The prophetic *beginning* of this is to be dated from the rise of the Judeo-Roman Antichrist by the combination of Herod and Pontius Pilate with the Gentiles against God's people Israel, even as, in David's day, they had to endure a like combination of the heathen, —Psalm ii. 1, 2. The prophetic manifestation of this kingdom was only to "*continue a short space.*" Is not this amply verified in the short interval between the slaughter of the infants at Bethlehem by Herod and the sacrifice of Christ, which consummated this prophetic vision on the evidence of Daniel, confirmed by that of Rev. xi. 8.?

8<sup>th</sup> Kingdom, or King. The description of this in Rev. xvii. 11 is,—“And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

“And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

“These have one mind, and shall give their power and strength unto the beast.

“These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings; and they that are with him are called, and chosen, and faithful.”

This represents the kingdom of the Jewish Antichrist as drawing nigh to the end predicted over *the wilful king* of Dan. xi. 36-45, with Psalm xix. 13, in their relation to the predictions of Isaiah xxx. 33, xxxi. 2, respecting “the Tophet ordained of old for the (mystic) Assyrian at Jerusalem.”

The two-horned false prophet by whom the dragon-worship of the ancient Egyptians had revived existence at Jerusalem in the latter days of the Mosaic or typical dispensation, refers to that faction in Israel which renounced the worship of Jehovah *for that of the Tyrian Hercules, in the days of Antiochus Epiphanes*. It then, moreover, assimilates with these that *Judeo-Egyptian* apostacy of the apostolic age, which substituted for God’s typical ordinances of day and night (whereby they were enjoined, in Christ their Sun of Righteousness, to walk *spiritually* in the light of eternal life, as children of the light and of the day) *that idolatrous worship of typical time which they had learned during their second or latter-day sojourn in Egypt under the Ptolemys*. For under these influences they rejected Christ and adopted false Messiahs to their ruin. Thus they realised the end long previously foreseen by Jeremiah v. 31,—“The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so; and what will ye do in the end thereof?”



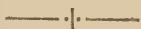


## SECOND PREFACE,

OCCASIONED BY

DR. RIEU'S NOTE ON THE LUNAR MANSIONS OF THE HINDUS.

See page xl. of "Explanatory Illustrations."



OVERCAUTION is sometimes productive of *nearly* as much damage to a good cause as rashness. Yet, where important consequences are at stake, it is a fault on the right side. In general form, my mind has long since been made up as to the typical design and mechanical structure of the Greek-Egyptian Dial with steps. It is a remnant of antiquity which cannot fail to be of the utmost importance to a biblical student seeking to ascertain (from internal evidence of Scripture, compared with Scripture and with the usages of Oriental life, at the date of the several writings) the true meaning of the figurative language used by the Jewish prophets. This pamphlet was thus, in its main features, ready for publication at the opening of the Paris Exhibition. The text and illustrations preceding Dr. RIEU'S note were ready before I went to Paris, towards the end of May; yet, on some features of detail, I could not see my way to my own satisfaction. Hence, *though my object was merely to propose a problem, for the solution of scientific minds, on what appeared to me a large amount of reasonable evidence*, I did not dare commit myself to the publication, until I should have re-considered those matters of detail on which I could not satisfy myself; for it occurred to me that my own want of ability to state the problem scientifically, might cause those whose better knowledge required this preliminary step, to turn from it with impatience. This, of course, would (as against me) raise, though unintentionally on the part of my critics, in the minds of those who justly regarded their judgment as an astronomical law, a suspicion that I am at fault in *all* points, if held to be at fault by astronomers on a subject of dialling, *nominally*.

Minds thus prejudiced *will readily be led* to imagine me as ever raising important issues on "*mere arithmetical coincidences*," supported mainly by ancient Oriental mythology and medieval legends of the Christian Church, in a form which they deem unjustifiable; *merely because they can trace no reasonable connection between the mythic language of the ancient Oriental Baalists and the figurative language of Jewish typical prophecy.* Yet, both have, *most undeniably*, a common reference to the memorial of a flood, and to God's eternal ordinances of "day" and "night," *as evidences of Divine power fundamentally associated with the primeval revelation of God to man: veiled, however, under the mystery of a typical teaching respecting spiritual things, until realized in Christ under an incarnate manifestation of power.* Rom. xvi. This typical form of the primeval revelation made the mind of God, as evidenced in the works of His natural creation, a never-ceasing appeal to the heart of man, attesting the power of His ever-spiritual presence for communion of life with man on earth. This is the law under which, in Psalm viii. 1, David teaches us to look unto God as Governor in *all* the earth, *with unlimited duration of power as God*, whilst associating *all earthly evidences of that power with a manifestation of perishable extent*; especially with regard to the *short-lived delegation of that power as committed to the sons of men over one another equally*, as over the inferior orders of the animal creation. The brief time in both forms is *limited under a mystery of God to man's human life*, by the law of natural death ordained over all flesh. If, therefore, I should seem, in the eyes of astronomers, to be making a jumble, and introducing extraneous matter into a simple question, the solution of which, as of dialling account, is one of purely astronomical data, I would still plead for an indulgent exercise of their veto on the utility of my studies, in other respects, should I have failed to satisfy the accuracy of their scientific minds in my reference to dialling technicalities. In this respect, I can only plead for indulgence, and say that any correction of these errors will be most thankfully received and punctually noticed. May I be allowed, moreover, to say, respectfully, *it is a desideratum required from them in the interests of science and religion.* For the structure of the dial must have had some other design besides that of noting time *horologically* (or by *hours*) on astronomical principles. I candidly, therefore, confess myself reluctant to take notice of any criticisms on my own speculations when treated, even by astronomers of repute, as those of a visionary; except my critics be willing to associate their dialling dicta with some more comprehensive description of the Greek-Egyptian Dial's structure than that which either ignores those features *which are not required for an index of hourly fleeting time*, or loosely accounts for everything else *only on the score of an ornamental purpose—without reasonable object.* The mystery which overhangs the words of Jewish typical prophecy



respecting the return of the shadow on the dial of Ahaz (if not allowed to be illustrated in the typical structure of this dial) deserves to be explained more satisfactorily by those who would summarily reject the evidence which here supposes that the Greek-Egyptian Dial with steps was fashioned most probably from the older dial of Ahaz, as a dial *with steps and constructed to exhibit a returning shadow for the afternoon hours*. The date of Dr. Rieu's paper (which begins page xl.) will associate it with the time of my refraining to publish when seemingly ready. My object was to revise the evidence, though then without adequate conception that it had assumed a form which exhibited continuously expanding effect, until involving me in the anomaly of now publishing a tract to illustrate dials exhibiting at Paris, after having delayed the publication until the close of the exhibition. The fact is, I do not feel disposed uselessly to increase expense by cancelling titles, &c., &c., already in print. My *simple* object is an investigation of the truth in an enquiry, the difficulty of which has already mulcted me in large expenses. To increase expenses, therefore, *except to realize enlarged evidence*, would be a folly in my judgment. But, though my position may to *some* appear ludicrous in thus publishing, after the close of the exhibition, *a tract written to explain dials exhibiting at Paris*, I flatter myself there are *others* who will admit that if evidence of more conclusive character is offered in the additional remarks occasioned by Dr. RIEU'S valuable contribution, *the delay (though anomalous)* will, considering the importance of the issue, have had its utility. That more satisfactory, if not finally conclusive, evidence is now presented to the public will, I think, be clear from the following considerations :—

The so-called "Card-Dial," as described by Ferguson, is, in fact, an East and West Quadrant Dial in portable form. It is moreover that form of dialling to which the planetary calendarium, for six Cycles of 5 in the month of 30 days, belongs.

The complement of our latitude 54 for Whitby is 36, or the latitude of Diana of the Ephesians, as that also for the inclination of an *Equinoctial Dial in our latitude*. Thus an East and West Quadrant Dial for *the complement of our latitude would measure a dialling arc of  $2 \times 36$ , or  $72^\circ$* . This would leave Pheron's hour of  $18^\circ$  to go out—behind the dial—as there typically numbered to the swollen waters of the Nile. Similarly the Equinoctial hour of  $15^\circ$  represents the 15 cubits of the swollen waters of Noah's flood ; as the supplement of a dialling arc measuring  $2 \times 75 = 150$ . But Noah's ark had *three stories*, answering to the *three curves of the Babylonian semi-circle, which forms the upper part of the Greek-Egyptian Quadrant Dial with steps*.

Ferguson's East and West Quadrant Card Dial, with planetary calendarium for the old weekly Cycle of 9 reduced to a tropical Cycle of 5 days,

will (if I mistake not) explain the typical object designed in the mechanical structure of the Greek-Egyptian Dial with steps. See below.

The Greek-Egyptian Quadrant Dial with steps, as designed for the latitude of Tentyra; to substitute the two zodiacal angles of  $25^\circ$ , for the old nodal measure  $2 \times 40^\circ = 80^\circ$  to *Aphophis*, behind the centre of an Equinoctial dial. This would divide the old Babylonian semi-circle into 80 to Aphophis, and 100 to Brahma.

1st. For the three stories of the Greek-Egyptian dialling for Tentyra, N. Lat.  $25^\circ$ .

The inclination of the Equinoctial, or co-latitude, in this case is  $65^\circ$ , and  $2 \times 65$  gives 130. This represents the span of the dialling arc measured by the middle curve.\*

Thus we trace how "*Seth*" was numbered typically to Adam for a new seed, born in the 130th year of his life, in the room of Abel whom Cain slew. For it plainly described the circumstances under which the typical measure of ascending and descending light began to be reckoned by the two zodiacal angles of  $25^\circ$ , in substitution for the older reckoning, in the week of 9 days, which gave two to the Nodes.

Thus they reduced their week of 9 days to one of 7; for the seven steps numbered to the seven central hours of the lowest curve.

The uppermost curve represents  $12 \times 12 = 144$  supplementing 216, or  $8 \times 27$ , as the Cycle of the 8 oldest God-kings in the old Egyptian Chronicle.

The seven central hours of the lowest curve in this case (as the 8 in the other case) substitute the quadrant measure of a semi-diurnal arc for the diurnal arc of the old Babylonian semi-circle.

Imitation of the Greek-Egyptian Quadrant Dial constructed for Whitby N. Lat.  $54^\circ$ .

The three stories of this exhibit the characteristics of a like dialling for the ancient City of Nineveh. But the diurnal arc thereof was numbered to Jonah's mission, as measuring a three days' journey of  $3 \times 40 = 120$ .

Hence the three curves of the Babylonian semi-circle inclined to N. Lat.  $40^\circ$  for the mountains of Armenia.

This leaves an Equinoctial Dialling arc of 50, or  $2 \times 25$ , for the two zodiacal angles at  $25^\circ$ , supplemented by  $40^\circ$ , as  $5 \times 8$ , thrown behind the dial, or off the lowest curve on to the front steps.

The uppermost curve represents the semi-circle of 180 less two Equinoctial hours of 15, for the angle of the side steps, leaving  $150^\circ$  to measure the days in half the old lunar year of 300 days. As a variation of this, by throwing off the semi-circle two hours of Enoch, or of  $20^\circ$  each, we obtain an arc of  $140 = 10 \times 14$ , as  $7 \times 20$ , for half the old lunar year of the Sabbatarians; or of 280 days.

The middle curve\* represents the dialling arc for 120, or  $2 \times 60$ , reduced to one of 100, or  $2 \times 50$ .

This is further reduced to a quadrant measure of *Ascending and Descending light*, symbolized to the Dove and Raven, and supplemented by  $40^\circ$  for the days of Noah's waiting, after the first of the 10th month, before sending forth the Dove and Raven out of the ark.

Our N. Lat.  $54^\circ$  with co-Lat.  $36^\circ$  is only a slight variation of the symbolism originally framed for N. Lat.  $40^\circ$  with co-Lat.  $50^\circ$ .

The semi-diurnal arc for 240 as the longest day at Nineveh, gives 120 for the shortest day, as  $8 \times 15^\circ$ , or eight Equinoctial hours on the middle curve reduced to 8 of  $10^\circ$  on the lowest curve.

\* The place of the middle curve on the East and West Dial for N. Lat.  $25^\circ$  is the intersection of  $72^\circ$  from the centre of the Equinoctial, by  $65^\circ$  from the centre of the parallel for the hour of iv. A.M. and viii. P.M., as the centre from which to draw the curve.

\* The place of the middle curve on the East and West Dial for N. Lat.  $54^\circ$ , is the intersection of  $60^\circ$  from the centre of the Equinoctial, by  $50^\circ$  from the centre of the parallel for the hour of iv. A.M. and viii. P.M., as the centre from which to draw the curve.



## THE LAW OF THE STEPS FOR THE TWO DIALS.

This represents the diurnal arc for *the shortest day, according to latitude*, divided into two half Cycles of *six* hours, *on the side steps*, supplemented by twice the angle of difference between the diurnal arc of the shortest day and that of the Equinoctial day, *numbered to the seven front steps, for two Quadrant measures of typical time*; viz., as symbolised, respectively, to *Ascending and Descending light, daily, weekly, monthly, and yearly*.

1st. For the Egyptian, or the latitudes of Tentyra and the Pyramid Plain, viz., N. Lat. 25 and 30.

The diurnal arc for the *shortest day* numbers, in this case, *ten* Equinoctial hours of  $15^\circ$ . But their typical dialling required the adaption of this to a Cycle of 12 hours, thereby substituting a diurnal arc of 144 (or  $2 \times 72$ ) for one of  $10 \times 15^\circ = 150^\circ$ .

The angle of difference in the one case is  $15^\circ$  to the flood of the Euphrates in Noah's day; in the other  $15^\circ$  to the flood of the Nile in Pheon's day.

Hence we have a dialling quadrant of  $7 \times 13^\circ = 91$  *on the front steps\** reduced to a semi-diurnal arc of  $6 \times 12 = 72^\circ$  by throwing off  $2 \times 18^\circ = 36^\circ$ ; or  $3 \times 12^\circ = 6 \times 6^\circ$ , on the side steps *for the morning and evening twilight of their typical and prophetic time*.

For their Sandhya, or *twilight*, was the Muhurttā, or hour of  $12^\circ = 48$  minutes of time, when dividing the Equinoctial to a day of 30 hours for comparison with their month of 30 days.

Three of these muhurtas, or  $3 \times 12 = 36$ , added to the semi-diurnal arc of 72, for their shortest day, give 108 or the semi-diurnal arc of their longest when the eight oldest god kings of Egypt reigned 216 days of years, or in a summer season of  $8 \times 27$  days.

\* These  $7 \times 13$  merely divide the front steps to the quadrant of altitude, for comparison with the seven radiating hour lines numbered by the Greek numerals.

But the quadrant span by which the breadth of the dial is limited, measures only  $2 \times 40$  for 80 to APHOPHIS, or at most  $2 \times 42 (= 6 \times 7)$  for the quadrant of Helius, or 84, substituted for the old Chaldean quadrant of 90; or for Enoch's of 91. For he added 4 days which he called conductors of the four seasons, to make up his solar year of 364 days.

2nd. For the latitude of Whitby, in its relation to that of Enoch, for the mountains of Armenia, viz., N. Latitude 40 and 54.

The diurnal arc of the *shortest day* numbers, in this case, only *eight* Equinoctial hours of  $15^\circ$ .

But to compare their typical Cycles of *ten* and *twelve* together, they divided this diurnal arc of  $120^\circ$  into 10 hours of  $12^\circ = 48$  minutes of time, compared with the twelve *winter* hours of Enoch, as hours of  $10^\circ$  numbering only 40 minutes of time.

The semi-diurnal arc of this Cycle gives  $6 \times 10^\circ$  for comparison with  $5 \times 12^\circ$ , to retain the *muhurttā*, or hour of  $12^\circ$ , as the measure of their Sandhya, or *twilight*. This, therefore, would number 6 Cycles of  $5^\circ$ , to the side steps, on both sides of the dial; for the diurnal arc of the shortest day, or  $120^\circ$  supplemented by  $2 \times 20^\circ$ ; for the difference between it and the Equinoctial day of 12 hours, as  $12 \times 15 = 180$ .

Doubling this difference to obtain that between it and the amount of twilight on the longest day compared with that of the shortest day, we have a measure of 120, or twice  $6 \times 10$ .

Add this to the diurnal arc of the *shortest day* (which is also 120) and we have 240", the diurnal arc for the longest day in the astronomy of Enoch. This numbers 12 hours of  $20^\circ$ , or 80 minutes to an hour for their golden age of typical time numbering four Cycles of  $60^\circ$  to the diurnal reign of a MANU (or their "*Man in the Moon*"), when comparing their day of 30 hours with their lunation of 30 days. For they divided this, as numbering two-thirds, to the golden age of monthly lunar light for 20 days; compared with that darkening of their typical heaven for the remaining *ten days*, which supplies the basis of the metaphor used in the "*ten days of tribulation*." Rev. ii. 10.



The ANGLES OF DIFFERENCE between the FRONT and SIDE STEPS of the ALEXANDRINE DIAL, and those of its imitation for Whitby, N. Lat. 54.

This difference has to be measured two ways in each case, viz., 1st, For the difference of elevation above the horizon. 2nd, For the relation of earth's axis on an erect direct East or West Dial to the equator in its centre, making an angle of 90. Add to this 15°, for a semi-diurnal arc of 7 hours, = 105°. This numbers only one hour behind earth's axis on the vi. o'clock line. But 90° less 30° (for a semi-diurnal arc reckoning 8 hours to its longest day) throws two hours behind the centre of the dial, when dialling for Whitby.

This explains the reason of the increasing or decreasing ratio in the width of the seven front steps, measured from the meridian to the diagonal line which divides between the front and side steps.

In the first place, *the angle of difference* represents, in each case, the difference between the angle of latitude and that for the semi-diurnal arc in that latitude, thus—

Semi-diurnal arc for N. Lat. 30°, or 25°, compared with 40° as for the mountains of Armenia.

7 hours of 15 = 105°  
Add for latitude, 25

—  
Their sum, 130

—  
180 less 130 = 50

This measured from the horizon gives  $50 + 25 = 75$ , or half of 150, for which they substituted a semi-diurnal arc of 72, or half of 144, to obtain a diurnal arc of 12 hours, or  $12 \times 12 = 144$ , in approximation for  $10 \times 15 = 150$ .

Semi-diurnal arc for N. Lat. 50°, or 54°, compared with 40° as for the mountains of Armenia.

8 hours of 15° = 120°  
Add for latitude 54

—  
Their sum, 174

—  
180 less 174 = 6.

This measured upwards from the horizon gives  $6 + 54 = 60$ , which was Enoch's measure for the varying length of twilight between 120° as half the longest day of 240°, or  $12 \times 20^\circ$ , compared with the semi-equinoctial of 180°; which less 60° equals also the diurnal arc of the shortest day, or  $12 \times 10 = 120$  in the latitude of his dialling astronomy.

Hence the number *six* limited over the side steps represents the twilight of typical time for half the diurnal arc of twelve hours, mean time, on the equator, compared with half of those for the longest and shortest days, reduced to days of twelve hours for all seasons of the year.

Thus the Side Steps of the Egyptian Dial represent—

$6 \times 12^\circ = 72$ , or

$5 \times 12 + 5 = 65$  or half of 130 to Seth.

Similarly the Side Steps to that for Whitby represent—

$6 \times 10 = 60$ ,

or  $5 \times 12 = 60 + 5 = 65$ .

This will, I hope, prove a *just conception* of the Dial's typical structure. But it will remain for astronomers to fix the practical value of these theoretical data astronomically. Nevertheless, I assert that they must have an importance of no mean practical value, independent of questions in which it is more than probable that a *certain class of astronomers* will regard my opinions on the subject with extreme levity; they may not, however, be able to offer a more reasonable solution of the difficulty.

From *Herod.*, lib. ii. cap. cxi., it is clear that the oracular denunciation of Pheron, son of Sesostris, *which punished him with blindness for ten years from which he was to be released only in the eleventh, in consequence of throwing his javelin into the NILE when its swollen waters had reached the extraordinary height of 18 cubits (as if to fix them at that height), is a narrative of typical significance.* The meaning of this can only be traced, in reasonable form, by comparison with the 15 cubits of height to which the waters of the *EUPHRATEAN* flood arose in the days of Noah. For these *distinctive* floods refer to a time when the chief river of the central kingdom, in the typical dialling of the ancient orientals, *was symbolized to earth's axis for the hour going out*, whether the hour of *six* as on the Polar Equinoctial Dial, or that of *twelve* as on an erect direct East and West Dial. For the typical dialling of the ancient orientals represented the three stories of Noah's ark on the semi-circle of Babylonian origin; *as that of the circle compared with the square*, or rather of the cube with the sphere, for a *cubic*, or *solid measurement*, contrasted with the relation of the square to the circle in superficial form. This contrast may be aptly exemplified by consulting the diagram in which I have applied the *solid* semi-circular dialling of the ancient Babylonians to *Ferguson's card board*, or *superficial form of comparing the square and circle together for an East and West Quadrant Dial of modern device.*

The ARK (or East and West Dialling Ship) of SESOSTRIS was one of 280 cubits in length, whilst that of NOAH was 300 cubits in length. This corresponds to the difference of  $15^\circ$  and  $18^\circ$  in the length of *the hour going out*, in these two forms of ancient and oriental typical dialling. For  $2 \times 75 = 150$ , or  $180 \text{ less } 30 = 2 \times 15$ ; whilst  $2 \times 72 = 144$ , or  $180 \text{ less } 36 = 2 \times 18$ ; on a comparison of the Babylonian semi-circular with the Egyptian Quadrant form of dialling.

The *ten* and *eleven* years referred to, in the denunciation of the oracle of Buto against Pheron, son of Sesostris, *mean lunar years or lunations.* The oracle therefore refers to the times of the *astronomical controversy* between the advocates for the old lunar year of *ten Chaldean months* (in its association with *the ten years siege of Troy*, as, probably, thus connected with the typical length of Noah's ark, estimated at 300 cubits,) *and those who first introduced the typical form of ancient oriental dialling for a day of eleven hours compared with a year of eleven months as chronicled over the Kings of Egypt from Menes, the founder of the kingdom, until Mæris, who introduced their Cycle of 12 god kings.*

The earliest relation of the *eleven* to the *twelve* was  $10 \times 27 = 270 + 30$  (for the old Chaldean lunation of 30 days)  $= 300$  *for the typical length of Noah's ark*, thereby typically identifying the MENES of the ancient Egyptians with the NOAH of the ancient Babylonians. Thus, when Pheron, son of Sesostris (whose *javelin* I regard as *the radius of the circle* in the hands of the geometrician, for *the then Kings of Egypt were also Priests of Vulcan*), was stricken with blindness for *ten years (the duration of the siege of Troy)*, we are in this myth *mentally* taught to look back to that era of Egyptian history which converted its *antediluvian lunar year of ten months into a new astronomical harmony between solar and lunar time, yearly.* This numbered



eleven lunations to one solar year, for an hour a day and month going out on their typical dialling for ONE year, compared with the hour and day and month and year of Rev. ix. 15, as going out on the same form of typical dialling, when made to span the ancient oriental typical and prophetic week of seven years. Hence seems to have arisen the ancient Baalistic Cycle of 666, as opposed to the Jewish Sabbatic Cycle of Mosaic ordinance, in the opposing forms of historical typical chronology adopted by the ancient orientals.

But the *eleven months*, numbered as  $10 \times 27 + 30 = 300$  days, in the Noah's ark symbolism, was converted into  $11 \times 30 = 330$  days, by the Egyptians, in the old chronicle of their kings from Menes to Mæris.

But the *ten years of Pheron's judicial blindness* remains to be considered in another point of view, viz., its typical reference to the isle of *Elbo* (God comes), as built in the Marshes by *Anysis the blind King of Egypt*, whose reign followed that of *Asychis, King of the East*. For the 50 years usurpation of Sabacus the Ethiopian (or Sevek, the crocodile god-king of the Egyptians, as one with Hydra, the water serpent, of ancient Chaldean origin,) began in the days of *Anysis, the blind king of the ancient Egyptians*. For when their intercalary lunations between solar and lunar time were reduced from two to one annually, the relation of the dark to the light period in the lunation of 30 days (divided into three weeks of ten days, for the three full weeks of Daniel's tribulation for the idolatrous tendencies of many in Israel during the Babylonian captivity,) was as that of the ten days of tribulation predicted over the spiritual Israel of the Apostolic age (Rev. ii. 10), compared with the 20 days of monthly lunar light symbolized in the typical astronomy of the ETHIOPIAN Enoch to the "MAN IN THE MOON."

But when comparing the month of 30 days, thus divided to 3 weeks of 10 days, with the old Chaldean solar year of 360 days divided to three seasons of four months each, these ten days represented the difference between 350, or seven divine ages of 50 each numbered over the lunar year of Noah's postdiluvian life, and the old Chaldean solar year of 360 days. This sufficiently explains the Egyptian myth respecting the isle of Elbo, and its position in the Marshes, as related to that of the Sun in Aquarius, for the beginning of typical and prophetic solar time, compared with the full Moon of the Egyptian Thoth in Capricorn. Thus they reckoned 700 years (or  $2 \times 350$ , for day and night in 350 days of 24 hours) numbered over the Lunar Lords of the Egyptians (as all lords of 30 days) on the hieroglyphical testimony of their monumental records for the era of the Ptolemies, as that of the Greek-Egyptian Dial with steps, brought from Alexandria, and now in the British Museum.

It is impossible here to refrain from calling attention (though in slight divergence from the question under immediate consideration) to the two obelisks of 100 cubits high and eight broad, as erected by Pheron to the Sun, in thankfulness for his recovery from blindness, compared with Nebuchadnezzar's golden image of 60 cubits in height and six cubits in breadth, as a remnant of the Dialling Problem still left for modern astronomers.

100 by 8 (for Pheron's two\* columns of 100 cubits high, in their possible relation to the so-called "Devils arrows," which are, I believe, 3 or 5 in number, at Boroughbridge, Yorkshire,) may refer to the 100 leagues of typical measurement for the two fundamental hour lines of an

\* Compare the two pillars of 18 cubits high which Solomon erected in the Porch of the Temple, calling that on the right hand JACHIN and that on the left hand BOAZ, with the two symbolic pillars of the Freemasons surmounted by emblems for the Sun and Moon. I Kings vii. 21.

Also with  $2 \times 18$ , or two hours of Pheron, supplementing a diurnal arc of  $12 \times 12 = 144$ , to the semi-equinocial of 180.



East and West Dial. in their typical relation to the Jambu Dwipa of the Hindus, and to a semi-diurnal arc of 8 hours; as for Nineveh. For the span of that was  $8 \times 15^\circ = 120$ , or  $3 \times 40$ .

The 60 by 6 of Nebuchadnezzar's golden image (in its offensiveness to the Jews of the Babylonian captivity) seems to have demanded from the whole nation, *without discrimination between the religious traditions of the Jews and those of their Babylonian captors, an unqualified acceptance of the Babylonian astrology in connection with its Baalistic Cycle of typical and prophetic chronology*, 666. Rev. xiii. 18. *This was, therefore, placed in offensive antagonism to the Jewish Sabbath Cycle of Mosaic ordinance*; the non observance of which was alleged against the Jews by their own prophetic teachers as having been the cause of that captivity. See II. Chronicles xxxvi. 21, with its marginal reference.

The *aroura*, or typical acre, in the days of Sesostris, was according to Herodotus *a square of 50 cubits*, whilst that of the hieroglyphics, as stated elsewhere on the authority of Horapollo, was one of 100 cubits. The 50 cubits square answer to the Manasottara Mountain of the Hindus; as 50 leagues high and 50 broad.

The square of 100 measures the 100 years of Brahma's typical life.

The centre of the steps was seemingly given to the divine ages of 7 and 8, whilst the side steps represent the twilight of these divine ages. This twilight was made to symbolize (on the side steps) the variations in the length of day, beginning from the shortest to the longest, and reckoned tropically to ascending and descending light. But 70 and 80 are the divine ages from a basis of 7 and 8, for a semi-diurnal arc of 7 hours in N. Lat. 25, compared with one of 8 hours in N. Lat. 40, by the mountains of Armenia.

Thus  $8 + 16 + 24 + 32 = 80$  which multiplied by 1,000 gives the 80,000 measured eastward and westward along the mountain ranges of Gandhamadana and Kailasa. in *the dialling geography of the Hindus*. But the morning and evening twilight to a divine age of 80,000 would be  $2 \times 8,000 = 16,000$ , the measure of Mount Meru at its base. Add 4,000 for the width of base covered by the two mountain ranges, and we have 100,000; the whole span of Jambu Dwipa; as the span of their East and West typical Dialling.

The TWO DELIVERANCES of ISRAEL (viz., from Egypt and Babylon)  
Illustrated (in their typical features) from the Structure of the GREEK-  
EGYPTIAN DIAL with Steps.

The two Egyptian Bulls, viz., Apis as worshipped at Memphis, to the south-east of the Nile, and Mnevis as worshipped at Heliopolis, to the north-west of the Nile, in N. Lat. 30, symbolize the beginning and end of typical time to the Moon's Nodes typically reckoned northward and southward, in half months, to the lunation of the Sun in Taurus. Thus Jason and the Argonauts began their voyage from West to East, Northwards, at the rising of the Pleiades in Taurus, and in the evening.

Note the typical relation of this position to Pi-hahiroth by *Baal-zephon*, *the Baal of the north*, or that idolatrous "*Diespater*" of this typical dialling which forms the central figure of the late Emperor of China's Jos. For that is to be considered as a symbolism for the Sun's place between the Nodes of Ascending and Descending lunar light, *in Taurus, for May*. This was the Nodal symbolism of the Egyptians. That of the Assyrians was the Sun in Leo, for August.

The above symbolism is that for the typical dialling of the *Lower* Egyptians, northward by the Delta, and for the region of Central Egypt called *Heptanomis*. This represents a diurnal arc of twice seven hours, divided Northward and Southward to the East and West.

Compare Blundevil's Dragon Symbolism for the Sun between the Moon's Ascending and Descending Nodes when reckoned Westward going North by the Dragon's head, and Eastward going South by the Dragon's tail. Such was the idolatry connected with Israel's bondage in Egypt at the date of the *Exodus* with the neighbourhood of Baal-zephon, as the place of Israel's deliverance from the Egyptians in pursuit.

Similarly for the symbolism connected with the typical dialling of the Upper Egyptians, or Sun-Pharaohs of Egypt, *Southward* of the *Heptanomis*, in the district called THEBAIS, *from Theba, an ark*.

This, therefore, has respect to the typical dialling of the ARKITES, for the *winter season of five months* to a diurnal arc of *ten hours* on a Polar Dial, divided into two tropical half Cycles of *five hours*, *on the East and West Quadrant Dial of Egyptian origin*.

The *Memnonium*, near *Thebes*, is symbolised *Southward to the Golden Head of the Mithraic image* (for the four human ages to one divine age of typical time) for this typical dialling which refers us to the Zodiac of Tentyra in illustration of Nebuchadnezzar's dream respecting the colossal image of human form, composed of four metals. Here Tentyra, Coptos, and Thebes, range from North to South Eastward; whilst Diospolis, Parva, and Crocodilopolis range from North to South Westward of the Nile, near N. Lat. 26, with the island of Philæ, N. Lat. 25, for the beginning of this typical dialling in the extreme South, as there given to *African Ethiopia*.

Thus *Ur*, of the Chaldees, (which typically responds to the *On*, or Helio-*polis*, of the Egyptians,) was to the South of ARMENIA, between N. Lat. 36 & 37, as parallel to that for the great Ephesian Diana; in contrast to Colchis by the Phasis to the North of Armenia, between N. Lat. 40 & 42.

This was the destination of Jason, and the abode of the Princess Medea, in her relation to the NITOCRIS of the Babylonians and Egyptians. But the *Egyptian Queen Nitocris* was numbered, to Herodotus by the Priests, *amongst the Ethiopian Kings of Egypt, as Kings of Upper Egypt, in the South*. Thus we are enabled to trace, with tolerable certainty, the typical and prophetic calling of Abraham and his seed (by a calling of *spiritual* significance in Christ, as an incarnation of the Divine mind, to become the *author* and *finisher* of man's redemption from the power of evil by *renewal* of Divine grace to the law of his creation, *spiritually*, in the likeness of God,) *Westward from Ur, of the Chaldees; that in him, all the families of man might be blessed*.

But this redemption of mankind *from the power of evil*, thus typically associated with the Baalism of the ancient orientals which originated in the plains of Shinar, stands also prophetically identified with the history of Israel's two deliverances: *First*, out of Egypt, at the Exodus, under Moses; *Second*, out of Babylon, after the Babylonian captivity of 70 years, and in the days of Cyrus, though by a deliverance which was to fail in final effect until spiritually realized in Christ. This was to begin over an election of grace in the Israel of Messiah's day; preceding the predicted judgment on the then Jerusalem, which was denounced as the City of the Mystic Babylon, viz., as thus made *one with Assyria and Egypt*, in their common condemnation for an idolatrous Baalism, previous to their common *renewal to the spiritual*



*likeness of God manifested in the flesh, as the law of man's redemption in Christ from the power of evil.* Isaiah xx. 23-25.

Thus the typical structure of the Greek-Egyptian Dial with Steps (in the relation of its steps to our week of seven days, as differently symbolized to the 12 signs of the Zodiac and to the 12 hours of day and 12 of night as divided to the Equinoctial) will enable us to identify the two deliverances of Israel, with two distinct features of the ancient Oriental Baalism.

This seems to constitute the basis of Daniel's typical prophecy, referred to in cap. xi. as the wars between the kings of the *north* and of the *south*, or between the Greek-Syrian and Greek-Egyptian kingdoms of Alexander's successors, with the Jews of the dispersion, and a large faction of the Jewish nation at Jerusalem, always implicated therein. But these divisions between the North and the South were symbolised to the East and West of the Jordan, a typical river which should make glad the City of God, in the day when he should heal the breach of his people, by their redemption in Christ from the power of evil. This is the true meaning of the dialling imagery used in Zech. xiv., compared with that of Ezekiel's vision of living waters flowing Eastward and Westward from the Temple of God in the New Jerusalem. Cap. xlvii. Ezekiel's typical position in this vision *was Northward, looking East, for the rising of the waters*. Their onward flow extended 4,000 cubits from the Temple, when *they became too deep to be fordable*, as "*waters to swim in.*" The span of 25,000 reeds\* in breadth and in length (v. 8, c. xlviii.,) represents the Cycle of 50, which was the breadth of Noah's ark. It was also the height and breadth of the *Manasottara* mountain in the typical dialling of the Hindus.

Ezekiel's typical position towards this vision is as that of our Lord towards Jerusalem *in the South*, when beginning his earthly ministry *Northwards by the lake of Gennesareth*. Thus Joshua first pitched the typical tabernacle Northward at Shiloh, when he divided the 12 tribes into two typical companies of six—the one Southwards to Mount Gerizim to pronounce the beatitudes on the obedient,—the other Northwards to Mount Ebal to pronounce the curses on disobedience. Deut. xi. 29.

Thus the tribes were typically divided to Ascending and Descending light for their typical and prophetic day of 12 hours in all seasons of the year.

The meridian of this typical dialling was given to the *valley of decision*, between these two opposing hosts; like Isaiah's *valley of vision* compared with Joel's *valley of Jehoshaphat*,† or the valley of Ge-Hinnom, before Jerusalem in the South.

\* I cannot here forbear from observing that the fourth part of Professor Smyth's little symmetrical square, in its relation to the circle of the Equinoctial, represents the square of 50, or 2,500, whilst  $4 \times 2,500 = 10,000$ , or the length of the Jambu Dwipa from East to West. This seems to measure  $2 \times 5,000$  as the Noah's ark symbolism does  $2 \times 150$  to the semi-equinoctial.

Thus we obtain a typical numbering of 5,000 to the Winter arc for addition to the 7,000 numbered over the arc of their Summer day, for the 12,000 years in the divine age of Brahma's typical life.

† The typical imagery used by our Lord in his parable of Dives and Lazarus, has *retrospective* reference to the above typical records of earlier Jewish *prophecy*, or *Divine and authoritative teaching*.

*Abraham's bosom* symbolizes the consolation of God to the righteous in their death in opposition to the torments of *Gehenna*, consequent on the murderous demands of an idolatrous superstition.



## THE TYPICAL EAST AND WEST DIALLING OF THE ARGONAUTS.

This began its circuit from West to East, from the West going North to *the Symplegades and Dove symbolism, solstitially*, between Pagasæ and Colchis, for the Sun's North Declination in Summer time. Returning from East to West by South, *with Scylla and Charybdis*, between Sicily and the continent of Italy, for their solstitial danger *Southward at the Winter Tropic*.

This corresponds to that of Ezekiel's vision, which seems to follow the Sun's diurnal arc, as described by the Ethiopian Enoch, for the first lunation of the year, beginning in the *Sun's fourth Eastern gate, midway in his circuit from North to South*.

This gave the East (as the Sun's place at the Jewish Passover) to the dividing of typical time.

## THE TYPICAL EAST AND WEST DIALLING OF THE ANCIENT EGYPTIANS.

This began its circuit from East to West, Eastward by Tentyra and Coptos, turning South by the island of Philæ, at the southern extremity of the Thebais, to return Westward by Crocodilopolis and Diospolis Parva to the Heptanomis. This seems to have represented the division of their typical dialling between a semi-diurnal arc of 5 hours for a winter season of 5 months, and a semi-diurnal arc of 7 hours for a summer season of 7 months.

## THE EAST AND WEST DIALLING OF THE ISRAELITES FOR SUMMER AND WINTER.

Noah's antediluvian year of three seasons subdivided summer into a *seed-time* of four months and harvest of four months. The Mosaic year divided the Equinoctial (for years and lunations) into four quadrants of 90, beginning from the Vernal Equinox.

The Dialling year of the Exodus may be represented as beginning Westward, *as from the full moon* of the Vernal Equinox. Hence the Jews began the Exodus from the West given to the North, near the Pyramid Plain and Baal-zephon, circuiting *Southward by Mount Horeb to the East*, under Moses and Aaron, both of whom died Eastward, viz., Aaron first on Mount Hor, and Moses on Mount Nebo, *within sight of the promised land*.

From this point Joshua, the type of Christ, became the leader of the Israelites. After the overthrow of Jericho, near *the South-Eastern ford of the Jordan*, he led the Israelites through it to *Shiloh*, where they first pitched the typical tabernacle. Thence they proceeded to foreshadow the end from the beginning of the Mosaic or typical Dispensation by the typical act performed in the valley between Mounts Ebal and Gerizim. This seems to form the basis of the imagery employed by our Lord in his parable of Dives and Lazarus, to recall the nation's attention thereto at the time of the end. For then the Jerusalem of the Anti-Christian Apostacy was symbolized *Southward*, to the outer darkness of the kingdom, under an identity with the cities of the plain which had in Abraham's day been subjected to a fiery judgment of Divine wrath. Rev. xi. 8.

# “TIME NO LONGER,”

VIZ. :

THE TYPICAL AND PROPHETIC TIME OF THE ANCIENT ORIENTALS,  
WHETHER JEWS OR BAALISTS,  
IN ITS RELATION TO THE HOUSE OF FIVE BRETHREN  
DIVIDED AGAINST ITSELF TO ITS FALL,

Rev. x. 6. Luke xii. 52.

At the end of the 1260, 1290, and 1335 days of Daniel xii. 11, 12,  
Prophetically limited over God's last judgment, in the Apostolic age,  
On the City and Sanctuary of Levitical ordinances,  
Matt. xxiv. 22.

WHEN REPEALING HIS TYPICAL DISPENSATION BY MOSES TO THE JEWS,  
TO ESTABLISH IN CHRIST A NEW AND EVERLASTING COVENANT  
WITH ALL FLESH (Jer. xxxi. 31-37) BY GIFTS OF THE HOLY GHOST,

ILLUSTRATED FROM THE TYPICAL STRUCTURE OF THE  
GREEK-EGYPTIAN DIAL WITH STEPS  
(of the era of the Ptolemies, beginning B.C. 323,)

ON A MODEL CONSTRUCTED FOR WHITBY, N. LAT. 54,  
TO SHOW HOW

THE ANCIENT ORIENTALS COMPUTED THEIR TYPICAL AND PROPHETIC TIME  
IN CYCLES OF *FIVE* AND *SEVEN*,

*For a harmony between Solar and Lunar Time, of daily importance while the law of their Ceremonial Sacrifices remained unrepealed, seeing that the Moon brought on the Years, in the Astronomy of Enoch, for a yearly Cycle of 364 days renewable in perpetuity to the very day.—Cap. lxxiii. 13.*

*Thus in the Great Pyramid the King's Chamber of Solar account had five courses of masonry in height, and was based on the fiftieth of the Pyramid itself; whilst the Queen's, of Lunar account, formed geometrically a seven-sided figure.*

*But  $50 + 5$  are as  $7 \times 8 = 56$ , or  $2 \times 28$  compared with  $6 \times 9 = 54$  or  $2 \times 27$ , substituted for Enoch's two Equinoctial lunations of 30 days each, compared with a Divine age of 50 from a Kali age of 5.*

See the measurements of PIAZZI SMYTH, Astronomer-Royal for Scotland.

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The ancient Oriental Cycle of 5 was their Cycle of Jupiter, whilst that of 7 was the Sabbath Cycle of the Jews.

The Egyptian harmony between these two Cycles (as evidenced in the structure of the Greek-Egyptian Dial with Steps) had an idolatrous object connected with the two Statues to Summer and Winter—each 25 cubits in height—and erected at the *West end* of the temple of Vulcan by Rhampsinitus. Probably this was to make their two Zodiacal angles of  $25^\circ$  a measure of Ascending and Descending Lunar light (symbolized to the image of OSIRIS on their Zodiac of Tentyra,) when rejecting the *old nodal measure* which idolatrously numbered two days to the Nodes on the two Hindu Zodiacs for a week of 9 days reduced on one to *eight*, but not to one of *seven*, until the Nodes ceased to be numbered as days of the week. Thus they compared the 10 hours of their Polar Dialling with a half lunation of 14 or 15 days and with half their old lunar year of 10 months, as 140 or 150 days measured typically by degrees of the equinoctial, as  $10 \times 14^\circ$  or  $10 \times 15^\circ$  on their dialling. Thus the Sabbatarians divided the half month as  $2 \times 7$ , whilst those who reckoned by the Cycle of Jupiter divided it as  $3 \times 5$ , for the House of 5 divided against itself—2 against 3 and 3 against 2.



See the Hindu symbolism for Durga (as the Moon or Mother Earth) between Ganesha and Kartikeya, as between \*Saturn and \*Mars.

This half of the year of seven months divided into  $\frac{1}{2}$  Cycles of  $3\frac{1}{2}$  months was also symbolised as  $3\frac{1}{2}$  years from the seventh or harvest month to the passover of the first month, in the dividing of typical and prophetic time. See Josiah's great passover, 2 Chron. xxxv. 1.

But there was also a passover of the second month. See Hezekiah's great passover, 2 Chron. xxx. 2.

The monthly interval between the two, formed one typical symbolism for the month of the cutting off. Hosea v. 7. Zech. xix. 8. The three shepherds of Israel there referred to are—

1. The Assyrian Kingdom ;
2. The Egyptian Kingdom ;
3. The Jewish Commonwealth of the Mosaic, or typical dispensation, until spiritually reunited, when "by gifts of the Holy Ghost" made ONE in Christ—the SHEPHERD of ISRAEL. Isaiah xix. 23-25.

The other typical reference to the month of the cutting off is to be exemplified from 1 Kings xii. 32, viz., Jeroboam's harvest feast of the eighth month, following the customs of Egypt, for that of the seventh month as appointed by Moses in the Levitical law.

her Sabbaths: for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years,"—i.e., as long as she lay desolate the Baalistic corruption of their typical sacrifices ceased, as they could only be offered in the place which God should choose, to set his name there; when substituting the sacrifice of a contrite spirit in the hearts of his worshippers in Christ, by the laws of Truth and Mercy met together in Him.

days from Sunday to Wednesday. Also as half the typical year of 7 months, or  $3\frac{1}{2}$  months, from the dividing of time at the passover in middle of the year of 12 months, reckoned typically from 7th month to 7th month.

This half of their typical year was symbolised to the latter half of their typical and prophetic week, and exemplifies the 1260 of Daniel, and of the Apocalypse, as from the Passover Symbol for the beginning of Israel's redemption. This, under the ordinance for a Passover of the second month (with apparent reference to the time of Israel's second deliverance—Jer. xvi. 14, 15: xxxi. 31-38—as applied by St. Paul to the events of the Apostolic age, Heb. viii. 8), was extended from 1260 to the 1290 days of Dan. xii. 11. The effect of this was to close the Cycle with typical reference to Jeroboam's harvest feast of the eighth month as idolatrously substituted for that appointed by Moses. Compare 1 Kings xii. 32, with the cause of the Babylonian captivity as described in 2 Chron. xxxvi. 21—"Until the land had enjoyed

One Planetary hour, to one Planetary month, for the month of the typical and prophetic cutting off; for  $1260 + 30 = 1290$

Two Planetary hours, to two Planetary days and months numbered as two Planetary Cycles of 5 days, for the ten days of tribulation appointed over the the Seven Churches of Asia in the end of typical time, as symbolised to the Gentile in the feet and toes of the Mithraic image in Nebuchadnezzar's vision of prophecy. This however was limited to 40 days over Jerusalem, after the type of NINEVEH, for  $1290 + 40 = 1330$ , made the 1335 of Dan. xii. 12, by beginning from the 10th instead of 15th of 1st month.





# THE MODEL OF THE GREEK EGYPTIAN DIAL WITH STEPS,

In the British Museum, explained from the Planetary Calendarium on an Ancient Sun Dial, No. 1568, of the engravings in Knight's *Pictorial Gallery of Arts*.

The old Hindu week of 9 days was reduced to one of  $8 \times 45 = 360^\circ$ , by omitting Sunday : or rather by numbering it as the *central mountain of Gold to the noonday hour of xii on their East and West Quadrant Dialling*. This they thus give centrally to "the dividing of time" between Ascending and Descending light—numbered to the Sun, for the *sixth* Planetary hour of Wednesday. The Fakeers date the beginning of the week from Friday, whilst the Sittaanders begin from Sunday.

Thus in the *Key to Hindoo Chronology*, vol. ii. p. 345, we read, "The Hindu Astronomers are divided into two classes, the one named YAKIAM (Fakeers), the other SITTAANDAM (Sittaanders). The one is most prevalent in the Northern, and the other in the Southern Districts."

The above remarks throw a light upon the Planetary Calendarium of ancient Oriental origin.

That of the Ham-shaped Dial extends the Cycle of 5 days to one of 5 months, for the Winter season in N. Lat. 30, thus,

The Cycle of 5 is reckoned tropically from East to West, for a week of 10 days to each row of figures. There being 6 rows, the Cycle will be 60 days for Enoch's two Equinoctial lunations ; or 70 days in 7 rows, for the half of 140 ; as  $10 \times 14$ .

But the Planetary hours are numbered upwards and downwards, like months of the year, tropically to the *Analemma on the steps*, for 6 Cycles of 5 days in each row to the extent of 5 rows. Thus they number  $5 \times 30$ , or 150 days, tropically, for half the *Antediluvian lunar year of 10 months*, as that of the Noah's ark Symbolism.

The Cycle of 7 was numbered to their Summer season of 7 months, as 7 Cycles of 5 days multiplied by 6 for  $7 \times 30$  as  $6 \times 35 =$

$210^\circ$  on the Equinoctial, counted as days. But  $7 \times 5$  or  $35 \times 5 = 175$ , or half the lunar year of Noah's Postdiluvian life, substituted for  $\frac{1}{2}$  of 300 days, or 5 months. The Planetary dedication from 9 a.m. to 3 p.m., for the first day in a week of 7 days beginning from Sunday, would give 9 a.m. to Mercury, (the Caduceus-bearer of Jupiter,) and 3 p.m. to Venus. This gives the meridian glory of the sixth hour to Jupiter, in the dividing of time.

The omission of Sunday was typically designed to substitute for the bright fortnight of the Moon's northern path (or two lunar circuits of seven days compared with two semi-diurnal arcs of seven hours) two solar circuits of six hours daily, and six months annually from Tropic to Tropic, as measured by the Quadrant of the Sun's Meridian altitude, above the Horizon.

This compared, 3 months of 30 days with 6 hours of  $15^\circ$  to an hour, whilst the 7 days Lunar circuit numbered 7 planetary hours of  $12^\circ$  to an hour, for the reign of Helius, dividing the 12 hour day of  $12 \times 12^\circ = 144^\circ$ , into 2 typical Cycles of 7 & 5 hours.

Thus we are enabled to read, with intelligible effect, the words of Enoch lxxvii. 4 :—

"In the orb of the Sun (i.e., in the Equinoctial circle, divided to 24 hours of day and night, compared with four lunar circuits of 7 days in the month of 28 days,) there is a seventh portion of light, which is added to it from the Moon. By measure it is put in, until a seventh portion of the light of the Sun is departed."

Thus the Seventh Step on the Greek-Egyptian Dial with Steps is *extra measure*, compared with the Six monthly stages of the Sun's progress from Tropic to Tropic, numbered to a semi-diurnal arc of six hours on their East and West Quadrant Dialling.

The Calendarium of the Ham Dial, for 6 x 5 days multiplied by 5 = 150 days.										Hindu Zodiac for the typical time of the Fakeers beginning Southward from between Thursday & Friday.			
										Days of the Week.			
vi	v	iv	iii	ii	i	x	ix	viii	vii	M Nov.	2 Thurs.	9 Fri.	Dec. †
v	iv	iii	ii	i	x	ix	viii	vii	vi	P Oct.	3 8	8 Sat.	Jan. ‡
iv	iii	ii	i	x	ix	viii	vii	vi	v	M Sept.	4 9	7 Mon.	Mar. †
iii	ii	i	x	ix	viii	vii	vi	v	iv	P Aug.	5 10	6 Tues.	April ‡
ii	i	x	ix	viii	vii	vi	v	iv	iii	M July.	6 11	7 Wed.	May †
i	x	ix	viii	vii	vi	v	iv	iii	ii	P June	7 12	8 Thurs.	June ‡

Greek Numerals }  
on Egyptian Dial }

Equinoctial hours }  
to Planetary sym- }  
bols for Sunday }

Ditto for Monday

Tuesday

Wed.

Thursday

Friday

Saturday

Sunday

Monday

xii

Hindu Zodiac for the typical time of the Sittaanders, beginning Northwards from Sunday.

Days of Week							
3	Tu.	9	8	Dec.	†		
6	Fr.	7	8	Nov.	‡		
1	Sun	2	Mon	Oct.	†		
5	Th.	4	W	Sep.	‡		
8	8	8	8	Aug.	†		
11	11	11	11	July	‡		



## FACTS OF THE GREEK-EGYPTIAN DIAL.

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THE facts of the Greek-Egyptian Dial with Steps, as traceable from its mechanical structure, geometrically considered, are simply these :—

The hollow semicircular Dial is an east and west Dial for N. lat.  $25^{\circ}$  (as nearly that of Denderah or Tentyra), being inclined for that latitude. The steps represent, to a certain extent, a combination of the upper and lower Polar Dials for the same latitude. The meridian line may represent the “equinoctial colure,” so as to bring the equinoctial points to the centre of the Dial for the first meridian, dividing between east and west longitude ; or it may represent the solstitial colure, for the typical position of Taurus on the Zodiac of Tentyra, which is the same as that on the *Oxford* symbolism.

The lowest or outermost curve represents an arc of  $2 \times 60^{\circ}$ , or  $120^{\circ}$ , on the semicircle of which that curve is a part.\* Its 12 divisions are *unequal*; but, as representing in all  $120^{\circ}$ , measure  $3 \times 40^{\circ}$  for 3 days of typical time. Thus Jonah’s journey of 3 days across the great city NINEVEH seems to have been typical, and his prophetic mission one of spiritual light from God, for the salvation of a people enveloped in the darkness of idolatry, as victims of its demoralising power.

Though the two upper curves of the Dial have (apparently) the same centre as the equinoctial, of which the large outer curve is an arc,\* there is, nevertheless, a difference in the arcs which they respectively represent. That difference, moreover, seems to result from this typical dialling having *at least two* (viz.  $84^{\circ}$  and  $105^{\circ}$ ) if not *four different centres on the line of sines*. The once assumed difference of inclination given to four classes of the radiating lines

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\* Upon more accurate observation, the centre of the lowest curve is not that of the equinoctial, but in the intersection of the meridian by the parallel of  $105^{\circ}$ .



(when considering the lowest curve as an arc of the equinoctial divided into 12 *equal* parts of  $10^\circ$  each) is now abandoned for the idea that the 12 divisions of the lowest curve represent an arc of  $120^\circ$ , divided into 12 unequal parts,\* all radiating from the centre of the Dial on the parallel of  $83^\circ$ , and drawn through the 12 points of the middle curve; as  $130^\circ$  or  $132^\circ$  divided as 10 of  $12^\circ + 2$  of  $6^\circ$ , for an eleven-hour day, or *twice*  $5\frac{1}{2}$  hours.

The boundary-lines of the middle curve radiate (seemingly) from  $6^\circ$  or  $10^\circ$  below the centre of the equinoctial, as from  $84^\circ$  or  $80^\circ$  on the line of sines to  $65^\circ$  on the circumference of the equinoctial.

A line drawn horizontally through  $80^\circ$  or  $83^\circ$  on the line of sines,

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\* The points through which the 12 hour-lines pass on the lowest curve are to be determined thus:—Place a ruler over the centre of the DIAL at  $84^\circ$ , and the 12 intersections of the middle curve divided as 10 of  $12^\circ + 2$  of  $6^\circ = 132^\circ$ . Mark the points in which the lowest curve will be intersected by lines drawn from the centre of the Dial through these points on the middle curve. These will be the hour-lines for that part of the Dial.

Hitherto I have regarded the lowest curve of  $120^\circ$  as divided into 12 equal parts by lines radiating from the centre of the equinoctial, and that the 12 points of the middle curve were thus determinable. I have now abandoned that idea, and regard the centre of the Dial at  $83^\circ$  or  $84^\circ$  as the point to which the radiating hour-lines should converge, for *all* the curves.

The arcs respectively spanned by the three curves of the hollow semicircular Dial are—

1st, and nearest the centre, an arc of  $2 \times 72^\circ$ , or  $144^\circ$ . The supplement of this, to complete the semi-equinoctial, is Pheron's hour of  $18^\circ$ , numbering 72 minutes in time. The variations are  $2 \times 75^\circ = 150^\circ$  and  $2 \times 70^\circ = 140^\circ$ .

2d, or middle curve, an arc of  $2 \times 65^\circ$ , for the 130 numbered to the life of Adam at the birth of Seth. This was supplemented by  $2 \times 25^\circ$ , for the zodiacal angles of the Sun's north and south declination from tropic to tropic. It combines, moreover, the Hebrew cycle of  $70^\circ$  with the Egyptian cycle of  $60^\circ$ . Its variation is 10 of  $12^\circ + 2$  of  $6^\circ = 132^\circ$ .

3d, and lowest, the arc of  $120^\circ$ , with its 12 unequal divisions.

The relation of  $12 \times 12^\circ = 144^\circ$  on the uppermost curve to  $10 \times 14^\circ$ , for half the old lunar year of 280 days, shows that its dialling object was (through their Polar dialling for a day of 10 hours, numbered as 10 ascensions of lunar light in the old lunar year of 10 months) to harmonise solar and lunar time. This they did by comparing a semidiurnal arc of 7 hours (dedicated to the same planets) with the 7 days of the week, numbered over 2 cycles of 12 hours, for 12 of day and 12 of night, or 12 of solar and 12 of lunar account. This last they symbolised to Noah's antediluvian life, as the same with the Egyptian cycle of Horus, which also numbered 300 days of years. Nevertheless, that old lunar year of 10 months did vary the number of its days to suit their differing modes of com-

will measure (*by the horizontal top of the Dial*) the difference between the inclined meridian of its curved part and the radius of the outer curve, as centred on the parallel  $105^\circ$ .

The points of intersection between the outer boundary-lines of this curve terminating at  $65^\circ$  on the circumference, and those of the bottom curve terminating at  $60^\circ$ , give the points through which this curve must pass, as drawn from the centre of the Dial at  $83^\circ$  or  $84^\circ$ , with a radius of something like  $40^\circ$  or  $35^\circ$  on the line of chords. Its radiating hour-lines *either converge to the same centre as those of the uppermost curve*, or represent merely lines drawn to connect the 12 points of the uppermost curve (otherwise ascertained) with the 12 points of the middle curve.

The uppermost curve is limited to a span of  $12 \times 12^\circ = 144^\circ$  at the intersection of the equinoctial, drawn with radius  $15^\circ$  by the diagonal lines, which extend from the extremities of the lowest step to the parallel of  $96^\circ$  or  $100^\circ$ , *i.e.*, either to  $6^\circ$  or  $10^\circ$  above the equinoctial; for a dialling arc of  $12 \quad 8^\circ = 96^\circ$ ,

putting the lunar month, in its relation to their solar year of  $12 \times 30 = 360$  days. Noah's postdiluvian life of 350 years, or *seven* divine ages of 50 days each, left only 10 days of difference between solar and lunar time. These the Egyptians typically numbered over the Isle of Elbo (or el-bo, "God comes"), which Asychis raised, as an asylum for himself in the marshes, during the 50 years' usurpation of Sabacus the Ethiopian, and crocodile god-king of the ancient Egyptians.

The oldest form of the solar year, as limited on the equinoctial to  $360^\circ$  for days of years, seems to have contemplated a harmony of solar and lunar time (numbered respectively in lunar years of 10 months, and solar years of 12 months) by comparing 4 weeks of 9 days to a month with 3 weeks of 10 days, for  $10 \times 36 = 12 \times 30$  days.

Similarly for the celebrated cycle of the 330 kings of Egypt, from Menes, the founder of the kingdom, and last in the *old* cycle of 11 kings (as  $11 \times 30 = 330$ , for the year of 11 months, compared with the day of 11 hours, on an erect direct east or west Dial), but first in that of the 12 kings who succeeded this cycle of 11, on their hollow south-vertical or east and west Dial, inclined according to latitude. The old Egyptian chronicle numbers only 332 years (as if for Noah's cycle of 300, increased only by 1 month of 4 Egyptian weeks of 8 days) to the reign of the 12 gods. Hence the subsequent computation of  $12 \times 28 = 336$ , for 12 lunations of 28 days each. This sufficiently identifies their reign with the times in which the Egyptians began to reckon lunar time by 4 weeks of 7 days each to a month.

Now, they who can read the monumental records of Egyptian history date this from the reign of Aphophis, the Sun-Pharaoh of Joseph's day, the badge of whose family worship was designated thereby when numbering a family of *seventy souls*.

or for 100 days and 100 nights in the 100 years of Brahma's life. The 12 divisions of this arc either represent equal parts, or the intersection of that curve by lines drawn from  $84^\circ$  on the line of sines to the points found upon the middle curve, in the way before described.

By the "line of sines" in the above remarks, I mean the meridian, as supposed to be divided into 9 divisions of  $10^\circ$  each by as many lines drawn from side to side of the semicircle through the corresponding intervals of  $10^\circ$  each on the circumference. Thus the "Diespater," or daily providence, of this typical dialling (idolatrously used) was the Phiope of the Egyptian monumental records, and one with the APHOPHIS, or the Sun-Pharaoh, who ruled in Egypt, in conformity with the counsels of Joseph, for his good and that of his people.

Bunsen says Aphophis, Set or Seth, and Typhon, are different names for the same thing, and I think he is right ; for the Baalistic Orientals were essentially Dragon worshippers, as worshipping the NODES of ascending and descending light, given respectively to the head and tail of the Dragon, when Hydra was made a 7 days' measure of lunar time. But when the idolatrous worship of the Nodes ceased with the death of Abel by Cain, ascending and descending light were respectively symbolised to Aphophis—as Seth, born to Adam in the 130th year of his life. This they symbolised to their solar year of 360 days and 360 nights (or 720 typical days of years), increased by the  $210^\circ$  which measured the arc of their summer day in the Paradise of Jewish typical prophecy, reckoned also as days of years, completing the term of 930 days of years numbered over the life of Adam.

But when  $130^\circ$  on the same equinoctial were numbered to the life of Adam, on the birth of Seth, the 2 zodiacal angles of  $25^\circ$  each were substituted for the NODES, as a new measure of ascending and descending light. Hence, for the purpose of their semicircular dialling, inclined according to latitude (and therefore no longer taking the equinoctial hour for its standard of time), they substituted, for  $50 + 130^\circ = 180^\circ$ , an increase of the 2 zodiacal angles estimated at  $25^\circ$  each, by the 80 years' life of Aphophis. By this I think they meant the 100 years of Brahma's life, *less one hour of Enoch's summer day*, or less  $20^\circ$  on the equinoctial ; answering to 1 hour of 80 minutes, reckoned as 80 days of years.



An inspection of the diagram entitled "The Figurative Language of the Ancient Egyptian Geometry," will show that the height of the Greek-Egyptian Dial with Steps was spanned by  $80^\circ$  to Aphophis, or  $84^\circ$  to *Helius*, east and west on the semi-equinoctial.

By these reigns of Helius and Aphophis, the Egyptians reduced the quadrant of  $90^\circ$  (for a typical and idolatrous dialling purpose) to one of  $84^\circ$  for  $80^\circ$ . Thus they substituted 7 steps of  $12^\circ$  each, or 8 of  $10^\circ$  each, for their 6 monthly chronicles of the Sun's ascending and descending circuits from tropic to tropic. But  $2 \times 84^\circ$  measured 12 half months of 14 days, for a Sabbatic reckoning of weeks, substituted for half the old Chaldean reckoning of months by 3 weeks of 10 days, or 3 weeks of 9 days each. The Egyptians reckoned alternately 2 weeks of 7 and 2 of 8 days, for  $14 + 16 = 30$ , as in the arrangement of the deified simulachra of their Sun-Pharaohs in the chamber of Karnack. Jeroboam's sin, in respect to the calves he erected at Dan and Bethel, substituted the Egyptian weekly and monthly cycles of 8, in association with their Baalistic idolatry, for the typically appointed Sabbaths of the Jews. (1 Kings xii. 32.)

This is, I apprehend, the true reference in Rev. xvii. 2, to an *eighth* head of the *seven-headed, ten-horned* symbolism for the idolatrous dragon-worship of the *ancient* Orientals, when obtaining revived existence in the Jewish Church; for that was the two-horned false prophet of this imagery, when, in the days of the restored kingdom, renouncing the typical institutions of Moses for the Dragon worship of their heathen neighbours, as revived in the Greek-Syrian and Greek-Egyptian kingdom of Alexander's successors. The woman of Rev. xvii., in regard to the *seven-headed dragon*, symbolises the idolatrous worship of the Ephesian Diana, whose image was thus worshipped as coming down from Jupiter. This refers to their symbolism for the conjunction of the Sun and Moon given to mid-day, for the time when lunar light was subjected to the greatest obscuration.

The millennial kingdom of Rev. xx. refers to the millennial duration of the kingdom given *typically* to David's son in Solomon, for the interval of about 1000 years between the building of the first Temple and the final destruction of the city and Temple of the second or restored kingdom, under the predicted judgment which had its consummation in the events of the apostolic age.

These were symbolised as the drying up of the waters of the mystic Euphrates, that the *first fruits* of the world's redemption in Christ (or the mystic 144,000) might pass over westward to the Isles of the Gentiles with their mission of Christ's everlasting gospel. This "began" to be preached in Judea at the sounding of the *seventh or harvest trumpet of Levitical account*, for that was prophetically appointed to proclaim *the time of the end* predicted in Daniel over the sacrificial law of the typical ordinances instituted by Moses.

Thus, by "the end of time," in Rev. x. 6, we are to understand the "end of *typical* and *prophetic* time," as connected by the other ancient Orientals, who were not Jews, with the idolatry of their Dragon worship. In the reckoning thereof, they divided a week of 6 days into two cycles of 3 days.\* This form of the week omitted Sunday and the two days given to the nodes by the Egyptians in their week of 9 days, thus reduced at first to one of 8, and then to one of 6 days.

The week of 9 days, as reduced on one Hindu zodiac to one of 7, by rejecting the 2 days given to the nodes, but retaining Sunday, marks the Judeo-Egyptian origin thereof, for it represents the celebrated typical and prophetic cycles of  $2 \times 3\frac{1}{2}$  days for the week of 7 days, and  $2 \times 1260$  days for their week of 7 years.

This they seem to have chronicled on their typical dialling with steps in the following manner :—

The day of 12 hours on their hollow semicircular Dial spanned an arc of  $120^\circ$  on the equinoctial.† Thus they reckoned  $60^\circ$  to 6 hours eastward, and the same westward from the meridian. Similarly on the side steps they set off *one* hour of their Polar Equinoctial Dial, viz., that from vii. to viii. A.M., and that from iv. to v. P.M. *to an arc of  $60^\circ$  for the breadth of the side steps*, whilst limiting the height of the steps to the quadrant of  $90^\circ$ . From either extremity of the bottom step they drew through each quadrant, extended to about an arc of  $105^\circ$  (for 7 hours of  $15^\circ$  each), *a diagonal line*.‡ This cuts off 7 parallel hour-lines to the side steps within a limit

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\* Sometimes as  $3 \times 45^\circ = 135^\circ$ , or half of  $270^\circ$ ; at others as  $3 \times 40^\circ = 120^\circ$ , whence the typical computation of 120,000 souls in NINEVEH.

† See *Note*, p. 1.

‡ Possibly (as elsewhere described) these diagonal lines should be drawn from the extremities of the bottom step to their intersection of the meridian on the parallels of  $96^\circ$  or  $100^\circ$ , i.e., on  $6^\circ$ ,  $10^\circ$  above the equinoctial on the line of the sines.

of  $60^\circ$  in width on *the quadrant of height above referred to*. These divisions of the side steps answer, moreover, to the computation of the Jewish Pentecost, as 7 weeks of 7 days, called 50 ; for a harmony between the Jewish chronology and that of their idolatrous neighbours, who reckoned (from a basis of 5 days for the lowest term) four human ages to their divine age of 50 days. This they did by giving 20 to the first or golden age.

15 to the silver age, as that of their three sacrificial fires.

This numbered (as did Enoch) the half-monthly increase and decrease of lunar light by three quintuples of days.

10 to the age of brass, as that of doubt.

5 to the age of iron, or age of sin, and *end of time*

— viz., of *typical and prophetic time*.

*Total 50, representing Brahma's Divine age.*

The shadows from the east and west horns of their hollow semi-circular Dial divided their weekly cycle of 7 days into 2 of  $3\frac{1}{2}$ ; whilst the shadow from the extreme point of the Gnomon marked the six months of ascending and six of descending light, limited over the Sun's course from tropic to tropic. By comparing 84 for the reign of Helius with the quadrant of  $90^\circ$ , they substituted 3 months of 28 days for 3 of 30, and thus obtained a seventh step for the central mountain of gold. This they gave to Sunday for the Sun culminating over the region of Havilah in Paradise, where the gold of the land was good in the golden age of man's primeval history.

From the above data I think we may safely draw the inference, that the object of the side steps was for the weekly calendarium of 7 days, repeated twice, viz., for the semi-diurnal arcs of 7 hours for 2 days,\* viz., 7 from Sunday to Saturday on the western steps, and 7 from Sunday to Saturday on the eastern steps. Blundevil thus numbers *two cycles of seven days to the planets* when comparing 7 planetary hours of Enoch, or  $7 \times 20^\circ = 140^\circ$  for 140

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\* Between these two cycles of 7 days, they gave 6 of the front steps to 6 cycles of Jupiter, or 6 cycles of 5 days (from Thursday to Monday) compared with the 6 monthly stages of the Sun's path from tropic to tropic. Possibly the fall between the lowest curve and the top step was for a double purpose.

1st, To throw the seventh or top step behind the range to which the action of the central gnomon on the steps, was to be limited by the structure of the Dial.

2d, To eliminate the eighth step required for the Egyptian week of 8 days.



days (or half the lunar year of 280 days), with a diurnal arc of  $12 \times 12^\circ$ , or  $144^\circ$  on the equinoctial. These were but slightly differing modifications for  $10 \times 15^\circ$ , or half the old lunar year of the Noah's Ark symbolism.

The metaphor under which the drying up of the waters of the mystic Euphrates is referred to in the language of Jewish typical prophecy, may be traced in the Grecian etymology of the word *Bosphorus*, as a name of typical import translated by ourselves into *Oxford*.

Its meaning is in effect the same as that of *Elbo* (or El-bo, "God comes"), given to the little island which Asychis, who built the east entrance of the Temple of Vulcan, built as an asylum for himself in the marshes *during the usurpation of Sabacus the Ethiopian, which lasted for 50 years*. This island (the priests told Herodotus) was not discovered by any of the kings of Egypt who followed Asychis until Amasis, the last of the cycle, after an interval of 700 years.\* In the typical and dialling geography of the ancient Orientals, they called the full lunation of 30 days a *large island*, and the half lunation of 14 or 15 days a *smaller island*. Thus they numbered  $7 \times 30^\circ = 210^\circ$  for the diurnal arc of their summer day in Paradise, alternating with their long winter night. To this they then added  $11 \times 14^\circ = 154^\circ$  for eleven ascensions of lunar light to complete Enoch's solar year of  $210 + 154 = 364$  days.

Thus, when they divided the equinoctial of  $360^\circ$  to the lunation of 30 days, each quadrant represented a week of 7 or 8 days. But the older division of the lunation was not into four quadrants, but into 3 weeks of 9 or 10 days. Each week of 10 days would thus be spanned by a chord of  $120^\circ$  on the equinoctial. Two of these would, in dialling form, span the diurnal arc of Enoch's summer day, or 12 hours of  $20^\circ$  each. These together measure  $240^\circ$  on the equinoctial; *for the golden age of lunar light, given in ascending and descending form to the zodiacal angle of the Sun's half-yearly circuit from tropic to tropic*. This they symbolised *westward, on*

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\* These 700 years are of typical account, representing typical days of 12 hours each. For reckoning 360 days and 360 nights as 720 *typical days of years*, they reduced these by 20 days of 12 hours, or 10 of 24 hours. Hence the 10 days given to the obscuration of lunar light by the Sun, when comparing the lunation of  $30^\circ$  with the equinoctial of 360, and reducing both by 10 for a comparison therewith of Noah's *postdiluvian* life of seven Divine ages, or  $7 \times 50^\circ = 350^\circ$  for the then mode of harmonising solar and lunar time.

*the face of their dialling, to represent the Moon as bringing on the days and years, according to Enoch. Hydra impersonated Sabacus the Ethiopian, or their crocodile god-king, whilst they reckoned ascending lunar light westward going north by the dragon's head, and decending lunar light, as eastward going south, by the dragon's tail. Hence arose their monthly measurement of lunar obscuration unto complete darkness, by 1 week of 10 days. This they reckoned to the Sun's north declination on the front steps of the dial, and equivalent to a chord of  $120^\circ$ . By this they once measured the harvest-season of 4 months, thus symbolised to the Sun's apparent course from east to west, as from Taurus to Leo. Hence the Chancellor's official seal for the University of Oxford exhibits the Ox preparing to begin his travels from east to west across the ford. If it be alleged that etymologies are uncertain, and that some say the name of Oxford is a corruption for Ouse-ford, this will not place the supposed argument against me in a stronger light; on the contrary, it corroborates my case. For though Camden says the Ouse is the same as the Isis, he does not say that the passage of the river Isis is meant in the name of Oxford. But, even thus interpreted, it is equally a name bearing typical reference to the ebbing or drying up of water to an extent sufficient to provide a fordable passage for the convenience of wayfarers. The title thus derived was figuratively given to represent the dawn of light eastward, by which the previously all-pervading darkness of heathenism should be ultimately dispersed, as certainly as men were taught to thank God for a renewal of His promised harvest-mercies, as nigh at hand when the Sun was in Taurus. What more natural than the occurrence of such a thought, as induced by the theological studies of learned men, well read in Jewish prophecy, when founding schools which should maintain the then hard-earned ascendancy of Christian principles over the darkness and cruelty of heathen idolatry in the land?*

St Cuthbert's Island Home, at Lindisfarne, seems to have been chosen with a similar typical design. For the passage of the waters between Holy Island and our own (when fordable) would follow the apparent course of the Sun from east to west. Its other typical design would be probably for security against his heathen neighbours, analogous to that by which Moses was influenced in the peninsula of Sinai, to make the waters become to him, under the protecting providence of God, a wall of defence on their right hand and on their left.

My *new* diagram (No. 1) for illustrating the dialling value of the lines formed, when considering geometrically the mechanical structure of the Alexandrine Dial, corrects a previously unforeseen error in all my other attempts to illustrate it, *on a front view*.

For that purpose, I previously laid it over the paper, on its back, by which I was inadvertently acting with it as a horizontal Dial, whilst mentally regarding it as a south vertical. But for this its centre must be placed vertically over the centre of the equinoctial, and its lowest step will then stand over the parallel of  $45^\circ$  on the equinoctial. My detection of this previous inadvertence has been of great service to me in this attempt to explain from its structure (as a quadrant Dial) the evidences of a typical design blended with that of its horological value.

As my thoughts on this subject have been in progress of development whilst the preceding observations were passing through the press, I have here subjoined a recapitulation of the evidence, that any incidental obscurity of my meaning under one form of expression may be corrected by the fuller details of this afterthought.

The point through which the second or middle curve has to be drawn with radius centred on  $6^\circ$  below\* the centre of the equinoctial *on the line of sines*, is to be determined by the intersection of the hour-line,† which passes from the centre of the Dial, at  $84^\circ$  to  $60^\circ$  on the circumference, with a line passing from  $80^\circ$  on the line of sines (which determines the top of the Dial) to  $65^\circ$  on the circumference. The radius for this, when drawn from the centre of the equinoctial, measures about  $40^\circ$  on the line of chords. But when taking  $84^\circ$  on the line of sines for its centre, the radius measures only about  $35^\circ$  on the line of chords. Now these are both typical measurements of dialling significance. For as the radius of the lowest curve, taken at  $60^\circ$ , gives  $6 \times 60^\circ = 360^\circ$  for the whole span of the equinoctial; so  $6 \times 40^\circ = 240^\circ$ , or  $6 \times 35^\circ = 210^\circ$  gives the complete circle, of which the middle curve forms a part. The

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\* As a further progress of the thought, I now regard the two uppermost curves as *concentric with the equinoctial*; and the points which divide radius a chord of  $60^\circ$ , into 3 equal parts, as the points through which the upper curves are to be drawn.

† The hour-lines all radiate from the centre of the Dial, not from that of the equinoctial; but the boundary-lines of the middle curve might nevertheless be determinable by lines drawn from the centre of the equinoctial to  $60^\circ$  on either side of the circumference.



cycle of  $240^\circ$  represents the summer day of Enoch, for a latitude nearly the same as our own ; whilst  $210^\circ$  represents the summer day of 14 hours in the pyramid plain.

But whichever cycle is represented thereby, the span of the curve, as limited to the dialling object of the Greek-Egyptian Dial with steps, represents only an arc of  $2 \times 65^\circ$ , or  $130^\circ$ , or  $2 \times 66^\circ = 132^\circ$ .

Now, this arc of  $130^\circ$  is not merely the supplement of the two zodiacal angles estimated at  $25^\circ$  each, but it combines two cycles of typical importance in this dialling, viz., the Hebrew cycle of  $70^\circ$  and the Egyptian cycle of  $60^\circ$ .

Now,  $2 \times 70^\circ$ , or  $140^\circ$ , will give a 10 hours' day of  $14^\circ$  to an hour to ascending and descending light on the side steps for a comparison between the semi-lunar year of 140 days, and that of the Noah's Ark symbolism, or 150 days, measured by 10 equinoctial hours of  $15^\circ$  to an hour on the Polar Equinoctial Dial, by which the parallel lines of the 7 steps are crossed.

The point through which the uppermost and smallest curve must pass (with the centre of the equinoctial for its centre and chord of  $15^\circ$  for radius to an hour-circle of  $6 \times 15^\circ = 90^\circ$ ), is\* where lines drawn from  $6^\circ$  below the centre of the equinoctial, on the line of sines, pass through the intersection of that hour-circle by the lines drawn from the extremities of the lowest step diagonally to  $96^\circ$  on the line of sines, or  $6^\circ$  above the centre of the equinoctial. This arc cuts off from the hour-circle two segments of  $72^\circ$  for the celebrated hour-cycle of  $12 \times 12^\circ = 144^\circ$ . The lowest step is spanned by a chord of  $45^\circ$  on the equinoctial, and the *quadrant* height of the steps represents half the base of the trigon when adding the analemma for a calendarium to the horological object of the Dial. The height, therefore, of the steps will be varied by the latitude, though always representing (like the statue of the Mithras D'Arles) a quadrant in altitude. But, in this case, the quadrant is divided to *seven*, instead of the *six* steps limited over the six monthly measures of the Sun's half-yearly circuits from tropic to tropic. The object of this was to substitute a weekly calendarium of 7 days for the idolatrous cycle of six, which omitted Sunday.

The mechanical device to accomplish this object seems to have been twofold.

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\* This, and observation 2d, p. 12, are now to be qualified by that of the note to p. 10.

1st, By cutting  $6^\circ$  from the quadrant on the steps for the top step.

2d, By the intersection of two circles, drawn with the same radius, a chord of  $60^\circ$ . But one from the centre of the equinoctial, and the other from  $84^\circ$ , or  $6^\circ$  below the centre of the equinoctial on the line of sines.

Thus both the top of the Dial, *and the under line of the top step*, represented the parallel of  $84^\circ$  on a quadrant of the equinoctial. The  $84^\circ$  of the quadrant thus remaining to the steps, they divided into two equal parts, for the centre of an hour-circle, drawn with radius, a chord of  $10^\circ$  on the equinoctial, to cross the parallel lines on the steps by the hour-lines of a Polar Equinoctial Dial.

Thus they measured the semi-lunar year of 150 days by 10 equinoctial hours of  $15^\circ$  each, for a cycle of 150 days, measured by  $150^\circ$  on the equinoctial.

This, their winter day of  $10 \times 15^\circ$ , in N. lat.  $30^\circ$ , they converted into a day of 12 hours, as  $12 \times 12^\circ = 144^\circ$  substituted for  $12 \times 10^\circ = 140^\circ$ , to give the weekly calendarium of 7 days to a diurnal arc of *twice seven hours, measured by  $10^\circ$  each on the equinoctial*. Each cycle of  $70^\circ$  they gave to *one hour, and day, and week*, eastward and westward on the side steps, giving the analemma by which they measured the Sun's half-yearly circuits from tropic to tropic (as on the calendarium of the ham-shaped Dial) to the 5 days' cycle of Jupiter, and the image of the great Diana coming down from Jupiter on the meridian of the Dial.

The cycle of  $144^\circ$ , thus considered, makes it clear why Blundevil framed his calendarium to dedicate a daily cycle of 12 hours to the same planets as the 7 days of the week for a harmony between solar and lunar time. For thus they gave Enoch's western gates of heaven to lunar time for the hours of night, and his eastern gates to solar time for the hours of day. Thus they divided their typical and prophetic day of 24 hours into two typical cycles of 12, the one given to *night* and the other to *day*, to make up a day of  $12 \times 12^\circ = 144^\circ$  on the equinoctial, compared with a 10-hour day of  $14^\circ$  to an hour. Thus they obtained for their typical dialling *two weekly cycles of 7 days each, equivalent to their day of 12 hours*.

The subjoined tabular statement will perhaps show more clearly how they extended their cycle of  $12^\circ$  to one of  $14^\circ$ , by reckoning the *third* hour of their lunar cycle for night, as the *first* of their solar cycle for day, thus :—





The to and fro of the shadow daily going forward until noon, and backward in the afternoon, proceeds from the east and west horns of the semicircular Dial. The monthly variations of the Sun's altitude will be shown by a point of shadow, or point of light, from the extremity of the central Gnomon.

Seven hours of  $10^\circ$  each would be as  $3\frac{1}{2}$  of Enoch's summer day, numbering 12 hours of  $20^\circ$  to a diurnal arc of  $240^\circ$ . Thus 14 of  $10^\circ$  would divide the weekly cycle of 7 days into two half cycles of  $3\frac{1}{2}$  days.

This proves the dialling use to which they turned their typical and prophetic day of 12 hours (for *day without night*), compared with their *Nycthemeron*, or day of 24 hours, including a night of 12 hours.

This cycle was again numbered on the front steps of the Greek-Egyptian Dial with steps to  $4\frac{1}{2}$  hours between vi. and xii. A.M. Also to  $4\frac{1}{2}$  between xii. and vi. P.M., on their Polar Equinoctial Dial, for a typical comparison between 6 equinoctial hours and  $4\frac{1}{2}$  hours of Enoch, or hours of  $20^\circ$ , numbering 80 minutes to an hour in summer time. Thus  $6 \times 15^\circ$  and  $4\frac{1}{2} \times 20^\circ$  are equally measured by the quadrant of  $90^\circ$  to morning and  $90^\circ$  to evening on the semi-equinoctial of  $180^\circ$ .

But  $180^\circ$  equals also  $18 \times 10^\circ$  for the 18 Ethiopians of Herodotus numbered to a diurnal arc of 10 hours, each of which represented the hour of  $18^\circ$ , or 72 minutes to an hour, as that of Pheron, son of Sesostris.

The weekly calendarium for this would represent two half-cycles of 5 days for  $5 \times 18^\circ = 90^\circ$  to morning and evening.

Again, the weekly cycle of 14 days, each limited to 12 hours, and distributed to the side steps *in two cycles of seven* (reduced to 2 of  $3\frac{1}{2}$  in days of 24 hours each), measured the semi-lunar year of 140 days, typically, by  $140^\circ$  on the equinoctial. From the semi-equinoctial of  $180^\circ$ , by deducting the above  $140^\circ$ , we have the difference of  $40^\circ$  left for the calendarium on the centre of the Dial. But this is also the typical measure of *Sunday*, on the centre of the equinoctial given to the Hindu zodiac for the week of 9 days reckoned as  $9 \times 40^\circ = 360^\circ$ .

Thus Sunday was given to *three* distinct modes of calendaring the week on this typical dialling :—

1st, As given to a semidiurnal arc of 7 hours, numbered also as

days and weeks of 7 days, completing the Jewish Pentecostal cycle of  $7 \times 7^\circ$ , substituted for the Divine age of 50, on the western side steps of the Greek-Egyptian Dial with steps. This seems to have symbolised *the week of 7 days*, beginning with Sunday and ending with Saturday, to the golden age of Saturn's reign, before that of *Jupiter*, in the cycle of 5 days. For they typically dedicated *Thursday* to *Jupiter* as the fifth day from Sunday when substituting for their two lunar cycles of 7, 3 of 5 days, as Enoch did. This they did to harmonise the semi-lunar year of 140 days with that of 150 days.

2d, As given to the image of the Ephesian Diana, or the Moon coming down from Jupiter on the meridian of their dialling. *This they symbolised to the new Moon for the darkening of their lunar heaven at noon-day.*

This will be made clear by comparing the *Oxford* symbolism with the typical position of Taurus on the zodiac of Tentyra, which measures (by the figure of OSIRIS extending from tropic to tropic) the beginning and end of typical time. That image associates *the golden head* of its idolatrous glory with the kingdom of Babylon in Nebuchadnezzar's day, and *makes the feet and toes, part of iron and part of potters' clay*, symbolise the predicted end thereof. This they typically gave to the division between the evening and morning hours of the day (as their dividing of typical time) on the east and west typical dialling of those times. (Compare Zech. xiv. 6 to 9). By this measure of  $40^\circ$  to Sunday, on the Hindu zodiac, they seem to have given the 8 central hours of the Polar Equinoctial Dial on the steps (viz. from viii. A.M. to iv. P.M.) to the Egyptian week of 8 days, harmonised with the five days' cycle of Jupiter, as 5 weeks of 8 days, equal 8 of 5 days, *numbered to a Divine age of 40* from a basis of 4 for the dividing of time in the Egyptian week of 8 days.

Thus the calendarium for the centre of the steps, on this Dial, would be as that on the ham-shaped Dial, viz., *one* for the cycle of 5 days numbered to Jupiter. This they seem to have reckoned as

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\* Hence, perhaps "The forty years long was I grieved with this generation," etc., may have a reference to their Baalistic idolatry, analogous to that in Acts vii. 43, to the Remphan or Janus of the Oriental idolators, being made an object of Divine worship by the Israelites in the wilderness, like the calves of Aaron's making. (Exod. xxxii. 4; Acts vii. 40.)

$5 \times 8^\circ$  reduced to  $5 \times 6^\circ$  for the lunation of 30 days given to the small hour-circle on the centre of the steps, for six monthly circuits of the Sun between tropic and tropic, compared with six weekly cycles of 5 days, beginning with Thursday and ending with Monday.

3d, For the calendarium of 7 days on the eastern side steps of the Dial. This typically dates the retrograde movement of the shadow, for the afternoon, as beginning on a calendarium for the 7 morning hours of the Sun's day, as again given to the week of 7 days from Sunday to Saturday.

These two forms of the calendarium seem to explain why Thursday is numbered 2, as second from the Sun on that Hindu zodiac, which does not reckon Sunday in its weekly cycle of 8 days, whilst Monday is reckoned second from Sunday on that which numbers Sunday as one in a weekly cycle of  $9 \times 40^\circ = 360^\circ$ .

Thus the steps of the Greek-Egyptian Dial, when added to the hollow semicircular Dial of the ancient Babylonians, invented by Berosus, represented the Polar Equinoctial day of 10 hours (as  $10 \times 14^\circ$  compared with  $10 \times 15^\circ$  on the equinoctial) divided into *three typical parts* for three forms of the calendarium by which they measured *the idolatrous span of their typical and prophetic time by a full-length statue of OSIRIS the Potter*, from his head of gold to *his feet and toes of iron and "potters" clay*, like that of the MITHRAS D'ARLES, reducing the old semicircular measure of the Sun's half-yearly circuit from tropic to tropic to one limited by the quadrant of  $90^\circ$ , from  $\simeq$  to  $\oslash$ . For by this the height of the steps is to be regulated when adding a calendarium to the old semicircular dialling for a day of 12 hours.

This is confirmed, moreover, by the fact that the form of the semicircular Dial subtended by steps in the illustration to Knight's Gallery of Arts, *gives no side steps*, and must consequently have been constructed only for *one (the central) form of the calendarium*.

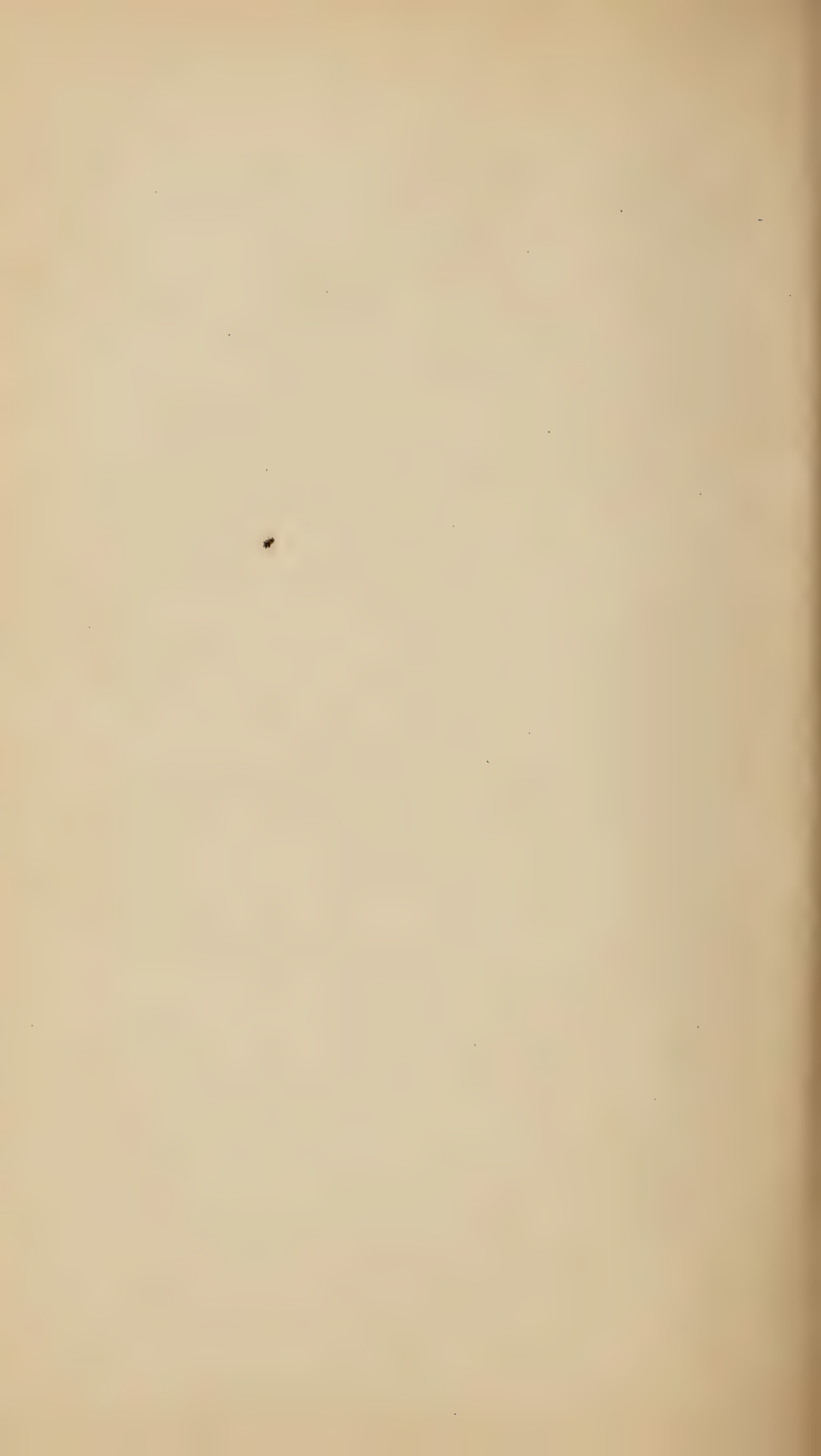
The Alexandrine, or Greek-Egyptian, form of the ancient oriental dialling with steps (by dividing the steps to *three forms of their calendarium*), proves the identity of *this symbolism for their cycle of typical and prophetic time* with that *prophetically* condemned in Daniel's interpretation of Nebuchadnezzar's dream from the beginning to the end thereof. Our attention is thus recalled to the typical structure of the three small pyramids which confront the



great pyramid; and the other three of a similar character, which confront the third, and smallest of the large pyramids, making a cluster of *nine* typical pyramids in the Plain of Ghizeh. The middle of the *three* in each case seems to identify the central pyramid of Cheops' daughter (the two sides of which symbolise a measurement of 150 feet each to two chords of  $150^\circ$  on the equinoctial, dividing between the lunar year of 300 days, and the old solar year of 360 days) with the Moon as Diana of the Ephesians coming down from Jupiter on the centre of their Dial. But the Diana of this reference was one with the idolatrous symbolism for Durga, between Ganesha and Kartikeya, compared with that of Subhadra, between Juggarnath and Bala Rama.

But considering *the 10-hour day* of the Polar Equinoctial Dial on the steps as divided to three forms of the calendarium (viz., two weekly cycles of 7 days on the side steps, and one of *five* days, as that of Jupiter, given to the conjunction of the Sun and Moon on the meridian of the Dial), we have a symbolism extending over a lunar and typical cycle of 19 days. This they seem to have substituted for the Golden Age of 20 days by which Enoch divided the lunation of 30 days *into 20 days of light given to the Man in the Moon* (OSIRIS the "*Potter*," on the Egyptian Zodiac of Tentyra), *and 10 days of comparative darkness, represented by the feet and toes of this Mithraic image.*

These 19 days, reckoned typically and prophetically as years according to the usage of the ancient Orientals, represent the celebrated lunar cycle of Meton, the ancient Grecian astronomer, whose cycle is retained in our own ecclesiastical calendar, *as that of its golden number*, for a harmony of solar and lunar time.



## APPENDIX.

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MODEL of the GREEK-EGYPTIAN DIAL *WITH STEPS*, in the  
BRITISH MUSEUM, explained, and illustrated in its Typical Structure,  
from the Typical and Prophetic time of the Ancient Orientals.

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The hollow semicircular Dial, inclined according to Latitude, was of Babylonian origin. It seems to have been an *East* and *West* Dial—with its meridian passing through the Equinoctial points at the intersection of the Colures, and constructed for a diurnal arc of 12 hours in all seasons of the year.\* In this form its original structure was most probably for a diurnal arc like that of Enoch's Astronomy, in a Latitude nearly as our own. This day of 12 hours was converted into one of 14, by a people who desired

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\* The Egyptian mode of computing this differs essentially from that of Fale; whose mode is described in *The Boat and the Dial*, published by Mr. Marsh, Minster Gates, York.

The Egyptian mode was this. The summer day and other variations of length were reckoned by the semi-diurnal arc on the front steps, like the six monthly stages of the Sun's course from Tropic to Tropic.

The winter day of 10 hours, where the summer day numbered 14, was made the standard measure of their 12 hours for all seasons of the year thus.

Ten hours of  $15^\circ$  would span the Diurnal arc of a Polar Equinoctial on the steps. But, reckoning *degrees* for *days*, 10 hours of  $15^\circ$  measured the winter season of 5 months, compared with a seedtime and summer of 7 months.

These they changed into a Cycle of 12, by substituting  $12 \times 12 = 144$  for  $10 \times 15 = 150$  and for  $10 \times 14 = 140$ .

Similarly, for Enoch's two Equinoctial lunations, they numbered 12 Cycles of 5 (as 5 of 12, if the Cycle of Jupiter was then as now a Cycle of 12, though identified by the Orientals with the Cycle of 5,) to 10 of 6, for the 60 years' reign of OSIRIS.

But Enoch's winter day, as that for NINEVEH, numbered  $120^\circ$ , or the semi-diurnal arc of Enoch's summer day; viz., 10 hours of  $12^\circ$  to an hour.

The day of 24 hours they subdivided into two Cycles of 12, for a typical distinction between day and night. These they ranged under each other to the same diurnal arc, so as to make a Cycle of 14 out of two Cycles of 12, by reckoning the third hour of the night as the first hour of the day. By these means they brought their semi-diurnal arc of 7 hours in summer to a close with the 10-hour day of the Polar Equinoctial—by which they spanned half their old Lunar year of 10 months. Thus they compared Enoch's summer day of  $12 \times 20^\circ$  with a Lunar year of  $14 \times 20^\circ = 280$ , by throwing off two hours of  $20^\circ$  each to Lunar account, as numbered to night instead of to the day. Could these be the two children which Medea sacrificed to go Westward with Jason from Colchis to Pagasæ?

The radiating hour-lines which cross the curves of the semi-circular dial, are regulated as to width apart on the curves by the points through which they must pass on the middle curve, which represents an arc of  $130$  or rather  $132^\circ$  divided into 12 equal parts for 11 hours of  $12^\circ$ . The first and last of these they divided into half hours by lines radiating from the centre of the Dial to 60 from the Meridian on either side for the span of  $120^\circ$  by the bottom curve. Thus they reduced their day of 12 hours to the eleven hour day of our *East or West Dial*, for the 330 kings of Egypt. The uppermost curve is limited to two arcs of 70 by the intersection of lines drawn from the centre of the Dial to 70 on the circumference, by others drawn from the centre of the Equinoctial to 45 on the circumference on either side.

I am now (*i.e.*, in qualification of my thoughts when commencing this tract) disposed to identify the Noah's ark symbolism of our celestial globe, not with the semi-circular Dial of



to change the Cycles of 5 and 6, by which the ancient Orientals computed their *typical and prophetic time* into Cycles of seven and five for a harmony of solar and lunar time, which should be also for a memorial of the primeval institution of the Sabbath. Could this (as Piazzi Smyth, the Astronomer-Royal for Scotland, has suggested in respect to the Pyramid builders) have been the work of Abraham's seed, migrating westward—and seeking the Pyramid plain—in which to erect the Pyramid memorial of the typical structure on which their dialling for a day of 14 hours, might be made to measure 14 half months of 28 days by  $10 \times 14^\circ$  on the Equinoctial? For thus they sought to compare half the old Lunar year of 10 months—as 140 or 150 days with a dialling arc of  $12 \times 12 = 144$ ; for 2 Cycles of 12 hours so numbered to day and night that the *third* hour of the night should be the first hour of the day.

The steps (as limited to 7 in front and 6 on the sides) seem to have been designed to adapt the dialling for a day of 12 hours on the hollow semi-circle invented by Berosus, the Chaldean, to a Latitude having a Diurnal arc in winter of 14 hours, or one capable of being so reduced, for a typical harmony between the semi-lunar year of 150 days (as that of their Noah's Ark symbolism) measured by 150 degrees on the Equinoctial, and a Diurnal arc of 12 hours measuring  $12 \times 12^\circ$  or  $144^\circ$  on the Equinoctial.

The 10-hour day of the Winter season, where that of Summer was one of 14 hours, in the Pyramid plain enabled them to convert their old Noah's Ark symbolism for a semi-lunar arc (the ARK of the ancient Oriental Boat-Dial) of 150 days into one of 140 days; numbered to the 10-hour day of a Polar Equinoctial Dial on the steps.

Babylonian origin, but with the seven steps subjoined, thereto for adaptation of the original Analemma Dialling to a diurnal arc of 14 hours in the Pyramid plain, as dedicated to the mystery of the great Ephesian Diana—enthroned upon seven mountains.

These were prophetically symbolised to the power of the Canaanite in the land promised to Abraham and his seed, though possessed by an idolatrous people on the exodus of Israel out of Egypt.—Deut. vii. 1.

Its dimensions (as given in Genesis vi. 15, 16,) may thus be easily ascertained. The Polar Equinoctial Dial has fundamentally for its basis a small Equinoctial drawn with Radius a Chord of 15, on the large and outer Equinoctial, which measures tropically, two arcs of 150 to its length of 300 cubits. This omitted  $30^\circ$  for the two hours which go out on the eleven hour day of an erect direct East and West Dial; for "the mountains," (viz., the tri-peaked seven,) "were covered," Genesis vii. 20, by the waters of the flood prevailing to the height of 15 cubits.

The 50 of breadth were given to the Sun's two Zodiacal angles of North and South declination from the equator, when estimated, (as in the days of Rhampsinitus) at  $25^\circ$  each, on the circle for feet or cubits of lunar measurement.

Its height of 30 cubits, represented by degrees of the circle, identifies it with the small central Equinoctial described with radius a chord of  $15^\circ$ ; for  $6 \times 15^\circ = 90^\circ$  or  $\frac{1}{2}$  of  $6 \times 30 = 180^\circ$ , when comparing (as they typically did) the lunation of 30 days with the old Chaldean Solar year of 360 days.

But this lunation of 30 days, when divided equally to ascending and descending light, in their dialling by the Analemma on the front steps of the Greek-Egyptian Dial with Steps, would follow Enoch in giving "three quintuples of days" to increasing lunar light, and three to decreasing lunar light, compared with the ebbing and flowing of a tidal river, or other memorial of a more desolating flood.

The celebrated oriental cycle of 5 (as the basis of the ancient oriental mode of chronicling 4 human ages to one Divine age of light numbered over the people of God, John xi. 9, 10,) represents, in its 3 stories, ascending lunar light limited to 3 Cycles of 5 days.

The first and last of these hours, viz., from VII. to VIII. A.M. and from IV. to V. P.M. they divided into 7 parts ;\* *typically to reckon each hour of the ten as a day of seven hours. Of these they gave one Cycle of 7 to the Western and the other to the Eastern side steps.* But the seven days of the week were, *in relation to this calendaring on the side steps, regarded as typical days of 12 hours.* Consequently, the seven side-steps Eastward and Westward were in effect intended typically to divide 7 days of 24 hours into two half Cycles of  $3\frac{1}{2}$  days, for 2 of 1,260 days ; making up the 2,520 in a week of seven years ;—*as that of "Rachel's Week."*—Genesis xxix. 27, 28 ; Daniel iv. 25—32 ; vii. 25, as the 42 months of Rev. xi. 2, and the 1,260 days of Rev. xi. 3 ; &c.

Thus one hour Eastward and one Westward divided on the side steps into seven parts and multiplied by ten (to symbolize a day of 10 hours *similarly divided to an Eastern and Western Cycle of 70,*) gave, to a Polar Equinoctial day of 10 hours crossing the Parallel lines on the steps, a Diurnal arc of  $140^\circ$ , answering to the semi-lunar year of 140 days. This they gave to 10 half months of 14 days substituted for those of 15 days in the semi-lunar year of 150 days ;—*as that of the Noah's ark symbolism for the semi-lunar arc of the Winter season, referred to in Rev. ix. 10, with evident allusion to the Sun in Scorpio.*

The 10 days of difference between these two semi-lunar arcs of 5 months, compared with the 10 days of difference between the Lunar year of 350 numbered to Noah's Postdiluvian life, contrasted with the old Chaldean Solar year of 360, may throw a light upon what the Egyptians meant when they said that Asychis, King of the East, built the Isle of El-bo† as an asylum for

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\* Perhaps only 6 ; for the seventh step, as numbered to the Calendarium, represents only a part of the seventh front step cut off *diagonally*, to complete the seven evening hours of Saturday, Westward ; and for comparison with the seven morning hours of Sunday, Eastward.

† The position of this island on the Greek Egyptian Dial with Steps is probably to be traced to the Seventh Step ; *as that which is redundant when computing Solar time by half yearly Cycles of six months on their Dialling by the ANALEMMA ;* but, nevertheless, *indispensable* when adding thereto a Calendarium for the week of 7 days—to compare seven Divine ages of 50 in the Postdiluvian life of Noah, with 6 Cycles of 60,—(or Cycles of OSIRIS) in the old Solar year of 360 days.

When the Equinoctial of 360 was divided by the equilateral triangle into 3 equal parts for 3 weeks of 10 days in the lunation of 30 ; these 10 days of darkness measured typically the harvest season of 4 months—extending over the sun's passage from TAURUS to LEO, as in the OX-FORD symbolism—for a monthly obscuration of Lunar by Solar light to that extent. Thus they symbolized the place of the moon's change, to its eclipse by the splendour of the mid-days sun northwards ; whilst symbolizing the Full Moon (or THOTH, of the Egyptians) to mid-night, southwards, at the winter tropic.

This usage of the ancient Orientals shows the source whence the Metaphor of Jewish prophecy is derived in Rev. xii. : "There appeared a great wonder in heaven—a woman clothed with the sun, *and the moon under her feet*, and upon her head a crown of twelve stars ;" viz., Diana of the Ephesians, as their symbolism for the fertility of nature.

That darkening of their lunar heaven for 10 days marks also the source of the Metaphoric reference in Rev. ii. 10, to *ten days of tribulation* in the Apostolic age, typically numbered over the Church of Smyrna ; *as about to proceed from those who called themselves Jews, but were not ;* for they were worshippers of the Dragon's image, symbolized to the mystic number 666 as then shortly about to be judged of God *in the end of typical time*, the last age of which was symbolized as above to a darkening of the moon for 10 days. These they numbered to the feet and toes of the image of OSIRIS on the zodiac of Tentyra, as of the image in Nebuchadnezzar's dream. Dan. ii. 40—44.



himself, during the fifty years usurpation of Sabacus, the Ethiopian. For in this they seem to have made reference to the Antediluvian Lunar year of 300 days increased by 50 days for the Postdiluvian life of Noah, when the Hydra of the old Chaldean idolatry was changed into the Crocodile god of the Egyptians, as the largest fish frequenting the waters of the Nile.

For 350 days and 350 nights make up the typical and prophetic Cycle of the ancient Orientals by which the Egyptians may be presumed to have measured the times between the flight of Asychis, King of the East, into the Marshes from Sabacus, the Ethiopian, and the discovery of that asylum ONLY by the successor of that Eastern King after an interval of 700 years. For 700 and 720 days of 12 hours compared together are only as 350 and 360 days of 24 hours similarly compared.

Also, when the sun's half-yearly circuit from Tropic to Tropic was measured by the 140 days for the old semi-lunar year of the Postdiluvian Sabbataricians, compared with that of 5 months or 150 days (for half the length of the ark constructed by Noah in the antediluvian period of his life) we trace the same difference of time, viz., 10 days of 24 hours, equal 20 of 12 hours. Thus they, typically, made a division between day and night of typical and prophetic significance, like that of Rev. xxii. 5, compared with the Cycle of 144 children of light and of the day, multiplied by thousands in Rev. xiv. 1, as the first fruits of the world's redemption in Christ, the Sun of Righteousness, the Messiah of the Jews, and Saviour of the World.

Note also, the side steps were made to number  $7 \times 7$ , as  $6 \times 8$ , or  $10 \times 5$ , for two Pentecostal Cycles of the Jews extended to  $7 \times 8 = 56$ ; as two months of 28 substituted for Enoch's two months of 30 days, and for a harmony between the old Egyptian week of 8 days compared with the Jewish week of 7 days. The 5 days' Cycle of Jupiter, on the central Calendarium was numbered equally to a Diurnal arc of 10 hours on the curved or semi-circular Dial to measure 150 to the Noah's ark Winter season of 5 months by three of 50, over the week of 7 days divided into two Cycles of  $3\frac{1}{2}$  days, &c., thus,

SOUTH ECLIPTIC.		CENTRAL.	NORTH ECLIPTIC.
West and East.		Sun and Moon at the Equinoxes to the Cycle of Jupiter.	West and East.
8, 9, to the Nodes going out.	{	1 Sunday.	3 Tuesday.
		2 Monday.	4 Wednesday.
		5 Thursday.	

Similarly, for the week of 9 days reduced to one of 6, beginning from Thursday, dedicated to Jupiter, and representing the idea conveyed by the words, "a Jove principium."

3, 4, to the Nodes going out.	{	2 Thursday.	9 Friday	8 Saturday.
		5 Wednesday.	6 Tuesday	7 Monday.

See the Hindu Zodiac of Moor's Hindu Pantheon.



TABULAR HARMONY of the differing forms in which the 12 Tribes of Israel were numbered at different times.

The Division of the 12 tribes, Deut. xxvii., into two companies of six each—the one to be assembled *Northwards* towards Mount *Ebal*, and the other *Southwards* towards Mount *Gerizim*.

This is here illustrated from the Analemma for the Sun's half-yearly circuits from Tropic to Tropic, *on the Egyptian Zodiac of Tentyra*. The old Hindu zodiac for the week of eight days merely differs from this by placing the *Nodal line* (as that of Psalm xix. 4,) between *Leo* and *Virgo*, for a division of the Equinoctial into *four parts*, when comparing the year of four seasons with the lunation of 30 days divided into two Lunar Quadrant circuits of 7 days and two of 8 days each.

But the Division of the tribes before the Mounts Ebal and Gerizim, compared with that of the zodiacal signs on the Zodiac of Tentyra, is for the Division of the Equinoctial into 3 equal parts, *for the old year of 3 seasons, compared with the old Chaldean Lunations of 27 and 30 days divided into 3 weeks of 9, or 3 of 10 days*.

The symbolism of the old OX-FORD banner is derived from this. For the three points of the Equilateral triangle by which the Equinoctial of 360° was divided into three seasons of 120°, or four months each, fall respectively between ♋ and ♏ Southward, but Westward between ♊ and ♎, and lastly between ♈ and ♐ Eastward, from which point (in its relation to the Pleiades) the Argonauts dated *the beginning of their voyage at evening*, or when the Sun was setting Westward between Virgo and Libra, *whilst the Moon was rising Eastward with the Pleiades*.—See Enoch lxxvii. 15, on this ancient mode of marking the relation of the setting Sun Westward to the rising of the Moon *Eastward and at evening, monthly*, at the time of the full moon.

<p>Born of Leah and her handmaid Zilpah. But Leah ceased child bearing for a time on the birth of Judah, the fourth from Reuben, her first-born,—on the increase of her family the birth of DINAH—Gen. xxx. 21.—is added to that of her Six Sons, for a typical memorial of her. In this respect her relation to the eleven sons of Jacob, when Joseph ceased to be numbered amongst the living, was as that of the Babylonian and Egyptian NITOCRIS to the old typical year of 11 months, numbering 330 days (as degrees of the Equinoctial) to the celebrated Egyptian Cycle of 330 kings from Menes, the founder of the kingdom, to Mæris the associate, on their monumental records, of Phiope, the Sun-Pharaoh of Egypt in Joseph's day.</p>	Westward going		Eastward going	
	North towards		South towards	
	Mount Ebal.		Mount Gerizim.	
	Reuben	♋ 1 ♏	Simeon	
	Gad	♈ 2 ♎	Levi	
<p>Born to Rachel and her handmaid Billah</p>	Asher	♌ 3 ♍	Judah	
	Zebulon	♎ 4 ♏	Issachar	
	Dan	♏ 5 ♐	Joseph	
	Naphtali	♐ 6 ♑	Benjamin	
	<p>Thus Rachel personified the new, and Leah the full moon of Enoch's astronomy.</p>			

With the above Jewish symbolism compare the typical prophecy of Zech. xiv. 4, 5, respecting the earthquake which should, in Messiah's day, cleave the Mount of Olives into two parts, the one half Eastward towards the South, for God's forest of the South field and the mission field of Christ's everlasting Gospel which *then began to be sowed by an election of grace in Israel, going forth from Mount Zion, to sow beside all waters.*

The valley between these mountains is *the impassable gulf* of our Lord's contemplation in the Parable of Dives and Lazarus, as fixed by God's eternal ordinances of day and night, when appointing *the nodal action of ascending and descending light physically* (Gen. i. 14, with Psalm xix. 4,) *for the boundary LINE\** of a typical distinction in Christ, between light and darkness spiritually; as between the spirit of the world in the unregenerate heart of man and the quickening spirit of the second Adam. Thus Christ's coming again has a continuous manifestation of spiritual power for the redemption of the world from the power of evil, by gifts of the Holy Ghost, outpoured upon the spirits of *all flesh—without that distinction of Jew and Gentile—under God's spiritual and eternal covenant with the seed of Abraham which characterised the times of the Mosaic or typical dispensation.*

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\* Extract from Blundevill's First Book of the Sphere, p. 306, (for the Planetary Calendarium see p. 373,) "The *Dragon* [*i.e.*, of the ancient Orientals and Dragon-worshipping Baalists,] then signifieth none other thing but the intersection of two Circles, *i.e.*, of the Ecliptic and of the circle that carrieth the Moon, called her defferent, cutting one another in two points, *whereof that intersection* which is Westwards, when as the Moon goeth towards the North, is called the head, and that which is Eastwards, when the Moon goeth towards the South, is called the tayle. *That part towards the South is called of some the belly of the Dragon.* And note that the Defferent of the Moon is at no time distant from the Ecliptic above five degrees at the most."

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† Like the belly of the whale in Matt. xii. 40; Jonah ii. 17, iii. 1, 2; made a type of Hell; or of a draught-house in the central figure of the late Emperor of China's "*Jos*,"—or *Diespater*, the *high Father* of the idolators,—or ABRAM, not ABRAHAM.)—Compare Matt. xv. 17, with Matt. xxiii. 9.—See Blundevill's Dragon Symbolism for the nodes in illustration No. 33.

The ORDER OF ENCAMPMENT & MARCH, appointed in Number ii., for the 12 tribes of Israel, round their typical Tabernacle, with the Levites in the centre, illustrated from the Zodiac of Tentyra, in its relation to the East and West Dialling of the ancient Egyptians.

This shows how the ancient Orientals (once at least) gave the North to the Sun behind the centre of the Dial—as to God—in the astronomy of Enoch. Compare the typical ordinance of Moses for the Levitical Sanctuary, *which placed the Holy of Holies at the West end*, when reckoning *the ascension of light Westward going North, as thus* (like the spirit of man at the death of the body, Eccles. xii. 7,) *returning to the God who gave it*. Descending light they reckoned Eastward going South.

North to West for Sunset.	For Numbers ii. compared with Enoch lxxvii. 15.		North.	The Hindu Zodiac for the week of 8 days seems to number the Western signs to the West Horizon, and the Eastern to the East, thus—		
	Benjamin 9 Ω	☿ 10 Dan		“A Jove principium.”	Enoch's gates.	
	Manasseh 8 ♀	♂ 11 Asher		2 Thursday to Jupiter.	♂ 1 ♀	9 Friday to Venus.
	Ephraim 7 ♀	♂ 12 Naphtali		3 Descending Node.	♂ 3 ♀	8 Saturday to Saturn.

The Levites with their typical tabernacle in the centre, as to the central Sun.  
Hence the Cloud infolding fire, as the symbol of God's presence among them.

1. Central SUN, or Surya, in his seven-horsed chariot, between the Nodes of Ascending and Descending lunar light, numbered to the Western signs of the Zodiac, for the beginning of the diurnal arc.

South to East for beginning of the day.	Gad 6 ♂	♂ 1 Judah	East to rising Sun. Num. ii. 3.	4 Ascending Node.	Ω 4 ♀	7 Monday the Moon.
	Simeon 5 ♀	♂ 2 Issachar			☿ 5 ♂	
	Reuben 4 ♀	♂ 3 Zebulon		5 Wednesday to Mercury.	♂ 6 ♂	6 Tuesday to Mars.

Compare Enoch lxxi. 8.—  
“The Sun sets in heaven, and, returning by the North, to proceed towards the East, is conducted so as to enter by that gate (viz., the Eastern gate parallel to that of sunset in the West, *according to the time of year*, v. 2), and illuminate the face of heaven.”  
“It (the fourteen days term of increasing lunar light, monthly, Enoch lxxvii. 15,) becomes precisely completed on the day that the Sun descends



into the West, while the Moon ascends at night from the East. The Moon then shines all the night, until the Sun rises before it, when the Moon disappears in turn before the Sun. Where light comes to to the Moon, there again it decreases, until all its light is extinguished and the days of the Moon pass away."

Compare also Psalm xlviii. 2, lxxv. 6, with Enoch xxiv. 9, lxxvii. 4.

Compare also the central mountain of Gold, on one of the Hindu Zodiacs, with the following passages of Enoch, xxiii. 4 to xxiv. 9, in their relation to the tree of life on the seven mountains of Paradise, wherein also were seven rivers and seven islands towards the North, according to Enoch lxxvi. 4, to end.—(See quotations from Enoch, p. 29.)

The 12 tribes as numbered to Jacob's blessing, Gen. xlix., illustrated from the astronomy of Enoch, respecting the Moon's four weekly circuits in the Sun's *fourth Eastern gate*, symbolized to the *fourth typical Day of Creation*, (Gen. i. 14,) for ascending light.

The ordering of the Zodiacal Signs is that of the Hindu Zodiac in the *Encyclopædia Londinensis*.

The 12 tribes as sealed to the Gospel Covenant in Rev. vii., illustrated from the astronomy of Enoch, respecting the Moon's four weekly circuits in the Sun's *third Eastern gate*, symbolized to descending light.

Compare Enoch lxxiii. 8, 6, with the Hindu Zodiac of the *Encyclopædia Londinensis*.

First circuit of 7 days by 5th gate.		4th circuit of 8 days, returning to fourth gate.		Genesis xlix.		Rev. vii.		4th circuit of 8 days.		1st circuit of 7 days.	
West Horizon to North Declination.		West Horizon to North Declination.		West Horizon to North Declination.		West Horizon to North Declination.		West Horizon to North Declination.		West Horizon to North Declination.	
Dan	Issachar	3	2	1	Levi	12	10	11	12	10	11
Gad	Zebulon	8	7	6	Simeon	11	9	10	11	9	10
Asher	Judah	4	3	2	Reuben	10	8	9	10	8	9
Naphtali	Levi	3	2	1	Gad	9	7	8	9	7	8
Joseph	Simeon	2	1	12	Aser	8	6	7	8	6	7
Benjamin	Reuben	1	12	11	Nephtalim	7	5	6	7	5	6
East Horizon to South Declination.	East Horizon to South Declination.	10	9	8	Manasses	6	4	5	6	4	5
East Horizon to South Declination.	East Horizon to South Declination.	9	8	7	Simeon	5	3	4	5	3	4
East Horizon to South Declination.	East Horizon to South Declination.	8	7	6	Levi	4	2	3	4	2	3
East Horizon to South Declination.	East Horizon to South Declination.	7	6	5	Issachar	3	1	2	3	1	2
East Horizon to South Declination.	East Horizon to South Declination.	6	5	4	Zebulon	2	12	1	2	12	1
East Horizon to South Declination.	East Horizon to South Declination.	5	4	3	Joseph	1	11	12	1	11	12
East Horizon to South Declination.	East Horizon to South Declination.	4	3	2	Benjamin	12	10	11	12	10	11
East Horizon to South Declination.	East Horizon to South Declination.	3	2	1	Juda	11	9	10	11	9	10
East Horizon to South Declination.	East Horizon to South Declination.	2	1	12	Reuben	10	8	9	10	8	9
East Horizon to South Declination.	East Horizon to South Declination.	1	12	11	Gad	9	7	8	9	7	8
East Horizon to South Declination.	East Horizon to South Declination.	12	11	10	Aser	8	6	7	8	6	7
East Horizon to South Declination.	East Horizon to South Declination.	11	10	9	Nephtalim	7	5	6	7	5	6
East Horizon to South Declination.	East Horizon to South Declination.	10	9	8	Manasses	6	4	5	6	4	5
East Horizon to South Declination.	East Horizon to South Declination.	9	8	7	Simeon	5	3	4	5	3	4
East Horizon to South Declination.	East Horizon to South Declination.	8	7	6	Levi	4	2	3	4	2	3
East Horizon to South Declination.	East Horizon to South Declination.	7	6	5	Issachar	3	1	2	3	1	2
East Horizon to South Declination.	East Horizon to South Declination.	6	5	4	Zebulon	2	12	1	2	12	1
East Horizon to South Declination.	East Horizon to South Declination.	5	4	3	Joseph	1	11	12	1	11	12
East Horizon to South Declination.	East Horizon to South Declination.	4	3	2	Benjamin	12	10	11	12	10	11
East Horizon to South Declination.	East Horizon to South Declination.	3	2	1	Juda	11	9	10	11	9	10
East Horizon to South Declination.	East Horizon to South Declination.	2	1	12	Reuben	10	8	9	10	8	9
East Horizon to South Declination.	East Horizon to South Declination.	1	12	11	Gad	9	7	8	9	7	8
East Horizon to South Declination.	East Horizon to South Declination.	12	11	10	Aser	8	6	7	8	6	7
East Horizon to South Declination.	East Horizon to South Declination.	11	10	9	Nephtalim	7	5	6	7	5	6
East Horizon to South Declination.	East Horizon to South Declination.	10	9	8	Manasses	6	4	5	6	4	5
East Horizon to South Declination.	East Horizon to South Declination.	9	8	7	Simeon	5	3	4	5	3	4
East Horizon to South Declination.	East Horizon to South Declination.	8	7	6	Levi	4	2	3	4	2	3
East Horizon to South Declination.	East Horizon to South Declination.	7	6	5	Issachar	3	1	2	3	1	2
East Horizon to South Declination.	East Horizon to South Declination.	6	5	4	Zebulon	2	12	1	2	12	1
East Horizon to South Declination.	East Horizon to South Declination.	5	4	3	Joseph	1	11	12	1	11	12
East Horizon to South Declination.	East Horizon to South Declination.	4	3	2	Benjamin	12	10	11	12	10	11
East Horizon to South Declination.	East Horizon to South Declination.	3	2	1	Juda	11	9	10	11	9	10
East Horizon to South Declination.	East Horizon to South Declination.	2	1	12	Reuben	10	8	9	10	8	9
East Horizon to South Declination.	East Horizon to South Declination.	1	12	11	Gad	9	7	8	9	7	8
East Horizon to South Declination.	East Horizon to South Declination.	12	11	10	Aser	8	6	7	8	6	7
East Horizon to South Declination.	East Horizon to South Declination.	11	10	9	Nephtalim	7	5	6	7	5	6
East Horizon to South Declination.	East Horizon to South Declination.	10	9	8	Manasses	6	4	5	6	4	5
East Horizon to South Declination.	East Horizon to South Declination.	9	8	7	Simeon	5	3	4	5	3	4
East Horizon to South Declination.	East Horizon to South Declination.	8	7	6	Levi	4	2	3	4	2	3
East Horizon to South Declination.	East Horizon to South Declination.	7	6	5	Issachar	3	1	2	3	1	2
East Horizon to South Declination.	East Horizon to South Declination.	6	5	4	Zebulon	2	12	1	2	12	1
East Horizon to South Declination.	East Horizon to South Declination.	5	4	3	Joseph	1	11	12	1	11	12
East Horizon to South Declination.	East Horizon to South Declination.	4	3	2	Benjamin	12	10	11	12	10	11
East Horizon to South Declination.	East Horizon to South Declination.	3	2	1	Juda	11	9	10	11	9	10
East Horizon to South Declination.	East Horizon to South Declination.	2	1	12	Reuben	10	8	9	10	8	9
East Horizon to South Declination.	East Horizon to South Declination.	1	12	11	Gad	9	7	8	9	7	8
East Horizon to South Declination.	East Horizon to South Declination.	12	11	10	Aser	8	6	7	8	6	7
East Horizon to South Declination.	East Horizon to South Declination.	11	10	9	Nephtalim	7	5	6	7	5	6
East Horizon to South Declination.	East Horizon to South Declination.	10	9	8	Manasses	6	4	5	6	4	5
East Horizon to South Declination.	East Horizon to South Declination.	9	8	7	Simeon	5	3	4	5	3	4
East Horizon to South Declination.	East Horizon to South Declination.	8	7	6	Levi	4	2	3	4	2	3
East Horizon to South Declination.	East Horizon to South Declination.	7	6	5	Issachar	3	1	2	3	1	2
East Horizon to South Declination.	East Horizon to South Declination.	6	5	4	Zebulon	2	12	1	2	12	1
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East Horizon to South Declination.	East Horizon to South Declination.	3	2	1	Juda	11	9	10	11	9	10
East Horizon to South Declination.	East Horizon to South Declination.	2	1	12	Reuben	10	8	9	10	8	9
East Horizon to South Declination.	East Horizon to South Declination.	1	12	11	Gad	9	7	8	9	7	8
East Horizon to South Declination.	East Horizon to South Declination.	12	11	10	Aser	8	6	7	8	6	7
East Horizon to South Declination.	East Horizon to South Declination.	11	10	9	Nephtalim	7	5	6	7	5	6
East Horizon to South Declination.	East Horizon to South Declination.	10	9	8	Manasses	6	4	5	6	4	5
East Horizon to South Declination.	East Horizon to South Declination.	9	8	7	Simeon	5	3	4	5	3	4
East Horizon to South Declination.	East Horizon to South Declination.	8	7	6	Levi	4	2	3	4	2	3
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East Horizon to South Declination.	East Horizon to South Declination.	3	2	1	Juda	11	9	10	11	9	10
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East Horizon to South Declination.	East Horizon to South Declination.	2	1	12	Reuben	10	8	9	10	8	9
East Horizon to South Declination.	East Horizon to South Declination.	1	12	11	Gad	9	7	8	9	7	8
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East Horizon to South Declination.	East Horizon to South Declination.	6	5	4	Zebulon	2	12	1	2	12	1
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East Horizon to South Declination.	East Horizon to South Declination.	2	1	12	Reuben	10	8	9	10	8	9
East Horizon to South Declination.	East Horizon to South Declination.	1	12	11	Gad	9	7	8	9	7	8
East Horizon to South Declination.	East Horizon to South Declination.	12	11	10	Aser	8	6	7	8	6	7
East Horizon to South Declination.	East Horizon to South Declination.	11	10	9	Nephtalim	7	5	6	7	5	6
East Horizon to South Declination.	East Horizon to South Declination.	10	9	8	Manasses	6	4	5	6	4	5
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East Horizon to South Declination.	East Horizon to South Declination.	6	5	4	Zebulon	2	12	1	2	12	1
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East Horizon to South Declination.	East Horizon to South Declination.	3	2	1	Juda	11	9	10	11	9	10
East Horizon to South Declination.	East Horizon to South Declination.	2	1	12	Reuben	10	8	9	10	8	9
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East Horizon to South Declination.	East Horizon to South Declination.	12	11	10	Aser	8	6	7	8	6	7
East Horizon to South Declination.	East Horizon to South Declination.	11	10	9	Nephtalim	7	5	6	7	5	6
East Horizon to South Declination.	East Horizon to South Declination.	10	9	8	Manasses	6	4	5	6	4	5
East Horizon to South Declination.	East Horizon to South Declination.	9	8	7	Simeon	5	3	4	5	3	4
East Horizon to South Declination.	East Horizon to South Declination.	8	7	6	Levi	4	2	3	4	2	3
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East Horizon to South Declination.	East Horizon to South Declination.	6	5	4	Zebulon	2	12	1	2	12	1
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East Horizon to South Declination.	East Horizon to South Declination.	12	11	10	Aser	8	6	7	8	6	7
East Horizon to South Declination.	East Horizon to South Declination.	11	10	9	Nephtalim	7	5	6	7	5	6
East Horizon to South Declination.	East Horizon to South Declination.	10	9	8	Manasses	6	4	5	6	4	5
East Horizon to South Declination.	East Horizon to South Declination.	9	8	7	Simeon	5	3	4	5	3	4
East Horizon to South Declination.	East Horizon to South Declination.	8	7	6	Levi	4	2	3	4	2	3
East Horizon to South Declination.	East Horizon to South Declination.	7	6	5	Issachar	3	1	2	3	1	2
East Horizon to South Declination.	East Horizon to South Declination.	6	5	4	Zebulon	2	12	1	2	12	1
East Horizon to South Declination.	East Horizon to South Declination.	5	4	3	Joseph	1	11	12	1	11	12
East Horizon to South Declination.	East Horizon to South Declination.	4	3	2	Benjamin	12	10	11	12	10	11
East Horizon to South Declination.	East Horizon to South Declination.	3	2	1	Juda	11	9	10	11	9	10
East Horizon to South Declination.	East Horizon to South Declination.	2	1	12	Reuben	10	8	9	10	8	9
East Horizon to South Declination.	East Horizon to South Declination.	1	12	11	Gad	9	7	8	9	7	8

*Observation 1.*

The omission of *Ephraim* and *Manasseh* in Gen. xlix. is perhaps sufficiently accounted for by the reference made in cap. xlviii., to the form in which Jacob reversed the order of birthright when blessing the two sons of Joseph, by placing Ephraim the younger before Manasses the first-born, whilst reckoning them nevertheless as his own family, thereby converting a family of 12 into one of 14 (or of 15 including DINAH,) for the half-month of 14 or 15 days, compared with a diurnal arc of 14 hours, reducible to one of 12 hours.

*Obs. 2.*

The omission of Ephraim at the sealing of the tribes in Rev. vii., may have reference to the prophecy of Hosea iv. 7, with Psalm lxxviii. 6, "Moreover he refused the tabernacle of Joseph, and chose not the tribe of Ephraim : but chose the tribe of Judah, the Mount Zion which he loved."

*Obs. 3.*

In Deut. xxxiii. 23, the *West* and *South* are given to Naphtali for a possession, and as a peculiar blessing. Similarly in Gen. xlix. 13, we read, "Zebulun shall dwell at the haven of the sea ; and he shall be for an haven of ships ; and his border shall be unto Zidon."

But in Numbers ii. the order of encampment appointed to Zebulon and Naphtali, round their typical sanctuary, differs from the typical position of their distinctive blessing as above quoted. May not this have constituted their affliction "by the way of the sea, beyond Jordan," (Isaiah ix. 1,) or Westward, as light compared with that total darkening of their typical heaven which was to characterize Messiah's day ?

With Isaiah ix. 1, compare the words of Num. xxxii. 19, "On this side Jordan *Eastward*"—for the direction in which the Israelites entered the promised land—passing from *East to West*, over a ford of the Jordan, near to Jericho, setting up their tabernacle at first Northward in Shiloh, before going Southward to Hebron and Mount Zion—the site of Solomon's temple. Compare Deut. xi. 30, on Gerizim and Ebal ; also Joshua xii. 1, respecting the allotments to "Reuben, Gad, and half the tribe of Manasseh on the other side Jordan." These in 1 Chron. xii. 37, are numbered as together amounting to 120,000, like the population of Nineveh in Jonah iv. 11.

Compare also Matt. iv. 15, with John i. 28, iii. 26.

The Signs of the Zodiac as numbered to the Sun's North and South Declination, on the Analemma for an imitation of the Greek-Egyptian Dial with seven steps, intended for Whitby, N. Lat. 54, but accidentally cut off at an inclination only of 40, by Messrs. Barker & Sons, Mathematical Instrument Makers, 16, Market Street, St. John's Road, Clerkenwell, London, E.C.

December	†	†	December
January	☿	♍	November
February	♊	♋	October
March	♈	♌	September
April	♉	♍	August
May	♊	♋	July
June	♋	♌	June
North		South	
Declination.		Declination.	

Compare with the above our national emblem of the Lion and the Unicorn, for the Noah's Ark symbolism so arranged as to give the North Ecliptic to the Western Horizon, *whilst numbering the evening hours of the day to the Eastern Horizon*, and to the South Ecliptic. Nevertheless, the hours on an East Dial are those only of morning, and the hours on a West Dial only those of the afternoon. Hence the imagery of Daniel's typical prophecy respecting the division of Nebuchadnezzar's kingdom to the four winds of heaven, in its relation to the wars of the North and South, between Syria and Egypt, the Ptolemies and Seleucidæ, before the consumation of the judgment predicted over Jerusalem for the rejection and crucifixion of their Messiah—in Christ, our Lord.

THE OPPOSING MOUNTS in the *first*, or *Apostolic era*,  
OF  
MESSIAH'S *ETERNAL DAY*. \*—Rev. xxii. 3-5.

God's "glorious holy mountain" of Dan. xi. 45, as taken possession of, violently, by 'the robbers of God's people.' Dan. xi. 14. The *destroying* mountain of Jer. li. 25, made the *burnt* mountain of Rev. viii. 8, compared therewith. The valley between these two opposing mountains was to reach unto *Azal*—i.e., *near or beside it*—so as to connect it with *Tophet*, ordained of old, for the kingdom of the latter-day mystic *Babylon*. This, in Isaiah xxx. 33, xxx. 9, and Rev. xi. 8, is identified with the Jerusalem in which Christ was crucified; as spiritually one with Egypt, and the Sodom of the idolatrous Canaanite.

This was the mountain of Zech. iv. 9, which the Apostles should have power to remove and cast into the sea,

1st. Christ standing on the Mount of Olives, for a guide and light to Israel respecting the law of eternal life in his sermon called "*the Beatitudes*," Matthew v. with Luke ii. 29-32.

2nd. *The regeneration—and throne of Christ's spiritual return in power and great glory—with gifts of the Holy Ghost*, (Acts i. 3-10, with Matt. xix. 28,) to enlighten, comfort, and strengthen, the 12 Apostles in their mission to the world, associated everlastingly *with their judgment on the then kingdom of the 12 tribes*, as that of a people who called themselves Jews and were not; but of the synagogue of Satan. —Rev. ii. 9, iii. 9.

\* Thus Enoch lxi. 1, prefaces the astronomical portion of his prophetic teaching as limited to, or, in especial form, associated with, certain typical notices of prophetic time, by anticipating a time when the works of God should be read typically and spiritually as pointing to the eternity of God. Is not this the true relation of Christianity to the typical institutions of the Mosaic law The words are:—

"The book of the revolutions of the luminaries of heaven, according to their respective classes, their respective powers, their respective periods, their respective names, the places where they commence their progress, and their respective months, which URIEL, the holy angel who was with me, explained to me; he who conducts them. The whole account of them, according to every year of the world for ever, until a new work shall be effected, which will be eternal."



(Rev. xviii. 21, from Jer. li. 64,) if only they had faith as a grain of mustard seed. Thus the allusion was figurative; as when our Lord spoke of the Temple of his own body, when predicting after three days the rebuilding of God's Temple which they (the Jews) would destroy.

The *earthquake* of Uzziah's day—(i.e., the *Day of the Lord's strength*, in which *his* people should be made willing to obey, Psalm cx. 3,) must also be interpreted figuratively, by reference to 2 Chron. xxvi. 5-16, as limited to the Days of Uzziah's prosperity, when the fear of the Lord was upon the Gentiles in favour of Israel.

N.B.—The end of typical and prophetic time, as computed by the ancient Orientals *generally*, was applied by the Jewish prophets *specifically* to the destruction of the Jerusalem whose days were limited of God to the *times of the Levitical and typical law of Mosaic ordinance*. Deut. xxviii. 36, with Isaiah xxx. 33, xxxi. 9, &c., &c., identifies the latter days of the Jerusalem which then was—with the destruction of God's typical sanctuary *Southwards*, therein made like *that at Shiloh*, the place of its first erection *Northwards*. Jer. vii. 14. The only difference is that the end of typical time *Northwards*, was (as in Noah's day) with a flood of waters, but *Southwards* (as over Sodom) with a flood of fire.

## E N O C H .

### CAP. XXIII.

4. Then Raguel, one of the holy angels who were with me, answered,
5. And said: This blazing fire, which thou beholdest running towards the west is *that of* all the luminaries of heaven.

### CAP. XXIV.

1. I went from thence to another place, and saw a mountain of fire flashing both by day and night. I proceeded towards it; and perceived seven splendid mountains, which were all different from each other.

2. Their stones were brilliant and beautiful; all were brilliant and splendid to behold; and beautiful was their surface. Three *mountains* were towards the east, and strengthened by being placed one upon another;\* and three

\* See Virgil, Georg. lib. I. v. 276-283; and compare Enoch lxxiii. 13, with reference to years *as brought on by the Moon*, like each diurnal arc for the beginning of typical time; when reckoned Westward, to the Golden age of Saturn's reign.

JAM redit et VIRGO, redeunt Saturnia regna.

Dryden's Translation, v. 371.

*Ipsa dies alios alio dedit ordine* LUNA

*Felices operum: quintam fuge; pallidus ORCUS,*  
*Eumenidesque satæ; tum partu Terra nefando*  
*Cœumque Iapetumque creat sævumque Typhœa,*

The lucky days, in each revolving moon,

For labour choose; the *fifth*\* be sure to shun;  
*That gave the Furies and pale Pluto birth,*  
And arm'd, against the skies, the sons of earth.

\* Probably for the same reason as the Mahomedans of the present day avoid the No. 15. The 5th represented the dividing of time between Ascending and Descending light in the old of 10 days.

The 15th divided similarly between Ascending and Descending, or increasing and decreasing lunar light in the old Chaldean lunation of 30 days.

were towards the south, strengthened in a similar manner. There were likewise deep valleys, which did not approach each other. And the seventh mountain was in the midst of them. In length they all resembled the seat of a throne, and odoriferous trees surrounded them.

3. Among these there was a tree of an unceasing smell ; nor of those which were in Eden was there one of all the fragrant trees which smelt like this. Its leaf, its flower, and its bark never withered, and its fruit was beautiful.

4. Its fruit resembled the cluster of the palm. I exclaimed ; Behold ! this tree is goodly in aspect, pleasing in its leaf, and the sight of its fruit is delightful to the eye. Then Michael, one of the holy and glorious angels who were with me, and *one* who presided over them, answered,

5. And said ; Enoch, Why dost thou inquire respecting the odour of this tree ?

6. *Why* art thou inquisitive to know it ?

7. Then I, Enoch, replied to him, and said ; Concerning every thing I am desirous of instruction, but particularly concerning this tree.

8. He answered me, saying ; That mountain which thou beholdest, the extent of whose head resembles the seat of the Lord, will be the seat on which shall sit the holy and great Lord of glory, the everlasting and great King, when He shall come and descend to visit the earth with goodness.

9. And that tree of an agreeable smell, not one of carnal *odour*\*, there shall be no power to touch, until the period of the great judgment. When all shall be punished and consumed for ever, this shall be bestowed on the righteous and humble. The fruit of this *tree* shall be given to the elect†. *For towards the north life shall be planted in the holy place, towards the habitation of the everlasting King.*

CAP. LXXVI.

4. The fourth wind, which is named the north, is divided into three parts ; one of which is for the habitation of man ; another for seas of water, with valleys, woods, rivers, shady places, and snow ; and the third part *contains* paradise.

5. Seven high mountains I beheld, higher than all the mountains of the earth, from which frost proceeds ; while days, seasons, and years, depart and pass away.

6. *Seven rivers* I beheld upon earth, greater than all rivers, one of which takes its course from the west ; into a great sea its water flows.

Et conjuratos cœlum rescindere fratres.

Ter sunt conati imponere Pelio Ossam

Scilicet, atque Ossæ frondosum involvere

Olympum ;

Ter pater extractos disjecit fulmine montis.

Septima post decumam felix. et ponere vitem,

Et pressos domitare boves, et licia telæ

Addere ; nona fugæ melior, contraria furtis.

*With mountains piled on mountains, thrice*

*they strove*

To scale the steepy battlements of Jove ;

And thrice his lightning and red thunder play'd

And their demolish'd works in ruin laid.

*The sev'nth is, next the tenth, the best to join*

Young oxen to the yoke, and plant the vine.

Then, weavers, stretch your stays upon the west

*The ninth is good for travel, bad for theft.*

\* Of flesh.

† For the tree of knowledge, see cap. xxxi. 3-6.

7. Two come from the north to the sea, their waters flowing into the Erythraean sea, on the east. And with respect to *the remaining four* they take their course *in the cavity of the north*, two to their sea, the Erythraean sea, and two are poured into a great sea, where also it is said\* *there is a desert*.

8. Seven great islands I saw in the sea and on the earth. Seven in the great sea.

### NOTE ON ILLUSTRATION 35,

IN THE FORM OF EXTRACTS FROM BLUNDEVIL'S FIRST BOOK  
OF THE SPHERE, P. 371, &c., CAP. LIII.

How and in what manner the Jews do divide the artificial day and night, each of them into four quarters, by allowing to every quarter three hours, *accounting the first hour of the first quarter at the rising of the sun*, and the third hour of the said quarter they called *the third hour*; and the third hour of the second quarter they called *the sixth hour, which is mid-day or noontide*; again, they called the third hour of the third quarter *the ninth hour*; and they called the second hour of the fourth quarter *the eleventh hour*; and they called the last hour, which was the twelfth hour of the day, *eventide*, because then the sun went down.

#### CAP. LIV.

How to know what planet reigneth in every hour of the day or night *artificial*, as well by help of a table as *by a rule contained in one verse*.

But first I will describe unto you the table, and then briefly set down the use thereof. In the first column of this table, on the left hand, are set down the seven days of the week, whereof the first is Sunday, and the second Monday, and so forth downward to Saturday; against every which day the planets are placed towards the right hand, every one in his course one after another, and in the first row of this table which is the head or front thereof, are placed the hours of the day written in arithmetical figures, and in the next row of the said front are set down the hours of the night written as you see in common numeral letters.

THE TABLE.

Hours of the day.	1	2	3	4	5	6	7	8	9	10	11	12		
Hours of the night.	iii	iv	v	vi	vii	viii	ix	x	xi	xii			i	ii
Sunday	☉	♀	♂	♄	♅	♆	♁	☿	♀	♂	♄	♅	♆	♁
Monday	♄	♅	♆	♁	☿	♀	♂	♄	♅	♆	♁	☿	♀	♂
Tuesday	♅	☉	♀	♂	♄	♅	♆	♁	☿	♀	♂	♄	♅	♆
Wednesday	♆	♁	♅	♆	♁	☉	♀	♂	♄	♅	♆	♁	☿	♀
Thursday	♆	♅	☉	♀	♂	♄	♅	♆	♁	☿	♀	♂	♄	♅
Friday	♀	♂	♄	♅	♆	♁	☿	♀	♂	♄	♅	♆	♁	☿
Saturday	♅	♆	♁	☉	♀	♂	♄	♅	♆	♁	☿	♀	♂	♄

\* Thus the Sun's place behind the centre of the dial was symbolized to HOREB, the Mount of God, in the wilderness of Sinai, at a distance of the three days' journey at the Exodus of Israel from the capital of the Egyptian Sun-Pharaohs. Elijah had proceeded only *one day's journey into the wilderness from Beersheba*, when resting under a juniper tree, he was strengthened with meat from God *for a fast of forty days*, on his road to HOREB, the Mount of God.—1 Kings xix. 4, 8.



## THE USE OF THE TABLE.

Now the use of the said table is thus : whensoever you would know what hour of the day or night any planet reigneth, you must first seek out the hour of the day or night, and if it be of the day, then you shall find it in the first row of the front ; if of the night, in the second row of the front, as hath been said before : and from that hour descend with your finger to the common angle standing right against the day which you seek, and that will show you what planet then reigneth. As for example, if you would know on Wednesday at the eighth hour of the day what planet reigneth, then having found the number of eight in the front, written in arithmetical figure, come straight down from thence with your finger to the common angle standing right against Wednesday, and you shall find that Mercury reigneth. And if you would know what planet reigneth the same day at the eighth hour of the night, then descend from the hour of the night down to the common angle, and you shall find that the Sun reigneth, and so forth of all the rest.

## THE RULE CONTAINED IN ONE VERSE, AND THE USE THEREOF.

The Rule in Verse is thus :—

Sol, Ve, Mer, Luna, Saturnus, Jupiter, and Mars.

These seven words (the conjunction being left out) do signify the seven planets : For Sol is the Sun, Ve standeth for Venus, Mer for Mercurius, Luna is the Moon, and the other three planets following as Saturnus, Jupiter, and Mars, do make up the number of seven, which must always follow one another, in such order as they are here set down, in the foresaid verse ; and to have the true use of this Rule, you must first apply every planet to his own proper day, as Sol to SUNDAY, Luna to MONDAY, Mars to TUESDAY, Mercurius to WEDNESDAY, Jupiter to THURSDAY, Venus to FRIDAY, and Saturnus to SATURDAY, for every one of these planets governeth the first hour of his own proper day, and the planet placed next to him in the verse, governeth the second hour of the same day, and so forth orderly, as for example : If you would know what planet shall reign on Sunday at the third hour of the day, you must first say that Sol doth reign the first hour, because that is his day, and Venus reigneth the second hour, and Mercury the third hour, according to your Rule, and so by keeping the order of the verse, you shall easily appoint to every hour both of the day and of the night artificial his own governor ; for though both day and night be divided each of them into twelve hours, making in all four-and-twenty hours, and that there be but seven planets, yet by appointing every planet to his own proper day as governor of the first hour of the same day, and by observing the order of the verse in repeating the said planets, you shall not fail to give to every hour his proper planet. This sufficeth when the days and nights are equal, viz., of twelve hours a piece, which is only in March and September, when the sun is in the Equinoctial, but if the day or night consist of more or less than twelve hours, then there must be an equality of parts made betwixt the day and the night, for howsoever that the day may be sixteen hours, and the night but eight, and either of them more or less, yet must each of them, be divided into twelve equal parts or planetary hours, for when the day is sixteen hours long, then will the planetary hour, or the

twelfth part of that day be eighty minutes or one natural hour and 20', at which time the night being but eight hours, the twelfth part thereof or planetary hour will be but 40' of a natural hour : and if you would at any time convert the ordinary hours of the day into planetary, thereby to know the length of a planetary hour, how long or short soever the day or night is, multiply the hours of the day or night by sixty, and to the product add the odd minutes, if there be any, that total divide by twelve, the quotient sheweth the number of minutes that each planetary hour shall contain.

Blundevil's *Calendarium with the seven planetary symbols* for the days and nights in a half-month of 14 days, *numbered typically to an artificial day of twelve hours*, seems to have only an *astrological value*, as a sort of "ready reckoner" for astrologists in casting nativities. But, irrespective of this use, *by substituting arithmetical cyphers for the astrological symbols, it is easily convertible* into a very useful memorial of the old Perpetual Calendar, as showing how the Christian Church of the mediæval age followed the Jews, in harmonizing their week of seven days with the Egyptian week of eight days, and with the *three full weeks* of Dan. x. 2, 3, for the old Chaldean month of 30 days. *This they reckoned twice on the Centre of their typical dial, as in the astronomy of Enoch, viz., for the Lunation of 30 days given in one half to the Ascension of light Northwards from the Sun's fourth gate, and thus symbolized to the Summer half of the year from the Vernal Equinox.*

The other Equinoctial lunation of 30 days was given to the descending Node of lunar light for the waning half of the moon, *thus symbolized to the Winter half of the year from the autumnal Equinox to the return of the vernal Equinox.* It is clear, therefore, that the ancient Orientals did give the intersection of the colures to the meridian of their dialling as we do in the centre of our east and west quadrant form of dialling, *whence the use of the astronomical Trigon, if we would add thereto any zodiacal notice of the sun's place in the ecliptic to that horological notice of time which constitutes the essential object of a sun-dial.*

This also seems to explain the words of Jonah, iv. 11, respecting that great city Nineveh which numbered "more than sixteen thousand persons that cannot discern between their right hand and their left hand, and also much cattle."

The old Babylonian symbolism for heaven, as God's throne divided into four quarters for a solar year of four seasons seems to be referred to in Ezek. i. 10, as placing the *Lion* on the *right* side, and the *Ox* on the *left* side. But the relation of the *Ox-ford* symbolism (as seemingly derived from the Egyptian Zodiac of Tentyra) reverses this order—placing the Ox on the right side, *as to the Eastern Horizon*, and the Lion on the left side *as to the Western Horizon*, if the person contemplating the symbolism was supposed to stand *facing the North*. For thus the Psalmist and Enoch refer us to the North as the place of God's throne, near the paradise of man's primeval communion with God on earth.

But, as this symbolism was reversed by the ancient Egyptians, there may perhaps be some plea of apology for ourselves, if, in reading these records of the past, we sometimes feel no less perplexed than the ancient Ninevites in discerning between the right hand and the left.



The SATANIC AGENCY of JEWISH TYPICAL PROPHECY, in its relation to the SERPENT SYMBOLISM for SATAN—as the great Red Dragon, the Dragon of the Great Deep, impersonated in Hydra—the Water Snake of the Ancient Oriental Baalists.

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It was, I believe, the *Church of England Magazine* which published that adverse criticism on my views respecting the true Scriptural doctrine of Satanic agency expressed in the vision and temple of Ezekiel's prophecy,\* which occasioned my publishing the tract "Thy Kingdom Come," to put my own views in as clear a light as I could for those who would fairly apply to the subject the reason of God's gift, to ascertain the true meaning of Scripture, in avoidance of imperceptible bias from traditionally received prejudices. The subject did not appear one to my mind capable of being handled satisfactorily in the controversial spirit of men trying to convert each other, but simply in the spirit of a man showing from Scripture that he had an amount of reasonable proof on his side which required more than traditional prejudice and opposite assertions in unreasoning form to disturb the apparent soundness of the conclusion at which he had arrived.

However others may view that conclusion, it has only been confirmed, and that very largely, to my own mind by the subsequent years of continuous study. I should not now be alluding to this, but that the anticipation of renewed opposing prejudice forces itself upon my thoughts from the observations made herein respecting the casting Satan out of heaven. For that is herein identified by me with the effects of Christianity, in uprooting (under a fiery judgment upon all flesh) the dragon-worship of the ancient Orientals, as identified with the corrupted Judaism in the latter days of the typical dispensation at Jerusalem, and in all lands by the dispersions of Israel fraternizing with the heathen in all lands, until with them converted unto God in Christ. We are not, perhaps, to look for this *under the name of Christians* (though the delusion is very popular), *but by those gifts of the Holy Ghost* which Jewish prophecy describes as the imparted grace of Messiah's spirit, by which we mean the spirit of Christ, as that of all God-fearing people whose faith induces them to walk in righteousness and peace towards their neighbours.

In St. James, cap. 1, v. 13, we read, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted when he is drawn away of his own lust, and enticed." By comparing these words with those of St. Paul, Ephes. vi. 10-18, we are taught that the Satan of Scripture is *not simply the unregenerate human will of man*, or "sin condemned in the flesh," which has its limitation of power made commensurate with man's mortal life. Rom. vii. 24: viii. 3. For in our conflict with the power of

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\* London: Simpkin & Co., Stationers Hall Court; Seeleys, Fleet Street; Hatchard's, Piccadilly; Nisbet, Berners Street. York: Marsh. Whitby: Newton. Edinburgh: Paton & Ritchie; W. Oliphant & Co.; Andrew Elliott. MDCCCLVIII.



evil we wrestle not simply with flesh and blood, but against *spiritual* wickedness, yet it is nevertheless against *spiritual wickedness under an incarnate manifestation of destructive energy*. Hence in Hebrews ii. 14, we read, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same ; *that through death he might destroy him that had the power of death, i.e. the devil.*" We shall understand the true Scriptural sense of this passage best by contrasting two remarkable conversations of our Lord with St. Peter, as recorded expressly for our instruction in righteousness—

Matthew xvi. 15-17.

"He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou Simon Bar-jona [son of *Jonah, the type of ascending light*]: for "*flesh and blood*" hath not revealed it unto thee, but my Father which is in heaven."

In other words this knowledge is not that of mere human intellect, but of spiritual perception.

Matthew xvi. 21-23.

"From that time forth began Jesus to show unto his disciples; how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed and raised again the third day. Then Peter took him and began to rebuke him, saying, *Be it far from thee, Lord: this shall not be unto thee.*

But he turned, and said unto Peter, Get thee behind me, *Satan*; thou art an offence unto me; *for thou savourest not the things which be of God, but those that be of men.*"

These words expressly identify the error which Christ rebukes as a delusion of SATAN with a *delusion of the world in the heart of St. Peter*, respecting Messiah's kingdom.

When his mother according to the flesh addressed him in a spirit of motherly pride, as if anticipating through him a miraculous supply of the wine needed at the marriage feast in Cana of Galilee, John ii. 3-4, his answer was "*Woman, what have I to do with thee?*" The use of the term here is a softened form of his rebuke to St. Peter, for speaking in the vanity of a worldly misconception respecting the object of Messiah's coming, as manifested in him. The words "*Woman, behold thy son,*" John xix. 26, represent only a common Greek idiom. Not so those words, "*Woman, what have I to do with thee?*"

In the former of these conversations, St. Peter *spiritually* recognized in Christ the Messiah of the Jews on that evidence of Jewish prophecy to which our Lord referred those whom John the Baptist (being himself in pri-

son) had sent to ask him "Art thou he that should come, or do we look for another?" In the latter his answer was framed in the spirit of the popular delusion respecting Messiah's kingdom—that very delusion of the world which should cause the sufferings of Christ, the just for the unjust.

This delusion of the world, thus rebuked by our Lord as a delusion of SATAN, was the same as that of those referred to in Rev. ii. 9, iii. 9, as men who "say they are Jews, and are not, but are the synagogue of Satan." It was in this spirit that the tempter assailed our Lord at the end of his 40 days' fast. It was in the spirit of a like worldly delusion that we read in Job i., v. 6, "There was a day when the sons of God came to present themselves before the Lord, and *Satan* came also among them." Similarly David was tempted to number the people under a delusion of worldly policy and pride, referred to in 2 Sam. xxiv. 1, as a temptation of *Satan*. Again in Gen. xxii. 1, it is expressly said that "God did tempt Abraham," whilst Gen. iii., v. 13, compared with Rev. xii. 9, xxii. 2, identifies the Satan or devil of the latter-day Jewish prophecies with that *old Dragon*—the tempter-serpent which beguiled Adam and Eve in Paradise.

This unfolds the origin of that mystery of iniquity which was to have an incarnate manifestation of power at Jerusalem in the latter days of the Mosaic dispensation, and in opposition to the mystery of Godliness pre-ordained in Christ before the world began. This, however, was not until the Apostolic age revealed in the fulness of the Godhead, with incarnate power, for *the bruising of the serpent's head, and destroying the dominion of the dragon-worshipping Jews at Jerusalem and in all lands*; for it had been carried into all by the dispersions of Israel, *the ten-horned strength of the mystery whose throne at Jerusalem is*, in the language of Jewish typical prophecy, *represented as the seven-headed idolatry of Canaanitish dominion revived in the land*. Deut. vii. 1.

For understanding aright the concluding words of our Lord's Prayer, it is necessary that we form right notions respecting the spirit of the power of that temptation from which we pray for deliverance, as in redemption from the power of evil, by the gift of the Holy Ghost to make us spiritually sons of God in Christ our Saviour by the spirit of adoption. Thus Christ's spiritually coming again, *in this the eternal day of the world's regeneration in him is ever accompanied by an incarnate manifestation of power in the hearts of his people to the great glory of God in Him for ever and ever*.

In Gen. ii. 7, if translated literally, we shall read, "a breathing of *lives*," for the breath of life. Thus we shall be enabled to trace the latter-day mystery of iniquity back to *the serpent origin of its dominion as described in the language of Jewish typical prophecy*. For the passage will then remind us that God, when creating man *spiritually* in his own image, gave unto him *by the law of his creation a two-fold power of life*. Thus mercifully making provision (*as in Christ, the God-man,*) for his redemption from the power of evil—by a way of holiness—though recoverable even thus in Christ only under much tribulation in the flesh after the fall.

Thus the law of man's original communion with God in Paradise was that of his restored communion in Christ, through gifts of the Holy Ghost

working in the hearts of God's people *submission of their human will to the will of God*, through the obedience of faith. Rom. xvi. 25, 26.

Thus we trace the power of evil to the unchecked domination of man's human will, in its destroying influence on that higher power of life with which man is gifted of God beyond that limited, by the law of his mortality, to a fleshly body like that of the beasts that perish. Eccles. iii. 20, 21 ; xii. 7.

But the temptations to man through the action of an unregenerate human will, are not always simply from the world within his own heart, (Eccles. iii. 11 ; ) nor will the assaults of the *same Satanic agency* from without (though in name "*legion*," ) have power to hurt except by a voluntary surrender of ourselves influenced by some delusion of the world within our own hearts. This is the clear teaching of St. James i. 13, 14.

But here St. James is merely alluding to the temptations which assail men on the weak side of their humanity, and in regard to which some unrighteously blame their Divine Creator for having framed them thus.

This is that spirit of the world which Jewish prophecy identifies with the outer darkness of the kingdom of God. For the typical instruction unto eternal life given to Adam and Eve in association with God's ordinances of day and night, made the *Diurnal arc* typify their innocent and happy communion with God, in Paradise, whilst walking as children of light and of the day, in obedience to his will. It moreover assimilated, prophetically, the effects of a departure from that law to a decline of the Sun's meridian splendour on turning to the Moon's Western Hemisphere, near the head of Hydra, when rising in Leo. Hence the serpent symbolism for the power of evil, as the Dragon of the great deep in the outer darkness of the kingdom of light. This therefore typically made the relation of *night* to *day*, mark that of *their great Western sea* to *earth's primeval garden*, or the Paradise, first prepared of God for the habitation of man in the East.

The reference of Jewish prophecy to a national development of *Satanic agency* in the latter days of the Mosaic dispensation, associates the common worldly and destroying tendencies of man's unregenerate human will (described in James iii. 14, 15,) with an *energy of mischievous power, intensified by false notions of religion, setting darkness for light, and light for darkness*, until realising a condition of things under which the nation should be divided against itself to its destruction. But, even then, not as of a destruction capable of being restrained by any sympathies of humanity, like those of men wrestling only against flesh and blood. The contest was to be embittered by false notions of religion, causing many to think they were doing God a service when slaughtering by thousands their fellow men, created in the same likeness of God, yet this they did because they had no spiritual discernment respecting the law of their creation in the likeness of God, when regarding holy men, like the martyr Stephen, as accursed of God, for daring to think of Him more highly than according to the law of their own bigoted superstition. Hence the strong words, "*Ye generation of vipers*," used by our Saviour when addressing such. It was with reference to such that he said publicans and sinners (as oftentimes, in their fallen state, retaining human



sympathies with their fellow beings,) should enter into the kingdom of heaven before those whose false notions of religion should make them ruthlessly the destroyers of God's people ; under an impression that they were doing God a service in destroying those who would not adopt their own mode of worshipping him.

Thus the Satanic agency of the latter day Jewish prophecies, did not merely symbolize *the effects of man's unregenerate human will under a national manifestation of incarnate power for harm—politically ; but spiritually, as intensified by false notions of religion, gathering together as it were the powers of darkness for an internecine contest against the children of light.* This represents that war in heaven, which ended in the casting of Satan out of heaven, and is symbolized, in Dan. xii., as war between Michael and Satan, supported by their respective hosts.

The Satan of this reference will, by no means, be left a matter of doubt, on comparing Jude v. 9 with Rev. ii. 9 : iii. 9. For his dispute with Michael was as that of those who called themselves Jews, and were not, but of the synagogue of Satan ; when disputing with the early Christian church "*about the body of Moses.*" This is to be understood of men disputing for the letter of the Mosaic law against the life-giving power of the *spiritual instruction unto righteousness embodied in its typical ordinances.* For these were appointed of God to foreshadow the time and mode of Christ's incarnate manifestation in the flesh, for the salvation of the world.

The tree of life in Paradise was as that of Rev. xxii. 2, "*which bare twelve manner of fruits, and yielded her fruit every month ; and the leaves of the tree were for the healing of the nations,*" viz., *by teaching them, spiritually, from God's typical ordinances of day and night, that man lives not by bread alone.*

The hour lines of their *diurnal arc* represents the branches of the tree of life. The Cherubim with a flaming sword, by which this was guarded, symbolizes the nodes of ascending and descending light with the solar rays of the mid-day sun. Thus in our ascription of power and glory to God we say, "To Thee, Cherubim and Seraphim continually do cry, Holy, holy, holy, Lord God of Sabaoth."

The nodes were symbolized as *Cherubs* or indices that God was nigh. The Seraphim or burning ones represented the solstitial glory. To these Enoch cap. lx. 13, adds a third symbolism called OPHANIN ; the Hebrew for the word wheels used in Ezekiel's vision, cap. 1. 15 : x. 9, &c., with reference, seemingly, to some mechanical contrivance of the Babylonians to represent the orbits of the planets on the sides of their idol cars. Whilst these of the nocturnal arc typified the tree of the knowledge of good and evil. The four rivers of Paradise were as the intersection of the *colures* (or *voices* of light—from *col* a voice, and *ur*, light—see psalm xix) on their dialling, notices of typical and prophetic time, to symbolize the two great fertilizing principles of light and water employed of God to make the habitable parts of the earth as a fruitful garden to sustain the life of man.

The typical relation of God's kingdom of light to that of the Baalistic dragon-worshippers in the outer darkness thereof being thus explained to

illustrate the figurative language of Jewish typical prophecy, it remains only to show how the words of St. James—that, no man should say he is tempted of God when tempted of evil, are in harmony with those other words of Scripture, “God did tempt Abraham.” We shall thus learn what is meant by the appearance of Satan amongst the sons of God as the accuser of Job, and perhaps better understand why the sin of David’s worldly policy in numbering the people (under circumstances differing from those sanctioned by the Mosaic law) is ascribed in one passage of Scripture to a temptation of God in anger, and in another to a temptation of Satan.

In the case of Abraham, we must remember that the idolatrous worship of God, out of which he had been called, did justify parents in sacrificing their children to God on two principles—first, as the most *costly* sacrifices they could render ; second, as taught to believe that God could reanimate the dead. Hence Abraham’s *traditional prejudice on this point*, when crossing his mind as he thought of the promises made to him in Isaac, *might have tempted him* to prove his faith in God by making *the sacrifice of Isaac*. Thus, though acting under a temptation of his human will, yet it was in reliance on God to fulfil His promises made in Isaac, either by restoring him to human life, or by making him under some other manifestation of life the instrument of fulfilling, with temporal as well as spiritual effect, the promised mercy to his seed for perpetual generations.

As he journeyed along with the lad to the place intended for the sacrifice, his feelings both as a parent and a man would be agonized by the simple question of his son ; nor would the answer of deceit be any solace to himself, though sufficient, perhaps, to satisfy the curiosity of the unsuspecting youth.

There was no debasing and selfish purpose in view, but a desire to honor the God in whom he trusted with a sacrifice the most costly and heart-rending to himself, yet it was a *temptation of the flesh—i.e., of his human will*, as yet only very imperfectly enlightened, as to the will of God, for the spiritual redemption of him and his seed from the power of evil.

Imagine him in this frame of mind when, on the point of sacrificing Isaac, his attention is called off from its purpose by seeing a ram caught in a thicket by its horns. The simplicity of Isaac’s question, and the duplicity of his own answer would constrain him to admit the interposition of a merciful Providence to change his purpose, and save the life of Isaac. Hence it is termed a temptation of God, from which he was delivered in the mercy of God *for a typical instruction to perpetual generations*, to contrast the opposite influences of religion on the heart of man, where the worship of God is made an ignorant and superstitious ceremonial, and where it is made to represent all the families of man walking before Him in the kindness of human sympathies, righteously and peacefully towards one another, from a common veneration for His holy name as the Father of all.

Next comes the case of *Satan’s appearance amongst the sons of God*, as the accuser of Job. This is followed by the narrative of *an imagined conversation* between the spirit of the power of the world *in its relation* to the will of man according to the flesh *and the spirit of God in Christ, as of God manifested in the flesh by gifts of the Holy Ghost*, whereby the will of man “in the day of the regeneration” must be brought under subjection to the will of God, for his redemption in Christ from the power of evil.



Though we cannot suppose this more than an imagined conversion, yet we regard it as an inspiration of God to the author of the Book of Job, acting on his moral conscience and suggesting this form of a typical instruction unto righteousness, from the life of JOB narrated as an *historical allegory* representing the existence of widely diversified religious views in the hearts of those assembled in common before God for one object—the offering of prayer and praise.

For this mode of interpreting the passage we have no less authority than that of our Lord himself in *his parable of the Pharisee and Publican*.

The Satan of this reference is the impersonation of a malignant human will, envious at the prosperity, and exultant over the adversities of those who may differ from themselves in respect to the spirit in which God requires His worshippers to appear before Him in His holy temple.

David's temptation, though one of his human will (and that under a strong determination beeding not the remonstrance of Joab, from which, perhaps, it was called a temptation of *Satan*, or a presumptuous sin), was nevertheless one of state policy, having no selfishly sinful design. In this sense God may have been said to have provoked him, in anger, to number the people, by not placing a salutary restraint on his anger against Joab, for in that case he might have profited by the advice of a friend warning him not to disregard the law of Moses for a consideration of worldly policy.

Scripture, as thus interpreted, explains with sufficient clearness, how Christ's death destroyed the bondage of the Jewish church and nation to the power of Satan by the events which befel Jerusalem after rejecting his counsels of peace for lengthening out the days of her prosperity.

Thus interpreted we behold also, by faith, how the power of that enemy has to be overcome by each of us in his own heart for his own individual peace, though said to have been destroyed of Christ at the brightness of His spiritual coming again in the power of the Holy Ghost for judgment on the Jerusalem which then was, and for the liberation of His spiritual Israel from their bondage to the spirit of the power of the world therein, then representing an incarnate manifestation of Antichrist.

It is only when interpreting the words of Scripture on this awful subject, by some almost imperceptible bias of heathen superstition traditionally surviving the memory of its heathen origin, which it consequently ignores, that the popular Christianity speaks of SATAN as a *spiritual* being; capable of assuming any bodily form at his own pleasure, and yet, whilst having a place assigned to him and his angels below the earth, as the fiery prison of their eternal torment, *ever permitted of God to have access to this upper earth for a malignant purpose*, as its destroyer, by making men like himself and his angels beneath, a race of intelligent beings finally lost to God and goodness, and identified with a manifestation of evil little if any less eternal and omnipresent to humanity for harm, than the omniscient presence of the eternal God for good to them who seek Him in the way of his commandments.

If the fable relating to *the ivory shoulder of Pelops* could induce a heathen poet (Pindar) to say, "I dare not call any of the gods a glutton," surely Christians might hesitate to divide their ideas of ubiquity, omniscience, and omnipresence between the powers of good and evil—God and Satan. The tradition is opposed by the direct teaching of Scripture, which admits of



no divided power between God and mammon, and refers to no divided service otherwise than that by which the knowledge of the true God is ever being corrupted in the heart of man to his own harm, when preferring to be guided by selfish impulses of an unregenerated human will, rather than in self-denial and circumspection of life to strive honestly to bring his own human will into subjection to God's gift of a moral conscience for his regeneration in Christ unto God. This is that *new* incarnate manifestation of Christ's spirit which ever represents the spirit of His adoption in this the eternal day of His return spiritually with gifts of the Holy Ghost, the Comforter of a people thus redeemed in Him from the power of evil, incidental to the manifold temptations of a deceitful human will. To God, in Christ, therefore, be ascribed "The Kingdom, and the power, and the glory for ever and ever." Amen.

The pandemonium of Milton's *Paradise Lost*, and the doctrine of Purgatory in the Church of Rome are equally based on a misinterpretation of the figurative language of Jewish prophecy respecting the *Hell* of Ezek. xxxii. 27 : 2 Peter iv. 4, &c., as the Ghenna and Tophet prepared for Jerusalem, *the city of the mystic Babylon*, "in the latter days" of the Mosaic or typical dispensation.

Attention to this fact is essential to any intelligible interpretation of 1 Peter iii. 19—21. The Roman Catholic doctrine of Purgatory, against which we justly protest, is far less repulsive to our Scripturally derived notions of God in Christ than Milton's ideas of Pandemonium, which many of our own Church are apt to substitute for it in the interpretation of this and such like passages of Scripture.

The words of the Douay, or Roman Catholic Church commentary, are "See here a proof of a third place, or middle state of souls: for these spirits *in prison*, to whom Christ went to preach, *after his death*, (?) were not in heaven; nor yet [in the hell of the damned; because heaven is no prison; and Christ did not go to preach to the damned."

The "*prison*" of this passage is the fleshly tabernacle of man's immortal soul, as, whilst therein, by foes from within, or from without, being ever brought under bondage to the spirit of the power of the world. Thus in Psalm cxlii. 7, we read "Bring my soul *out of prison*, that I may praise thy name. St. Paul is our best interpreter here, Rom. vii. 22, 23, 24, "For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, *and bringing me into captivity to the law of sin*, which is in my members. O! wretched man that I am! Who shall deliver me from this body of death? In what other sense are we to understand the words of Job xlii. 10 "And the Lord turned the *captivity of Job* (as elevating his downcast spirit, see Psalm vi. 3—6 : xlii. 5, &c.) when he prayed for his friends; also the Lord gave Job twice as much as he had before."

The last words of the verse leave no doubt as to the meaning in Job's case. But the words of St. Paul to the Ephesians are most to the purpose, cap. iv. 7, 8, "But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, when He ascended upon high, *He led captivity captive, and gave gifts to men*," viz., those gifts of

the Holy Ghost, whereby Christ's true followers are said to be spiritually one with Him, and through Him, thus made sons of God *by adoption*.

It is in this sense that Christ the God-man, as spiritually one with God and the comforting *Michael* of His people throughout all generations—(through the spirit of grace and supplication outpoured on the hearts of the righteous)—did plead in spirit against that gainsaying spirit of the world which characterized the disobedient before the flood of Noah's day; as throughout perpetual generations ever since. For God so created man in his own image, *spiritually*, that he never left himself without a witness before men, by the very law of man's creation for communion of life in Him, whilst walking before Him in the obedience of faith.

What is meant by the 120 years of waiting whilst the ark was preparing, and the saving only of eight souls, (*expressly referred to as a figure of speech* like that of the Church's reference to the waters of Noah in baptism), need little comment in addition to observations already made on the typical time of the ancient Orientals.

The 120 years are the days in their harvest season of *four months*. For this identified the end of typical time with the end of the harvest and the return of the flood season, in preparation of the soil for a return of seed time and harvest, near the mountains of Ararat, *where* the semidiurnal arc of summer time numbered eight hours. These they limited typically over Noah and his family, as representing the generation of the righteous, or children of the light and of the day, *in that region of the north where the end of typical time was* (whilst computed for a year of three seasons) *numbered to the return of the flood season, at the rising of the Dog-star in Leo*.

The souls therefore of the righteous thus saved, as by water, were numbered as children of the light and of the day, *to the semidiurnal arc* for the sun's north declination and summer season in that latitude. But Noah was commanded to make an ark which should take a new basis for typically instructing unto righteousness the people of God. For this they seem to have migrated westward towards the Holy Land and the Plain of the Pyramids of Ghizeh, wherein the diurnal arc would give them facilities for associating the worship of God with a memorial of His sabbath ordinances. These were always ordinances in commemoration of His harvest mercies, as a God who willed mercy and not sacrifice. But when thus migrating southward to a region wherein *all* the living souls of God's creation could be typically numbered *to the diurnal arc of Noah's typical dialling by sevens and by pairs—the end of typical time was no longer to be with a flood*—Gen. ix. 15—16, including all under the condemnation of death, except Noah and his family, numbering only eight living souls.

The fiery desolation of Sodom, in the south of Palestine, was then made to typify the end of prophetic time, when reckoned southward, whilst the end of their typical year with the harvest season was under the typical institutions of Moses symbolized to the *seventh* month from the vernal equinox taken for a new beginning of typical time. Hence the Jewish prophets continuously referred thereto, as to a burning of thorns and weeds at the end of one harvest in preparation of the soil for a new seed time and harvest. Compare our Lord's words, Matt. xiii. 36—43.



# EXPLANATORY LIST OF ILLUSTRATIONS.

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1. The Map referred to in page 5 of this Tract, as the diagram entitled, "The Figurative Language of the Ancient Egyptian Geometry," and in page 10 as my *new* diagram (from reference to a similar one numbered xxii. in illustrations to the Second Series of Tracts,) shows the relation of HOREB, the Mount of God, to the gold region of HAVILAH, on the typical dialling of the ancient Orientals. This also illustrates the early notions of the Hindoo philosophers, who described the earth as "a plane figure studded with *eight mountains*,"\* and surrounded by *seven seas* of milk, nectar, and other fluids.

The part which they inhabited was supposed to be *one of Seven large Islands*, to which *eleven smaller* islands were subordinate, &c.

2. A letter-press illustration, having *two* forms of expression. Thus showing, in tabular form, the mode in which the ancient Orientals seem to have divided their typical dialling with steps, to a Calendarium for the week of seven days,† Eastward and Westward, on the side steps; whilst giving the centre of the front steps to a Calendarium for the old Cycle of 5 days, multiplied by 12, or the Cycle of Jupiter; for  $5 \times 12 = 60$ . Thus they typically numbered the two Equinoctial lunations of Enoch, sometimes to the solstitial reign of OSIRIS, on the meridian of their dialling, for the difference between their solar year of 360 and their old lunar year of 300 days; but at others to the Central Pyramid of Cheops' daughter, as a symbolism for Diana of the Ephesians coming down from Jupiter, on the meridian of their dialling, as symbolised to the *new* moon, or place of the moon's change, in the typical astronomy of Enoch.

Thus the typical division of the steps, on the Greek Egyptian Sun Dial, *into three parts*, seems to have had an object analogous to that of the three small Pyramids‡ facing the great Pyramid, Eastward, and the three of similar construction on the South side of the third, and smallest of the three principal Pyramids in the plain of Ghizeh.

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\* For a detailed explanation of this, see *The Boat and the Dial*, published by Mr. Marsh, Minster Gates, York.

By the seven large Islands we are to understand seven parallels of latitude at  $15^\circ$  apart, for the semi-diurnal arc of summer time on the Pyramid plain, or in Palestine, as terminating at or about that parallel of latitude, and representing  $14 \times 15^\circ = 7 \times 30^\circ$ , on the Equinoctial.

All these, therefore, would represent *inverted cones*, like the Mount Meru of the Hindoos, in its relation to the Mount Olympus of the Greeks. For both equally symbolized the Sun's north declination, to the semi circular dialling of the ancient Babylonians, for a day of 12 hours, *representing the heavenly abode of their 12 superior gods*.

Their *eleven smaller islands* substituted  $11 \times 14^\circ$ , as 154 days, for the 150 days which numbered half the old lunar year of the Noah's ark symbolism, by the diurnal arc of  $10 \times 15$  on a Polar Equinoctial Dial. In this figurative way they divided their Solar year to Summer and Winter in the following Cycles, viz.,  $7 \times 30^\circ$ , or  $210^\circ$ , increased by  $11 \times 14^\circ$ , or  $154^\circ$ , to complete the 364 days numbered to the Solar year in the astronomy of Enoch.

† The impression on my mind when this illustration was framed has been changed. The side steps are *six* not *seven*. These measure the twilight difference of  $60^\circ$  between the semi-equinoctial of 180, and Enoch's summer day of  $240^\circ$ , for the semi diurnal arc of  $120^\circ$ , supplemented by Enoch's two equinoctial lunations of 30 days; as  $6 \times 5$  twice reckoned.

‡ See No. xvii. of illustrations to the Second Series of Tracts, *Christianity in its Relation to Judaism and Heathenism*.



3. A new Diagram for the front view of the Greek-Egyptian Sun Dial with steps, to determine more exactly the dialling relation of the analemma on the steps to the semi-circular dial of Babylonian origin for a day of 12 hours in all seasons of the year.

The dial of similar structure for Whitby, N. Lat. 54, is similarly illustrated on this Diagram.

These Diagrams are intended to correct an error into which I had inadvertently fallen in all my previous attempts to describe the relation of the steps to the curved part, *on a front view*; for, in all my previous attempts, I laid the back of the dial on the paper when taking its measurement. In so doing, I inadvertently gave it (to some extent) the character of a horizontal, rather than that of a vertical dial. Reflection makes it clear that *the front view of a vertical dial should be limited within the ground plan of its base, as here done, for a bird's-eye form of the front view*; even though the lines which form the curves should radiate from a centre outside the plane of the dial.

4. The Western side view of both dials, to determine the place and height of the Gnomon required in each case; also, to show what the Egyptian priests must have meant, when they told Herodotus that Rhampsinitus (who built the west entrance of the temple of Vulcan) erected thereat two statues, each of 25 cubits in height—the one to summer, and the other to winter. That to winter, he adds, was held in no account by the Egyptians; whilst divine offerings were made by them to that of summer. Compare No. 26.
5. The mode of representing a Calendarium on the steps of the Greek-Egyptian Sun Dial, illustrated by comparison with that of the “Chrono-metre Solaire,” of M. Flechet, patented at Paris.
6. The Hindoo Zodiac for the week of 8 days, measuring  $8 \times 45^\circ = 360^\circ$  on the Equinoctial, by omitting Sunday as a day of the week, *alleging that Vulcan reigned in all days*.

This they reduced to a Cycle of 6, dividing the old lunar year of 270 between them, by omitting the two days once numbered to the Nodes.

Compare with the above, No. 3 in the Second Series of illustrations, which represents the Hindoo Zodiac for the week of 9 days, reduced from  $9 \times 40 = 360$  to one of  $7 \times 40^\circ = 280^\circ$  on the Equinoctial. Thus they divided their weekly Cycle of seven days, to the old lunar year of 10 months, each of which was limited to four weeks of seven days by the Sabbatarians.

Compare also, the last illustration of the *First Series*, and Nos. 4 and 5 of the *Second Series*, for the Egyptian Zodiac and Planisphere of Denderah, or Tentyra. *The feet and ten toes* of the image of OSIRIS on this are numbered to the end of typical time, symbolized as by Enoch to the meridian SUN for the monthly obscuration of lunar light, amounting to *ten* out of each 30 days, towards the time of the moon's change. The ordering of the signs on this zodiac illustrates, moreover, the etymological relation of our word OX-FORD to the BOS-PORUS of the Greeks.

In regard to the Egyptian Planisphere, we must suppose the four human figures in this to have been originally painted at the four corners of a ceiling inclined at the corners, or sculptured round a circular column,\* so that the

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\* There is amongst the sculptures on the basement of the British Museum the fragment of a circular column, similarly festooned with sculptures of a Mithraic symbolism, amongst which is one of a small hollow and semi-circular Dial.

four figures may seem to be holding up a vessel descending from heaven — “as it had been a great sheet knit at the four corners, and let down to the earth, wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.” For St. Peter’s vision, Acts x. 9—15, identifies his thoughts with reflections on this planisphere of the Egyptians, when expressing his astonishment that the typical distinction between clean and unclean animal life was no longer to characterize any similar distinction of the Jewish mind between Jew and Gentile, in relation to the mission of Christ, as the Messiah of the Jews, and Saviour of the world.

7. The Sacred Boat of Prince Mourhat, (Tomb 24, Ghizeh,) from Osburn’s *Monumental Egypt*.

This will serve to exemplify, in one feature at least, the typical relation of the Boat to the Dial in the Boat-Dialling of the ancient Orientals. This feature has reference to the BARIS, or Sacred Boat of the Egyptians, by which they typically commemorated the time when all the ancient Orientals buried their dead by immersion in their sacred rivers. That Boat had symbolically the shape of a lunar arc, *with the head of HYDRA at the prow*, to commemorate the time when the western world (or Lunar Hemisphere of Enoch’s typical astronomy) was symbolized to the sea, as in the imagery of Rev. x. 2, wherein the angel with the open book was seen to set his “right foot on the sea, and his left foot on the earth,” to express the idea of *land* being first redeemed from water for the habitation of man in the east.

This is the language of a metaphor derived from the dialling of those times, like that of Zech. xiv. 6—9.

This “*Great Western Sea*” they supposed to be the temporary abode of departed spirits; the inhabitants of islands called therefrom, “Islands of the Blessed,” whence they expected a return to life, *typified in the sun’s daily return eastward from the north, as in transition from the darkness of night, which followed the setting of the sun westward*.

8. A Chinese JUNK, *with the eye of Providence on the prow*. The peculiar shape of the vessel, taken in connection with this symbol, points to its typical design, as of like origin with that of the BARIS, or Sacred Boat of the Egyptians.

There is a beautiful sculpture of the latter in the British Museum, at the opposite end of the same long gallery in which the *Greek-Egyptian sundial with steps stands on the right hand, not far from the entrance door for visitors*. The boat is in black marble, with the eye of Providence thereon. The Chinese associate this symbol with their proverbial sayings elsewhere referred to—viz. : “No can see, how can go?” “No can see, how can saveh?” i.e., “How can understand?”

9, 10. Lithographs from photographs of the Sculptured Baris or Sacred Boat of the Egyptians, in the British Museum.

11, 12. Two Mithraic Groups for the alternation of ascending and descending light, in the sun’s course from Taurus to Leo, as symbolized to the culminating glory of the harvest season. From photographs of sculptures in the Townley Gallery of the British Museum.

13. The Shield Dial of the ancients, from one discovered in the ruins of Herculaneum.



14. The Scaphe, or Boat Dial, of the ancient Orientals, as the hollow semi-circular dial of Babylonian origin, here constructed on Fale's rule for a hollow horizontal dial.

This Babylonian semi-circle was originally inclined for the mountains of Armenia, N. Lat. 40, as that of the Noah's ark symbolism. (See page cii.)

15. The hollow semicircular part of the Greek-Egyptian dial compared with Fale's rule for constructing a hollow south vertical dial.
- 16, 17. Different modifications of Blundevil's Calendarium, as applied to the twelve-hour day of the *hollow semicircular dial for Whitby*, these variations answer to the different modes of numbering the beginning of the year and of the day to the signs of the zodiac.
18. The steps of the two dials are here supposed to have combined a tropical dialling for the week of seven days and seven nights typically reckoned to the day of 14 hours, divided into two semidiurnal arcs of seven hours, in a form analogous to that dialling by the analemma, which tropically\* divides the sun's yearly circuit of 12 months into two half cycles of six months.

The scale of the Equinoctial for the Polar Dial on the steps (in the above case) was that computed for the height of the Gnomon, which I am now persuaded is too large. But I adopted it to make the divisions on the steps represent a semidiurnal arc of  $8 \times 15^\circ$ , reduced to one of  $7 \times 15^\circ$ , by numbering one to the fall between the curved part and the steps.

The direction of the figures on the ham-shaped dial (as given in the Calendarium in Nos. 17, 18) has induced me to think myself at fault in Nos. 15, 16, at least for the central Calendarium; though still retaining that form for the Calendarium on the side steps.

The dialling division of the week, and of the diurnal arc into two half cycles, is effected by the tropical passage of the shadow "*to and fro*" between the east and west hornings of the semicircular dial. But the half-yearly tropical circuits of the sun are noted *upwards and downwards* on the steps, from the extremity of the central Gnomon. With these qualifying remarks, I shall let the diagrams from 12 to 16 remain for an index in tracing the progress of my thoughts, though otherwise strongly disposed to cancel them.

19. A variation of 18, for the Calendarium on the steps of the Alexandrine Dial and its imitation for Whitby.
20. Front view of the dial for Whitby, with the Calendarium and analemma of the ham-shaped dial on the centre of the steps.

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\* See Nos. 22 and 35, for the contrast between this tropical dialling for *twice seven hours*, and the form in which the *seven central hours* on the hollow semi-circle of the Egyptian Dial are distinguished from the rest by the Greek numerals, as all numbered in one direction and not tropically. Thus I apprehend we may trace in unmistakeable form the true meaning of Jewish typical prophecy, both in its injunction to the man of God not to take the same way when returning from Bethel to within the borders of Judah, as that by which he went from Judah into Bethel. Also for the light of the Moon as that of the Sun, when the light of the Sun should be sevenfold, by having its culminating glory numbered to a typical cycle of seven (viz., to the seven stars which symbolized the Angels of the Seven Asiatic Churches, Rev. i. 20,) in Messiah's day.

Compare I. Kings xii. 28, xiii. 1-18, with Exod. xxxii. 8, and Isaiah xxx. 26, 33, as illustrated by the typical structure of the Greek-Egyptian Dial with Steps, which seems also to illustrate the words of Scripture relating to the Dial of Ahaz, as probably an older form of the like typical and prophetic dialling with steps. Isaiah xxxviii. 7, 8, with II. Kings xx. 8-12.



21. West side and front view combined with the same Calendarium and analemma.
22. A letterpress illustration for the days of the week as differently numbered to the equinoctial on the two zodiacs of the Hindus. The former, or the *eight-day Cycle of the antediluvians*, proves why God's people Israel were called Children of Light and of the Day. For it explains the law of their encampments round their typical sanctuary, in the centre, as thus ordered of Moses, to follow the course of the SUN. But the mode of doing this varied, according as they adopted the *semi-circular dialling* of the ancient Babylonians, or the East and West Dialling of Egyptian origin. For this substituted a quadrant measure of the diurnal arc by dividing the Cycle of 12 into two half Cycles of 6, reckoned tropically to the same quadrant of the Equinoctial.

Hence the injunction given to the man of God, who prophesied against the altar at Bethel, *that he should not go and return by the same way*; viz., that in the mode of performing his mission he should not, even indirectly, seem to countenance this typical feature of the Egyptian idolatry he was sent to denounce.

Compare the metaphor of Zech. xiv. 5, 6, as referring, apparently, to a time when both forms should be harmonized as of common typical reference to God's Sabbath ordinance, by redemption in Christ from the idolatrous corruption of the Baalists.

23. Corrected form of the curved part and steps of the Greek-Egyptian Dial, for pasting on to models when cutting off the superfluous parts, as retained here only to shew the principle upon which the lines are drawn.
- 24, 25. As 18, 19, and 23 applied to the dial with steps for Whitby.
26. West side view of both dials. To show the mode adopted for determining (*hypothetically*\*) the height and direction of the Gnomon in each case. In No. 4, see another form of this illustration, as doubled, 1st. For a gnomon so inclined to the lowest curve as to represent earth's axis at right angles to the equator. The 2nd, (Which I believe to be the most correct,) is this for a *horizontal gnomon*, at right angles to the equator, under a different inclination than that represented by the lowest curve.
27. Dialling definitions† from *Chambers's Encyclopædia*.

The typical structure of this ancient Egyptian dialling serves to prove that the ancient Orientals merely clothed their philosophy in figurative language, when they talked of *seven inferior* and *three superior worlds having been swamped by the flood*, as described in Duff's India and India Missions, p. 104.

The flood in this case was that of the "Mystic Euphrates," or "Flood of Egypt," viz.—the Baalistic symbolism of their lunar idolatry, *associating their dragon-worship of lunar time with the old lunar year of ten months, numbering 60 days to OSIRIS, to complete the old Chaldean solar year of 360 days*.

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\* The correction of any scientific judgment thereon will be thankfully received.—W. H., February 7th, 1867.

† The dialling relation of the steps to the hollow semicircular is as that of an East-and-West dial (for a quadrant measure of ascending and descending light, *beginning and ending behind the centre of the dial, in its typical relation to the North Pole, for North Latitude*), compared with the hour-lines of a Polar Equinoctial, which marks the progress of the sun's shadow from west to east, as thus chronicled contemporaneously to the varying degrees of his ascending or descending glory.

The *seven inferior worlds* are to be interpreted of *orbs* or *circles*, viz., seven parallels of the equinoctial at  $15^\circ$  apart, for  $7 \times 30^\circ = 14 \times 15^\circ$ , for the Diurnal arc in the Paradise of Jewish typical prophecy.

The *three superior worlds* represent the difference between that diurnal arc of  $210^\circ$  and the  $300^\circ$  for days numbered to the old lunar year of 10 months. The drying up of the waters of this *Mystic Euphrates* they idolatrously symbolized to the feet and toes of the image of OSIRIS, on the zodiac of Tentyra, as for ten days of comparative lunar obscuration in the end of their typical and prophetic time.

But as Christians, we are taught to believe that this Baalistic idolatry experienced the beginning of an everlasting obscuration by the preaching of Christ's everlasting Gospel, at the sounding of the seventh and last trumpet warning of Levitical ordinances in the end of the Mosaic or Jewish typical dispensation, with the predicted judgment on the Jerusalem which then was in the end of Jewish typical and prophetic time. Rev. x. 6. Compare Illustration xix., on *this total darkening* of their typical heaven, when the elements thereof were being melted with fervent heat, at "the time of the end" appointed for a change in the covenant made with Israel by Moses. Isaiah ix. 1, contrasts this with that of a lighter affliction, which had previously fallen on Zebulon and Naphtali principally.

- 28, 29, 30. Further attempts to *give precision of thought to this conviction of a typical design manifested in the mechanical structure of the dial.*
- 31. Symbolic representation of St. George and the Dragon.
- 32. The Lotus symbolism of the Hindus made the border of their East-and-West Dialling for 20 hours of Pheron, compared with the boundary mountains of Meru, numbering  $4 \times 5 = 20$ , as  $20 \times 18 = 360$ . This is here compared with an East-and-West Dialling for Enoch's hour-circle of  $20^\circ$  or 80 minutes to an hour.

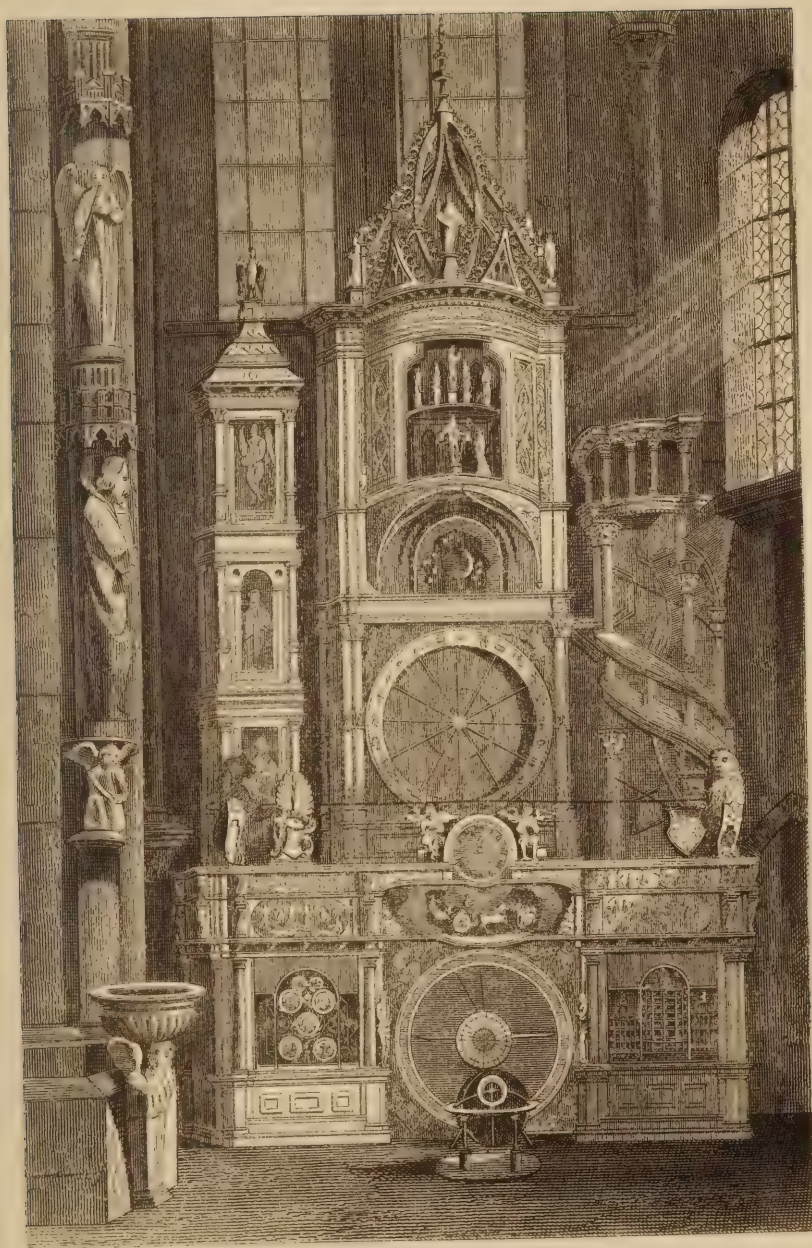
With this compare No. viii. of Illustrations to the *second* series of tracts. For, the hour-lines of the East-and-West Dials are there divided to the Equinoctial as hours of  $15^\circ$ , or 60 minutes; or the hour lines of the *Noah's ark symbolism.*

- 33. A letterpress illustration.
- 34. The Clock in the Cathedral of Strasbourg.
- 35. A letter-press illustration. The Noah's ark symbolism for a typical instruction unto righteousness in the days of Noah, the eighth from Adam, an emblem of the idolatrous Dragon worshippers in the plains of SHINAR, until the calling of ABRAM (the Sheik, or *High Father*,) by the *new* name of AB-RAHAM, to become the *Father of many people*, redeemed from a profitless idolatry to serve God in spirit and in truth, as taught by Christ with enlarged effect in the Apostolic age. John viii. 56.

Hence the name of *Hebrew*, given to the seed of *Abraham passing Westward* from UR of the CHALDEES, *over the Euphrates*, as out from a Baalistic city of Lunar Light idolatrously worshipped. Also over the river of the mystic flood which intervened between it and the people of the West; hence called HEBREWS, as they who passed over from East to West.

In Numbers xxiii. 24, the affliction of Heber—by which he should perish for ever—is to be interpreted as Zech. v. 5-11, over the city and temple of Jewish nationality restored after the Babylonian captivity, but brought under final judgment by the anti-christian spirit of a Dragon-worshipping faction in the Apostolic age. The symbols associated with this on the celestial globe are —





*Astronomical Clock in the Cathedral*

OF STRASBURGH.





1st. Hydra, or "the Dragon of the great deep,"—i.e., of their antediluvian traditions idolatrously commemorated—*until Noah was instructed of God so to alter the beginning and the end of typical time, that it should no longer end with the returning flood season of old Chaldean idolatry*; as identified by the Egyptians with the rising of the DOG STAR. For that was their SOTHIS indicating the end of typical time, whilst their THOTH, or beginning, was nearer to ARA, on the celestial globe by the winter tropic.\* The fall of this idolatry is represented (in Isaiah xiv. 12) as the casting of LUCIFER out of Heaven. It identifies the falling star of Rev. ix. with the SATAN of Luke x. 18, and the DRAGON of Rev. xii. 7–12, fulfilling the prediction of Gen. iii. 14–20; and thenceforth limiting the power of the serpent over the human race *for harm to the characteristics of its natural organization, as created of God only to creep along the dust of the earth.* Isaiah lxxv. 25.

2nd. The Altar of Genesis viii. 20, which Noah built unto the Lord, on going forth from the ark.

3rd. CORVUS of the celestial globe, as the raven of Gen. viii. 7, compared with I. Kings xvii. 3–7, to symbolise the Providence of God over his people in their afflictions—for good—equally as when providing food for "the fowls of the air,"—Matt. vi. 26, iv. 4. Thus God's provision for Elijah in his flight from Ahab was symbolised to their raven emblem for descending light.

4th. The Columba NOACHI, or Dove emblem of Ascending light, in regard to which JONAH (Hebrew for a dove, as an angel of light, having a mission of God to the NINEVITES,) was made a type of Christ's mission to the Jews at Jerusalem in the Apostolic age.

For we must never forget that in Gen. i. 14, with Psalm xix., and invariably throughout the Jewish Scriptures, the voices of the starry hosts were typically gifted of God with a Divine instruction to man, totally different from that of the Dragon worship based thereon by the *Oriental* Baalists, in their controversies with the seed of Abraham when passing westward from the plains of SHINAR, to a land wherein they might build some lasting memorial of *Noah's post-diluvian teaching*, in respect to the beginning and ending of typical time. For that substituted the Sabbatarian Cycle of seven for the antediluvian weekly Cycle of eight days; in a form which clearly demonstrates the true meaning of Isaiah xxx. 26, as one sign of Messiah's day. "The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound."

Compare this with the *typical and prophetic week of 7 days and years*, in which God should confirm His covenant with many. Dan. ix. 27.

Compare, also, Enoch's division of the heavens to the 12 signs of the zodiac—in parallel rows of six westward to the moon, and six eastward to the sun; and equally numbered to the day of 12 hours for all seasons of the year, by a tropical division into two half-cycles of six on their East and West dialling.

The TOPHET of Isaiah xxx. 33, as ordained for the king, means for the Moloch (or, malek, a king) of the Chaldean idolatry, by which they converted Eden—the Paradise, or Garden of God's blessing—into Ge-henna: as Ge-hinnom, the garden of the children of Hinnom, an idolatrous pandemonium for human sacrifices.

Thus Ur of the Chaldees and NINEVEH represented a latitude where the diurnal arc of summer was (as that of Enoch's Astronomy) measured by 12 hours of 20° on the Equinoctial. These the Orientals symbolised to two sides of an equilateral triangle dividing the Equinoctial into three equal parts, for the old Solar year of three seasons numbering four months each.

On the contrary ON, or the Heliopolis of the Egyptians, represented an idolatrous city of light in a latitude suitable to the typical and prophetic notices of time followed by a Sabbath-observing people. Such were Abraham and his seed when migrating westward, in quest of a country suitable

\* Note the relation of this to the altar of Jeroboam's idolatrous ordinance at Bethel, when following the customs of the Egyptians he set up the NODAL idolatry of the two calves at Dan and Bethel (I. Kings xii. 28), as Aaron did previously in the wilderness. Exod. xxxii. 8.

to the requirements of their pastoral life, and wherein they might peacefully observe the traditions of *their Sabbath sign*, respecting the primeval communion between God and man on earth, blessed as a *fruitful garden* under a sunny sky ; the Paradise of Jewish typical prophecy.

5th. The ARGO, or typical ARK, symbolizing the troubles of human life to the perils of mariners on a stormy sea, as we do when making reference to the waters of NOAH in our Baptismal Service. The typical connection between ARGO and HYDRA is inseparable. For the vessel tossed *up and down* (Psalm cvii. 23-31) upon a stormy sea (the natural element for the Leviathan of the great deep) is associated therewith to symbolize the alternations of *ascending and descending light* as fraught, in common, with conditions of hope to the people of God ; living under the reliance of faith in his Wisdom, Power, and Mercy.

The central figure in the late Emperor of China's Jos (or idolatrous *Dies-pater*) will shew how the *horizontal boundary "line" between ascending and descending light* in Psalm xix. 4 (last revised Bible version) was naturally assimilated by the ancients to the effects of sunrise and sunset *on a level watery surface*, before being converted into one of idolatrous reference to the *head and tail* of Hydra's extended length.

6th. The Cup. The position of this on the celestial globe by the Western Equinoctial point, associates it with the mystic solemnity of that cup with which Jason pledged his companions to fidelity of service *when preparing to begin their Argonautic expedition at sunset*. Its position moreover points it out as an emblem of God's harvest mercies—connected with the feast of the ingathering of the vintage in the *seventh month*, "*in the end of the year*," viz., of Jewish typical prophecy. Exod. xxiii. 16. Hence its typical relation to the "*cup of salvation*," Psalm cxvi. 13 ; and our own Eucharistic "*cup of blessing*," I. Cor. x. 16 ; as a memorial of what Christ suffered of man to establish on earth his mission of God *as willing mercy rather than sacrifice*, Matt. ix. 13 ; xii. 7. For the thank offerings of the Jews ended with a feast in which both the priests and they who made the sacrifice participated in common.—I. Chron. xvi. 2, 3.

Hence our Lord's injunction to his followers to solemnize this memorial of His death until His coming again (*spiritually*) with gifts of the Holy Ghost, to sanctify unto Himself the hearts of a people thus made ready of God, in the day of His power. See Matt. xxiv. 23, Luke xvii. 20, 21, for an inspired interpretation of Jer. xxxi. 31 to 35, which is so applied by St. Paul to the events of the Apostolic age, as those whereby the prediction began to be realized with everlasting effect. Heb. viii. 11.

36. Symbolism of the Four Evangelists, from a photograph of the Sculpture in St. Mark's, Marske, Yorkshire.
37. The Portable Card-Dial and Calendarium referred to in the Title-page. Also, another of similar character, hoping to express the idea with fuller precision of thought.
38. The Planetary Calendarium in Blundevil's first Book of the Sphere, cap. liv., showing the way in which he numbered two diurnal arcs of 12 hours as one of 14 to the seven planets ; even as the week of 7 days was dedicated to them by the ancient Orientals. This symbolism (though already used in *series second* of the Tracts) is *here repeated to mark the characteristic difference between the sevenfold power of the sun in Messiah's day, as the summer day of 210°, or 14 × 15°, for Palestine and the Pyramid Plain*, Isaiah xxx. 26 ; as estimated on the *Hollow Semi-circular Dialling of Babylonian origin*, compared with the *Quadrant*, or tropical form of East and West Dialling of Egyptian origin. For the Egyptians thus changed the old Babylonian division of the day (*as one of 12 hours in all seasons of the year*) into two tropical cycles of six. These they measured "*to and fro*" (Dan. xii. 4), over one Quadrant, to symbolize the division of thoughts which should arise in *Messiah's day*, respecting the divine mission of Messiah and His people, in relation to Christianity, as well as to the pretensions of false messiahs.





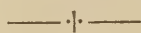
*From the Chancel in the New Church of*

*ST MARK, MARSKE, YORKSHIRE.*

*Consecrated 17<sup>th</sup> Oct.<sup>r</sup> 1867.*



## NOTES ON THE EXPLANATORY LIST OF ILLUSTRATIONS.



The objects of this are threefold :—

1st. To show the relation of our national emblems—the Lion and the Unicorn, with those of St. George and the Dragon—to the Noah's Ark symbolism of the ancient Orientals, as illustrated in the typical structure of the Greek-Egyptian Dial with steps, *of the era of the Ptolemies*.

2nd. To investigate the grounds of the typical distinction between the Golden Head of the Mithraic image, symbolized to ascending light westward going north, for the glory of Babylon in Nebuchadnezzar's vision, and by the Head of Gold as symbolized *southward to OSIRIS* on the zodiac of Tentyra, in their relation to the typical object of the golden image, which Nebuchadnezzar set up for national worship in the Plain of Dura.

3rd. To show that “the hour of darkness and the power of the Jewish Church” in Luke xxii. 53, typically identified the miraculous darkness from the 6th to the 9th (as from xii. at noon to iii. p.m., at the crucifixion of Christ) with the latter half of the week of seven years, prophetically limited over the last days of the Jerusalem in which Christ was crucified. Rev. xi. 8.

### PART I.

The Lion and Unicorn—supporters of the national arms of England, with our national emblem of St. George and the Dragon—are all symbolisms of ancient Oriental origin for the moon between her nodes. That of the Lion and Unicorn reports of the beginning and end of typical time, as numbered to the North and South Ecliptic, when given to the East and West Horizon, with the Equator in “the dividing of time,” for the typical and prophetic week of *seven* years divided in the half at the Passover of the crucifixion.

That the power of the world should thus be divided against itself from the days of Nebuchadnezzar to those of the Judgment predicted over the Mystic Babylon (as realized by the events of the Apostolic age), was typically predicted in Dan. xi., under a form which admits of no ambiguity as to its fulfilment in the wars between the Syrians with their Jewish allies in the north, and the Egyptians with their Jewish allies in the south, as between the Seleucidæ and the Ptolemies from the death of Alexander the Great to the Apostolic age. Thus, the nodes of ascending and descending



light (when typically reckoned to the North and South Ecliptic given to the East and West Horizon with the Equinoctial points in the dividing of time), were made to symbolize the whirlwinds from the North and South, which should bear down with overwhelming effect on Jerusalem in the latter days of the Mosaic dispensation. Something, therefore, of this imagery is to be traced in that *typical* prophecy of Jeremiah—that *Jerusalem in the South* should become *as Shiloh in the North*. Also in that remarkable prophecy of Jeremiah xvi. 14, 15—"Behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt: But the Lord liveth, that brought up the children of Israel *from the land of the North, and from all the lands whither he had driven them*: and I will bring them again into the land that I gave unto their fathers."

What constituted the principal feature of Israel's first deliverance out of Egypt? Being brought by Moses into a more genial position for seeing the promises made to Abraham and his seed, realized to themselves than they could under their idolatrous and cruel taskmasters in Egypt. Was not that from Babylon also to be realized with the same *twofold* effect? The bondage of their *political* captivity was turned at the appointed time, and by the fore-ordained instrument of God, viz., Cyrus; but their spiritual bondage to that corruption of religion, by which they had before the captivity assimilated the typical ordinances of Moses for a spiritual worship of God, to the pompous ceremonial and idolatrous sacrifices of their Baal-worshipping neighbours, was one based on worldly notions of Messiah's kingdom, from which they had no desire to be set free. This constituted the spirit of Jewish opposition to the earthly ministrations of Christ and His Apostles. The reference, therefore, of Jeremiah goes beyond that of any mere political deliverance from the Babylon of those days to the days of a spiritual redemption, under a higher and holier hope towards God, from the narrow-minded bigotry of those prejudices which caused the calamities of the Jewish nation in the Apostolic age.

The effects of such a spiritual deliverance, through gifts of the Holy Ghost outpoured over all flesh, are those compared with which their first deliverance out of Egypt should no more be had in remembrance, and they are fraught with fruits of peace and righteousness for the salvation of the spiritual Israel in all lands, by a law widely differing from the expectation of those who would interpret Jeremiah's words to predict some future form of a *political exodus* for the Jews *to be again ingathered into Palestine as a nation of Jews, and therefore as worshippers of God by the old law of ceremonial ordinances, substituted for that of God's spiritual adoption in Christ to be realized over the spirits of all flesh by gifts of the Holy Ghost*. But the bringing in of this new hope was to be simultaneous with the time of the end appointed over the dispensation of typical ordinances established by Moses. Hence the figurative reference to the end of typical and prophetic time is the same in Zech. xiv. 4, 9, as in Rev. x. 6. Thus Dan. xi. affords the best clue to a sound Scriptural interpretation of Jerem. xvi. 14, 15: for it predicts the end of the typical dispensation as arising out of events almost

immediately following the termination of the wars between *the North and the South*, when the spiritual Israel of God should become the instrument in God's hand of diffusing the blessings promised to Abraham and his seed over all the families—*Eastward and Westward*, equally as *towards the North and the South*.

Thus in Rev. x. 6, the angel who predicted the *then* end of typical time was seen by St. John standing with *his right foot* on the sea or *Westward*, and *his left foot* upon the earth or *Eastward*—i.e., in the direction where the earth was first prepared for the habitation of man, in communion with God in Paradise.

• With this view of Scripture for our guide, we can see the practical importance attached by Zech. in his typical prophecy to a mode of estimating the nodes of ascending and descending light in Messiah's day different from that which formed the basis of Jeroboam's idolatry, when he set up the calves at *Dan* and *Bethel*, or *North* and *South*, within the borders of Ephraim, for Israel to worship. But Moses had ordained that the beginning of the Jewish typical year should be from the vernal Equinox—not as that connected with the East and West dialling of the idolators, Northward or Southward—from tropic to tropic, as evidenced in the structure of the *Greek-Egyptian Dial with steps brought from Alexandria*, and now in the *British Museum*. It is important, moreover, for us to remark that the Greek numerals on the dial refer us to the age of the Ptolemies in elucidation of its typical design.

Our national emblem of St. George and the Dragon is a variation of that limited to the *North* and the *South* by the Lion and Unicorn—for the purpose of adapting the very ancient mode of typical teaching from the nodes of ascending and descending light—compared together naturally and spiritually for a year of four seasons, as for the gifts of the Holy Ghost to be diffused in Messiah's day towards the four winds of heaven. Hence the Medieval Church appointed the 23rd April as the day for celebrating the honors of St. George the martyr. He is generally on horseback, spearing the head of the dragon, with the emblem of a woman praying in the distance, as for deliverance from the power of the dragon. Herein we read the opposing astronomical emblems of Pegasus Eastward towards the vernal Equinox, and Virgo Westward in the moon's descending node, and labouring to ascend Northward in Leo, but unable until the dragon was speared in the head by St. George. Though the woman undoubtedly symbolized the fears and troubles of the church from its idolatrous enemies, there is a further allegory in all this.

Georgos is the Greek for farmer or cultivator of the soil, and the rising of the Dog-star near the head of Hydra was symbolized by the idolators to the end of typical time with the beginning of the flood season at the end of the harvest, to prepare the earth for a new seed time and harvest. Pegasus, therefore, is sometimes symbolized as a war-horse, and the champion of humanity mounted thereon in this allegory is *Georgos, the farmer, going forth in the spring season of the year to redeem his arable land from the desolation of the winter season*, symbolized to Hydra by the dragon-worshipping Baalists amongst the ancient Orientals.



The relation of the Greek-Egyptian Dial with steps to the era of the Ptolemies, and to the ancient Oriental ideas of typical time symbolized in our national emblems, has induced me to regard them as useful forms of illustration for the typical structure of that dial, for it must be regarded as the hollow semicircular dial of Babylonian origin, subtended by *seven* steps; to add thereto the quadrant-dialling of the Egyptians for the older division of months to ascending and descending light in two lunar cycles of half-months, numbering 15 days, reduced to two quadrant lunar circuits of 7 days.\* This they did by substituting half-months of 14 days—reckoning  $4 \times 7 = 28$  days monthly, instead of  $3 \times 10$  or  $2 \times 15 = 30$  days for the old Chaldean form of the month.

Without recapitulating the evidence of its relation to the Noah's Ark symbolism for the old lunar year of 10 months—variously reckoned as 270, 280, and 300 days—there is yet another feature of this typical dialling which deserves to be noticed, for it serves to explain how *the tops of the mountains* (*viz., those of Oriental typical prophecy, by which they symbolized an hourly ascension of light on their tropical dialling:*) “*were covered*” *by the waters of the flood, as limited to a height of 15 cubits, when swollen to their utmost.* As the sun's ascending and descending circuits from the Equator to either of the Tropics was limited by the Zodiacal angle of 25, so was each *lunar* quadrant circuit of 7 or 8 days limited to an angle of 15 or half of 30° for a half-measure of ascending or descending lunar light, when reckoned from Tropic to Tropic. Note, also, that on the small hour-circle which forms the centre of a Polar Dial, this angle of 30, divided into two of 15,° *is made to span typically the two meridian hours from XI. to I., on an East and West Dial, for comparison with a Cycle of 6 Equinoctial hours, spanned by a quadrant of 90, on the centre of the Polar Dial.* For illustration of this, see the diagram relating to the Noah's Ark symbolism, and the concluding remarks of the Tract.

## PART II.

NOTE on Dan. ii. 28, compared with Solar Glory, *as symbolized Southward to the Head of OSIRIS, on the Zodiac of Tentyra.*

If we bear in mind the typical character of *the golden image* which Nebuchadnezzar set up in the plain of Dura, as an object of national glory, the supposition that it formed the Gnomon of a Horizontal Sun-dial will not seem improbable; for its height of *threescore* cubits, with its breadth of *six* cubits, give a product of 120—the number of the Princes which it subsequently (cap. vi. 1) pleased Darius to set over the whole kingdom. That number also typified Jonah's journey of 3 days across the great city of Nineveh. Hence, perhaps, the cruelty of the King's decree towards the Jews: for that it was adverse to their typical ordinances of Mosaic institution for the worship of God is sufficiently clear from the effects of this decree in cap. ii., as from those of that in cap. vi., by Darius, as recorded in Daniel's case.



Nebuchadnezzar's golden image was possibly so constructed as to form the colossal Gnomon of a corresponding Horizontal Dial in the plain of Dura. That plain was, probably, no less favourable for a dialling which should divide the Equinoctial to three Chords of  $120^\circ$  for the old year of three seasons, compared with a lunation of three full weeks, Dan. ix. 2, *than the Plain of the Pyramids* was to the typical design of those who erected therein that colossal memorial of typical time which divided the Equinoctial to a year of four seasons ; and the lunation of 30 days into two Egyptian weeks of 8 days, and two Jewish weeks of 7 days. It is, perhaps, worthy of notice here that, in the two Equinoctial lunations of Enoch's astronomy, *the two Egyptian weeks of eight days are given in each case to the waning half of the moon's age ; but in the one case towards the summer, and in the other towards the winter tropic, as if for the North and South of the Jewish typical dispensation. For the glory of Jewish temporal nationality had a limitation of prophetic reference extended but a short time beyond that limited over the kingdoms of Syria and Egypt, as portrayed by Daniel in his wars between the Seleucidæ and the Ptolemies : compare Dan. xi. with Isaiah xxx. 33 : xxxi. 9 : Rev. xi. 8.* Possibly the East and West Quadrant Dialling of the ancient Egyptians may have in a great measure led to the faction fights of superstitious bigotry between the rival nations of Babylon and Egypt, contending to associate each with its own idolatrous power the culminating glory of the sun—Northward in Babylon, on the Horizontal Dial ; and Southward in Egypt, for the Vertical Dial. The morning hours of the East Dial begin Southward to the Eastern Horizon, and those of the West Dial Northward towards the Eastern Horizon, for the beginning of their astronomical day at evening, as the Argonauts began their voyage at evening ; and *Northwards at the rising of the Pleiades, in its relation to the Noah's Ark symbolism for the evening of their day, and the winter season of their lunar year.* Hence the language of Zechariah's typical prophecy respecting the earthquake by which the mount of Olives should be cleft in the midst, part going towards the East and part towards the West, so as to leave a large and deep valley (typically and prophetically assimilated to the Valley of Jehoshaphat and Ezekiel's Valley of Vision, extending from North to South) in Messiah's day. The coming of this day is represented as known only to the Lord, and to whom he should be pleased to reveal it by gifts of the Holy Ghost outpoured over Jew and Gentile equally in the latter days of the Mosaic or typical dispensation of God's mercy to the seed of Abraham.

Its indices are that it should not be clear or dark *until the evening : that it should then be light, and in a form to divide between summer and winter ; day and night.*

The meridian or *noonday hour\** formed that typical distinction of Egyptian idolatry connected with the Noah's Ark symbolism for the sun's two alternating circuits over their East and West Dial—contrasted with that perfect distinction between day and night—summer and winter, which

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\* This—"the hour of darkness and power of the Jewish church" (as elsewhere explained in these notices of ancient Oriental typical and prophetic time)—is represented as the dawn of a new light, which should be seen in sorrow by those who crucified our Lord. Rev. i. 7.

characterized the typical institutions of Moses ; for he began the *Jewish typical year of seven months from the Vernal Equinox*, and the *day of twelve hours from sunrise to sunset*. Hence as a spiritual incarnation of a like clear distinction between light and darkness—good and evil—morally responding to that typified in the Mosaic institutions—the Advent of the Messiah of the Jews, and Saviour of the world, was foreshadowed as a rising of the SUN of Righteousness with healing on his wings. It was also predicted that the ever-expanding manifestation of this glory towards the four winds of heaven should date *its day of small things* from the going forth of an election of *Israel out of Zion*, Eastward and Westward, in the days when the valley between *the North and the South*, should be made like the valley of the Garden of Hinnom in the day of God's final judgment on the city and kingdom of Jewish typical nationality under the Mosaic dispensation. Isaiah xix. 23—25, in contrast to Is. xxx. 33 : xxxi. 9 : and Rev. xi. 8.

### PART III.

NOTE on the *Lion* symbolism for the *Kingdom of Babylon*, Dan. vii. 4, compared with the Hindu Zodiac, on which *the central of seven Baalistic Kingdoms is called the Central Mountain of Gold*, with its apex towards the SUN between  $\gamma$  and  $\kappa$ , or to the North-east.

Here we trace the origin of the *typical Synonym Mountain for Kingdom*, in the language of Jewish and Oriental typical prophecy, for it represents that of a metaphor from *the ascension of light from hour to hour until reaching its culminating point at the meridian ; and declining therefrom to the same extent, and in the same parallel measures of descending light from hour to hour*.

The reference to this, in association with the weekly Calendarium beginning from Jupiter, and as illustrating the impious defiance of heaven in the blasphemous assumptions of the Oriental Baalists, represents the source of the allegory which depicts the war against heaven of the antediluvian TITANS, as described by Virgil, Georgic i. 280 :—

Et conjuratos cœlum rescindere fratres,  
Ter sunt conāti imponere Pelio Ossam  
Scilicet, atque Ossæ frondosum involvere Olympum ;  
Ter pater extractos disjecit fulmine montis.

The *two Cycles of three* in this case—and the reference to Olympus as the highest, like the *tri-peaked Su-meru* or Baalistic heaven of the Hindus—leave no doubt (in my own mind, at least) as to the imagery having been derived from the typical dialling of the ancient Orientals, for a meridian of 6 or 7 hours from 9 to 3, answering to the limitation of the Greek numerals on the semicircular part of the Greek-Egyptian Dial with steps.

For the 6 hours from 9 to 3, which are spanned by an angle of 90° on the centre of a Polar Dial, are *limited on the meridian of their South Vertical Dialling to two hours*. viz., the xi. or *last for hiring new labourers into God's vineyard in the middle of a week of 7 years, the first half of which was given to the prophesying of God's two witnesses in sackcloth for 1260 days*.



Also the xiiith (or 6th planetary hour for the darkening of their typical heaven *at noonday*, from the 6th to the 9th hour at the crucifixion of Christ) as the hour of darkness, and the anti-Christian power of the Jewish Church. Luke xxii. 53 : Rev. ii. 9 : iii. 9 : xi. 8.

This explains the source of the metaphor used in Ephesians iv. 9—"Now that he ascended what is but that he also *descended first* into the lower parts of the earth." Also that of St. Paul's words in i. Cor. xv. 45, 48 :—

"And so it is written, The first man Adam was made a living soul ; the last Adam was made a quickening spirit. Howbeit *that was not first which is spiritual, but that which is natural* ; and afterward that which is spiritual. The first man is of the earth earthy : the second man is the Lord from heaven."

In the above words we have a distinct metaphorical reference to the primeval distinction between ascending and descending light, as numbered to the morning and evening hours of the primeval day on the typical dialling of the ancient Orientals ; whereon the *beginning of the day was reckoned from the noon hour astronomically*, when they reckoned the evening of descending light as preceding the morning of ascending light.

Does not this explain, in no ambiguous form, the true meaning of Zechariah's typical prophecy ?—"At evening time it shall be light;" and "In summer and in winter shall it be."

For in the Mosaic ordinances of day and night for a day of xii. hours (in which there should *be no night*, Rev. xxii. 5.), the *evening time of descending light in the older and antediluvian form of their East and West typical dialling for the Noah's Ark symbolism*, was numbered to the hours of day, equally as the morning hours of ascending light, which they symbolized to the moon, Westward going North, as bringing on the morning hours of day: thus chronicled to the North-east and Westward. See the direction of the hours for a Horizontal Dial, as numbered to Blundevil's Dragon symbolism for the nodes of ascending and descending lunar light, in illustration No. 33, fig. 2.

The typical astronomy of Enoch lxxvii. 4, 7, tells us "In the orb of the sun there is *a seventh portion of light*,"\* which is added to it from the moon.

\* This typically compares a lunar circuit of 7 days, (or  $\frac{1}{4}$  the lunation of 28 days) with ascending solar light as limited over six hours—on a quadrant of the Equinoctial, typically divided to a day and night of xii. hours each. For this they substituted the semi-equinoctial (or the *semicircular dial of Babylonian origin*) divided into two parallel Cycles of 12 hours, for day and night, on the Equator. This Cycle of 12 seems to have been extended to one of 14 by the Egyptians, from about the days of Joseph and the sojourn of the Israelites in Egypt, as a typical family of 70 souls, evidently to institute a typical comparison between "*the bright fortnight and the northern path*" of Hindu lunar computation ; and two quadrant measures of solar time, by 6 hours of  $15^{\circ}$  each on the Equinoctial. To effect this they measured two lunar circuits of 7 days by the *quadrant reign of Helius in 3 months of 28 days, contrasted with that of the Sun* (see the Mithras D'Arles) as measured by  $3 \times 30 = 90$  from  $\sphericalangle$  to  $\text{☿}$  as 6 hours of  $15^{\circ}$  to an hour, compared with seven hours of 12 to an hour, or seven hours numbered in especial form to the solar glory in the 12 hours of the short winter day, numbering  $12 \times 12^{\circ} = 144^{\circ}$  on the Equinoctial. Hence the sun is said to have had *a seventh portion of light added to it from the moon*. Hence the seventh step on the Greek-Egyptian Dial with steps is extra measure beyond the six stages of ascending solar light from Tropic to Tropic half yearly, compared with a semidiurnal arc of six hours' ascension between sunrise and noonday, on the typical dialling of the ancient Orientals for a day of 12 hours, from sunrise to sunset.



By measure it is put in, until a seventh portion of the light of the sun is departed. They set, *enter into the Western gate*, (cap. lxxi. 8) *circuit by the North, and through the Eastern gate* (viz., the fourth, lxxi. 9 *as the first of ascending light*, according to the typical distinction between light and darkness, as diversified on the fourth from that which prevailed on the first day of creation Gen. i. 14) go forth over the face of heaven."

Hence in their tropical form of dialling for a lunar year of 10 and a solar year of 12 months, *in returning half cycles of five and six, compared with that for a diurnal arc of 14 hours in N. Lat. 30* (or the Pyramid plain) *the seventh was thrown out on the lowest step for the omission of Sunday, when dethroning Saturn for the reign of Jupiter* on the Calendarium of their typical dialling for the lunation of 30 days—spanned by the two meridian hours of a South Vertical Dial—compared with the six meridian hours of a Polar Equinoctial Dial.

#### PART IV.

##### NOTE on Illustration 33.

This represents the Meridian of the Dial *as typically given to the summer solstice*, and in such a form that the Mithraic imagery used in the Dramatized History of the Seven against Thebes, may prove of valuable service to us (in an antiquarian point of view) for obtaining a correct estimate of the meaning to be affixed to the words of Jonah iv. 11, and Ezek. i. 10, compared with Gen. xlviii. 13—renewed in verses 17, 21.

To obtain a definite idea of the the typical significance attached by Joseph to the fact that his Father, Jacob, "*wittingly*" placed his right hand on Ephraim—though presented to him by Joseph—so as to receive only his left hand blessing, as a matter of course, (Gen. xlviii. 17-21,) in favour of Manasseh his first-born,—two facts of antiquarian importance have to be considered. 1st, That the ancient Orientals reckoned night older than the day, and evening before morning in the primeval day, when symbolizing the Sun's *North* declination to the south horizon, for the meridian hour of their south vertical dial, thus they gave the south horizon to *the beginning of their astronomical day*, from the moon's descending node eastwards going south from mid-day.

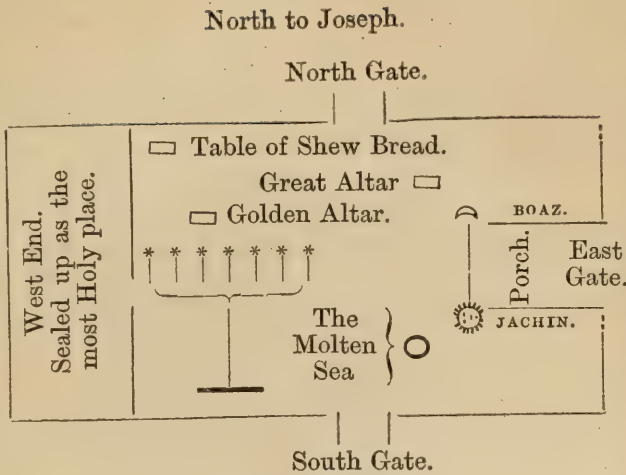
2nd, That Ephraim's typical position to Jacob at the time of the blessing, may be *reasonably ascertained* from that ascribed to the encampment of that tribe round the typical tabernacle of Mosaic institution. (Num. ii.) But that was Westward, even as the most Holy place in the Jewish typical tabernacle.

We must also remember that the position of Judah (Jacob's fourth son,) was Eastward, towards the rising sun, *whilst that of Reuben, the first-born, was Southward to the Winter Tropic*.

It follows that the relative position of the family group towards *Jacob*, or *Israel*, may throw a light upon this change of name from Jacob, the supplanter of his brother, to Israel, the prevailer with God.

West to Ephraim,  
on Joseph's right  
hand towards Is-  
rael's left hand.

Compare the seven stars of Rev. i. 15, in the angel's *right hand*, with the seven candlesticks, and their relation to that with its seven branches in the typical tabernacle.



East to Manasseh,  
on Joseph's left hand,  
towards Israel's right hand.

The words of Genesis xlviii. 20, are significant of the time when their typical reckoning of Ascending and Descending light was to the Moon's nodes lying East and West, not, as at first, when lying North and South.

Jacob Southward,  
towards the "Golden Head" of the Solar Glory, as symbolized on the *Egyptian* Zodiac of Tentyra, yet that was seemingly Northwards to Babylon, in the days of Nebuchadnezzar. Dan. ii. 38; as if the then typical reference was based on the structure of a Horizontal Dial, on which the culmination of the Sun's meridian glory, would be indexed by the Gnomon of the Dial to the Northern Horizon.\*

The difference between reckoning the beginning of the diurnal arc *Westward to the Moon as bringing on the days and years of typical time in the Astronomy of Enoch*; or as given *Eastward to the rising sun for the relation of Judah to Reuben*, in their encampment round the typical tabernacle (as that relating to God's ordinances of Day and Night on the fourth typical day of creation, compared with his primary calling light out of darkness, as the work of the first day), may have had something to do with the ancient mode of symbolizing the morning hours to the eastern signs of the Zodiac, though the shadow from the Gnomon *begins its index of passing time westward* (i.e., from the Western horizon), whether the dial be a south vertical or a horizontal.

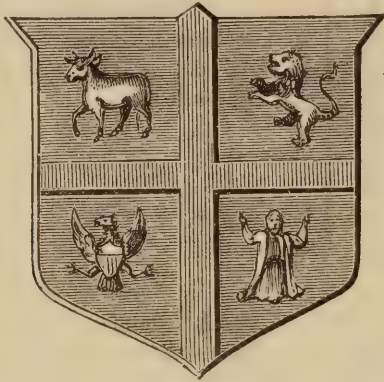
The position of Cain, the elder brother, was probably as Reuben's, Southward when he murdered Abel, his brother; because he was banished to the land of NOD, in the East. As "NOD" in Hebrew means fugitive, there is here, I apprehend, a figurative reference to the fact that the Nodes are always changing their actual relation towards the four cardinal points of the horizon.

Compare the symbolism of Ezek. i. 10, for heaven as God's throne, when divided to the year of four seasons; with the Lion on the right hand (i.e., of the throne, as in our national emblem of the Lion and the Unicorn) and the Ox on the left, as in the Oxford symbolism, which gives the Sun in Taurus to the Eastern Horizon, whilst giving the Sun in Leo, *Westward to the right hand of the heavenly throne*. This order is reversed in the traditional symbolism of the Freemasons, as subjoined.

\* See note in Supplement to the Explanatory List of Illustrations.



A confusion between these two forms of this very ancient astronomical symbolism, may have occasioned the typical language of God's mercy towards Nineveh—Jonah iv. 11—as “That great city, wherein are *more than sixscore thousand persons that cannot discern between their right hand and their left hand*; and also much cattle.”



The typical Chronology of the Calendarium of the Ham-shaped Dial, seems to throw a light upon that of the Greek-Egyptian Dial with Steps, as representing, variously, 6, 7, and 8 Cycles of 5, compared with one of  $6 \times 7 = 42$ , all numbered over five rows of figures, thus,

$$6 \times 5 = 30, \text{ and } 30 \times 5 = 150. \text{ Also, } 2 \times 150 = 300.$$

$$7 \times 5 = 35, \quad 35 \times 5 = 175. \quad 2 \times 175 = 350.$$

$$6 \times 6 = 36, \quad 36 \times 5 = 180. \quad 2 \times 180 = 360.$$

Also, for  $5 \times 8 = 40$ , substitute  $6 \times 7 = 42$ , and  $42 \times 5 = 210 = 14 \times 15$ , nearly as  $12 \times 18$  (Pheron's hour)  $= 216$ . Thus they seem to have compared 8 months of 27 days with the Summer arc of  $210^\circ$ , for about N. Lat.  $30^\circ$ , as the Eden of Jewish typical prophecy. Also,  $2 \times 42 = 84^\circ$ , or the Egyptian Cycle of Helius substituted for the old Chaldean Quadrant of  $90^\circ$ . But  $4 \times 84^\circ = 336$ , or  $12 \times 28$ , for the earliest Cycle of the 12 gods of Egypt, who descended from the 8 oldest gods. For  $8 \times 42 = 12 \times 28 = 336$ , when comparing the Egyptian weekly Cycle of 8 with the Jewish of 7 days.

Also, numbering 60 (for the two equinoctial lunations of Enoch's astronomy) on the Calendarium of  $5 \times 6 = 30$  days; if to this we add *twice six Cycles of seven days* (as calendared thus eastward and westward on the side steps), we have the celebrated prophetic Cycle of the early Christians—formed out of two Egyptian Cycles, viz., 60 to OSIRIS and 84, as  $12 \times 7$ , to HELIUS. For  $60 + 84 = 144$ , and the typical use thereof in the early Christian Church, does present to our minds a forcible illustration of Isaiah's typical prophecy, cap xix. 23, 24, 25, from the events of the Apostolic age in their relation to the salvation of an election of grace in Israel at Jerusalem, and as identified with *Assyrian and Egyptian power in all lands*, thereby fulfilling also the prediction of Jerem. xvi. 14, 15, though Christians generally are as obstinate as the Jews in refusing to read these passages of Scripture as sentences of fulfilled prophecy. Yet, to read them otherwise is striking a deadly blow against the root and foundation of our Christian faith, seeing that St. Paul (Heb. viii. 8—13) interprets Jerem. xxxi. 31—34 as *inaugurating an eternal progress of its expanding energy for good to man by its effects on an election of grace in Israel*, through gifts of the Holy Ghost outpoured upon all flesh in the day of God's predicted judgment on the Jerusalem in which Christ was crucified. See Rev. xi. 8.



# A DIALLING PROBLEM FOR THE SCIENTIFIC.

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1. Does the mechanical structure of the Greek-Egyptian Dial with Steps warrant the idea of a Typical Design involved therein, as claimed for it in this Tract, like that of the weekly Cycles calendared on the old Hindu Zodiacs ?
2. Admitting such a Typical Design, can it be applied with scientific accuracy (as here roughly attempted) to a dialling for N. lat.  $54^{\circ}$ ? or must it be limited to a tropical latitude, as  $26^{\circ}$  for Dederah, or  $30^{\circ}$  for the Pyramid Plain ?
3. Will the return of the shadow on this\* Dial (as from the Eastern Horn in the afternoon, though that from the central Gnomon, of course, moves only in one direction) scientifically meet the conditions of what is said respecting the return of the shadow by  $10^{\circ}$  on the Dial or Steps of Ahaz? Compare 2 Kings xx. 11, with Isaiah xxxviii. 8.
4. Is the appearance of a *seventh step* reconcileable with the usual measure of the sun's half-yearly course from tropic to tropic (*as in nature confined to six monthly stages of progression*) by substituting the Egyptian Quadrant Cycle of Helius at  $83^{\circ}$  or  $84^{\circ}$ , for the old Chaldean Quadrant of  $90^{\circ}$ ?

For by thus substituting 3 months of 28 days for 3 of 30 days, we obtain the difference between  $84^{\circ}$  and  $90^{\circ}$ , for a *seventh step* whereby to compare (when dialling by the analemma for the Pyramid Plain) a semi-diurnal arc of 7 hours with a week of 7 days.

5. Does the "to and fro" of the shadow from the East and West Horns of the semicircular Dial (as traversed thereby in half the time of that from the central Gnomon) warrant the idea here assumed? The assumption is, that the ancient Orientals thus converted the Polar Equinoctial Dialling of their Noah's ark symbolism (as limited to 10 hours) into a semidiurnal arc for the  $12 \times 10$  of Enoch's winter day for a latitude answering to that of NINEVEH, compared with the  $6 \times 20$  of his summer day. As a variation of this they seem also to have reckoned one of  $12 \times 9^{\circ}$ , compared with  $6 \times 18^{\circ}$  as 6 hours of Pheron, the son of Sesostris, when adapting to the Plain of the Pyramids in N. lat.  $30^{\circ}$  the semicircular Dial of the Babylonians for a day of 12 hours.
6. What was the "*Scaphe*" or "Boat Dial" of the ancient Greeks, if not the Greek-Egyptian Dial with steps, of the era of the Ptolemies, but now in the British Museum?

For the typical structure of this adds to the proper horological object of a sun-dial, the lunar Calendarium of the NOAH'S ARK symbolism for ascending and descending light, given respectively to the DOVE and RAVEN, on the Celestial globe of ancient Oriental origin; but of never-ceasing importance for illustrating the divisions of typical and prophetic time in the sacred Scriptures of the Jews.

This, moreover, explains the relation of the MITHRAS and MEDEA d' ARLES to the JASON and MEDEA of the Greeks, whose traditional history resembles that of the Egyptians relating to Sesostris and his wife, *who were obliged to sacrifice two of their children to effect their own escape from their palace, which had been treacherously set on fire by the brother of Sesostris.* Hence in the language of Jewish typical prophecy, the "*Flood of Egypt*" is identified with their Baalistic idolatry of lunar time, when dividing the old lunar year of 10 months into two half Cycles of 5 months, numbered respectively to the *flowing and ebbing* waters of the flood.

This Lunar Calendarium divided the old lunation of 30 days into two Jewish weeks of 7 days, and two old Egyptian weeks of 8 days, in a form to illustrate the Calendarium of the ancient Romans for the week of 9 days, compared with the Cycle of 5, as the Cycle of Jupiter; and with the Cycle of 7 as that relating to the golden age of Saturn's reign before Jupiter. This may be thus illustrated from the Zodiac of Ten-tyra, on which the Equinoctial points lie between  $\gamma$  and  $\delta$ , in a form to explain the typical character of Balaam's sacrifice *from the two lunar circuits of seven days* which constituted "*the bright fortnight of the sun's northern path,*" in the typical dialling of the ancient Orientals. For they thus (on the Side Steps, East and West, for the two meridian hours) compared *one hour of Equinoctial time with half the lunation of 30 days*, numbered as  $14^\circ$  or  $15^\circ$  on the Equinoctial for 15 days =  $3 \times 5$ ; and 14 days =  $2 \times 7$ , or 5 from the Calends to the Nones, with 9 from the Nones to the Ides or "*Dividing of time.*"

But in *March, May, July, and October* the Nones began to be reckoned from the *seventh*, instead of the *fifth*, day from the Calends. Thus they divided the two Egyptian weeks of 8 days, in the astronomy of Enoch, into one of 9 and one of 7 days: for  $2 \times 8 = 9 + 7 = 16$  days. The *Calends* they dedicated to *Juno*, as one with the great Diana of the Ephesians, whose image fell down from Jupiter. The *Ides* they dedicated to *Jupiter*, thus placing the dividing of typical and prophetic time between them; whilst the *fifth* day of the week was dedicated to Jupiter, and at others to Mercury, the Caduceus bearer of Jupiter.

Thus the *seven rams* of Balaam's typical sacrifice were numbered to the seven hours of descending light reckoned Eastward, going South from the Equator; and the *seven bulls* to the seven hours of ascending light reckoned Westward, going North from the Equator. See Blundevil's Dragon Symbolism for the moon between her nodes.

The Greek-Egyptian Sundial with Steps illustrates, moreover, Daniel's typical prophecy respecting the week for confirming the Covenant with many—as reckoned from sabbath to sabbath, or from seventh day to seventh day. Thus they divided their solar year of 12 months into two typical Cycles of *seven* (by counting the *first* and *seventh* twice); or into their other two typical Cycles of 5 and 7 months, for the old lunar year of 10 months, increased by the 60 days numbered by the Egyptians to the reign of OSIRIS, in his Solstitial glory.

The Jewish typical and prophetic week of seven days was divided in the *half thereof, at the Passover of the crucifixion* into two Cycles of  $3\frac{1}{2}$ .

The Sun's Northern Course, or bright fortnight of Magha, given to the Eastern Signs from ८ to २; as in the Vishnu Purana, p. 220-3.

8 to २	5 Thurs.	1 Sun.	6 Fri.	3 Tues. Magha
॥	४ ८	१	५	३

The Sun's Southern Course, or the dark fortnight of Magha, returning from २ to ८; as from Sravana to Magha.

Sravana २	२ ५	८	५	३
4 Wed.	2 Mon.	7 Sat.	9 to ३	

Planetary Hours of Night beginning "a Jove" for Thursday dedicated to Jupiter.

५ ४ ३ २ १ ८ ७ ६ ५ ४ ३ २ १	५ ४ ३ २ १ ८ ७ ६ ५ ४ ३ २ १
1 2 3 4 5 6 7 8 9 10 11 12 - -	

Planetary Hours of Day to Sunday as first day of the week.

- - 1 2 3 4 5 6 7 8 9 10 11 12	
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Seven Morning Hours of typical account from the first to the seventh inclusive; to the week of 7 days beginning from Sunday.

\* \* \* \* \*

३ ४ ५ ६ ७ ८ ९

Sunday	1 6 4 2 7 5 3	Tuesday
Monday	2 7 5 3 1 6 4	Wednesday
Tuesday	3 1 6 4 2 7 5	Thursday
Wednesday	4 2 7 5 3 1 6	Friday
Thursday	5 3 1 6 4 2 7	Saturday
Friday	6 to ———— 8	for ३
Saturday	7 to ———— 9	for ३

## ASWIN. CARTIKA.

Dark fortnight of the Aswins Southward from ५ to ५.

५ ३ २	2 Thurs.
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५ ३ २	8 Sat.
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Light fortnight of Cartika, as from ५ Northward to ८.

4 ३ २	5 Wed.
२ ३ २	॥

6 Tue.	7 Mon.
४ ८	५ CHAITRA

VAISACHA.

Planetary Hours of Night beginning from 1st hour of Wed. dedicated to Mercury the Caduceus-bearer of Jupiter.

४ ३ २ १ ८ ७ ६ ५ ४ ३ २ १	४ ३ २ १ ८ ७ ६ ५ ४ ३ २ १
1 2 3 4 5 6 7 8 9 10 11 12 - -	

Ditto of Day

1 2 3 4 5 6 7 8 9 10 11 12

Eight hours of typical account from the 2nd to 9th inclusive, for the week of eight days numbered to their 8 Lokapalas, or regents of the spheres.

- \* \* \* \* \*

५ ४ ३ २ १ ८ ७ ६ ५

Thursday	2 3 1 6 4 2 7 5	Thurs.
Friday to ३ for No.	3 4 2 7 8 3 1 6	Friday.
Saturday to ३ for No.	4 5 3 1 6 4 2 7	Sat.
Sunday	1 6 4 2 7 5 3 1	Sunday.
Monday	2 7 5 3 1 6 4 2	Monday.



But  $3\frac{1}{2}$  days of 24 hours (for day and night) were as *seven* typical days of 12 hours, for *day without night*, as in Rev. xxii. 5.

Thus by numbering the East and West signs of the Zodiac in two parallel rows, and by accounting the third hour of night (*i.e.*, of *lunar* reckoning) as first of the day, they compared two Lunar Cycles of 7 or 8 days with two Solar Cycles of 6 days and months.

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CALENDARIUM for an EAST or WEST DIAL, with the EQUINOCTIAL POINTS in "*the Dividing of Typical Time*" between  $\gamma$  and  $\kappa$ , as on the old Hindu Zodiac with its Central Mountain of Gold; for a Solstitial Dividing of typical time; crossed by that beginning from Jupiter, Westward in  $\mathfrak{M}$ , for an Equinoctial Dividing of typical time, by the NODES of Ascending and Descending lunar light.

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From this it appears that the hitherto perplexing difficulty from the days of our week being numbered differently on the two Hindu Zodiacs, arose from the mode in which the ancient Orientals compared two Lunar Cycles of seven days with one of *nine* days, and one of *five* days and two Lunar Cycles of 8 days with one of *nine* and one of *seven* days.

This confirms the accuracy of the interpretation I have elsewhere given to Luke xii. 52, respecting the *Baalistic house of five brethren* divided against itself to the destruction thereof in Messiah's day—viz., "three against two, and two against three," as  $3 \times 5 = 15$  days against  $2 \times 7 = 5 \times 9 = 14$  days for one-half the lunation of 28 and 30 days.

the Greek Numerals on the Egyptian Dial limited to seven ; (like the Rishis of the Hindus—or seven stars in the great bear) for a comparison with the week of seven days, and the typical year of seven months.

$\gamma$   $\delta$   $\epsilon$   $\zeta$   $Z$   $H$   $\theta$

First Planetary hour of Night given to the Sun for Wednesday, when the first hour of the day was given to Mercury, for the *third* hour of the Night. Planetary hours of DAY when the first hour was dedicated to Mercury.

Ascending & Descending light typically limited to a Cycle of 9 hours on an East and West Quadrant Dial.	viii	iv	Wed.	{	$\delta$	$\delta$	$\frac{1}{2}$	24	$\delta$	$\odot$	$\gamma$	$\delta$	$\delta$	$\frac{1}{2}$	
			Thurs.					5	3	1	6	4	2		Mon.
	ix	iii	Fri.					6	4	2	7	5	3		Tues.
	x	ii	Sat.					7	<u>5</u>		1	6	4		Wed.
	xi	i	Sun. to *Mars				3	1	6	4	2	7	5		Thur.
	xii		Monday					2	7	5	3	1	6		Fri.

\* Or to Mars ( $\delta$ ), for the third hour of Saturday, and the last planetary hour of typical time preceding the first in the week of seven days beginning from Sunday.

Days of Week	Jan.	Feb.	Mar.	April	May.	June
	3	6	1	5	8	8
	Tu.	Fr.	Sun.	Th.	W	8
					4	

Dec.	Nov.	Oct.	Sep.	Aug.	July
†	m	Δ	⌘	Ω	♂
2 Thurs.	9 Fri.	3 8	4 8	5 Wed.	6 Tues.
Dec. †	Jan. 3	Feb. 3	Mar. *	April 7	May 8

? Seventh Step to Saturn ( $\frac{1}{2}$ ) for the third hour of Wednesday ; the fourth hour of which was dedicated to Jupiter. Saturn whether *seventh* or *eighth* day goes out on the monthly Calendarium for Six Cycles of 5=30 days.

This gave the third to Saturn, for the typical beginning of night from the Moon's Descending Node, when numbered as the THIRD day of the week.

It also gave the *fourth hour* of Wednesday to Jupiter for Thursday, for the typical beginning of day from the Moon's Ascending Node, as given to the 4th Day of the Week on the old Hindu Zodiac for  $8 \times 45^\circ = 360^\circ$ .—Compare Enoch's beginning of typical time from the Sun's *fourth* gate with Gen. i. 5, 14.

It appears from the above that Wednesday (dedicated to Mercury, the Caduceus-bearer of Jupiter, on the Planetary Calendarium of the ancient Orientals) represented, in especial form, the *Diurnal arc* of 12 hours which they compared with the antediluvian lunar year of 300 days, or 10 months. They moreover compared the same with that of Noah's postdiluvian life of *seven divine ages*: together numbering 350 *days of years*, in the Noah's ark symbolism of the Jews, for the typical and prophetic time of their Sacred Scriptures.

From the above data, I have now come to the following conclusion, as the *most probable harmony* (for I feel-conscious of having already made *many vain attempts* at a reasonable solution of this vexed question) between the two old Zodiacs of the Hindus, which variously divide the Equinoctial to a week of *six* days, omitting Sunday with the Nodes; or of *seven* days retaining Sunday, but omitting the Nodes.

Thus they compared  $7 \times 40$ , as  $4 \times 70$ , for a lunar year of 10 times 28 days, with  $6 \times 45$ , as  $3 \times 90$ , for a lunar year of 10 times 27 days, to substitute Sabbaths, or weeks of seven days, for the ancient week of nine days, when dividing the Equinoctial to a year of four seasons, and a month of four weeks, by setting off  $2 \times 45$  or  $2 \times 40$  to the Nodes, *placed in the dividing of time between the Sun's North and South Declination*, as given to two Zodiacal angles of  $25^\circ$  on their East and West Quadrant Dial.

Then by substituting (1st) the Quadrant of Helius—as 83, or 84,—and lastly the extended length of Hydra, for the head and tail of the Dragon, measured by  $2 \times 40$  *for the days of years typically* numbered over the life of APHOPHIS, they divided the rest of the Equinoctial to a lunar year of 270 or 280, extended to Noah's antediluvian lunar year of 300 days. Thus 60 were set off to OSIRIS for a lunar calendarium limited to Enoch's two Equinoctial lunations, on the centre of the dial, which thus substituted a lunar measure of ascending and descending light in two circuits of seven days for the two solar cycles of six months measured by the two zodiacal angles of the Sun's half-yearly circuits from Tropic to Tropic. This they again extended to a lunar year of 350, for the days of the years of Noah's postdiluvian life, compared with the old solar year of 360, which left 10 days of difference *Eastward to the Sun*, symbolized to ASYCHIS in the *Marshes*, having the isle of Elbo (El-bo = God-comes) for his asylum, and measuring 10 stadia in length on either side. There he remained during the 50 years usurpation of Sabacus, the Ethiopian, when the old lunar year was thus extended to *seven divine ages of 50 days*, or the 350 days and 350 nights which make up the 700 typical years chronicled by Herodotus (lib. ii. cap. 137-141) over the interval between the reigns of Asychis and Amasis.

The Divine age of 50 took the cycle of 5 for its basis, whilst those of 70 and 90, numbered respectively *ten weeks of seven or nine days* to each quadrant of the Equinoctial *when divided* by the Egyptians to their Lustrum, or



*Sothiac Cycle of four years*, from which circumstance they used the Greek word "*Tetarton*," or *a fourth part*, as a synonym for the word "*year*."

This brings me to *two* other features of ancient historical tradition, which will illustrate the same scientific facts, from the records both of the Hindus and Egyptians, relative to the East and West typical Dialling of the ancient Orientals.

#### HERODOTUS II. CAP. 142.

"Thus according to the information of the Egyptians from the first king to this last — (viz., from *Menes*, the founder of the kingdom, to *Sethos*, the last of their cycle of *twelve*, which began with *Mæris*, the last in their old cycle of *eleven* numbered over 330 kings, and he who built the north entrance to the temple of Vulcan; cap. 101;) who was priest of Vulcan, a period of 341 generations had passed, in which there had been as many high priests, (viz. 330 + 11,) and the same number of kings. Three generations are equal to 100 years, and therefore 300 generations are the same as 10,000 years; the 41 generations that remain make *one thousand three hundred and forty years*."

During the above space of *eleven thousand three hundred and forty years* (viz., the days in  $31\frac{1}{2}$  old solar years of 360 days) they assert that no divinity appeared in a human form; but they do not say the same of the time anterior to this account, or of that of the kings who reigned afterwards.

During the above period of time *the Sun*, they told me, *had four times deviated from his ordinary course, having twice risen where he uniformly goes down, and twice gone down where he uniformly rises*. This, however, had produced no alteration in the climate of Egypt; the fruits of the earth, and the phenomena of the Nile, had always been the same, nor had any extraordinary or fatal diseases occurred."

The VISHNU PURANA,  
Translated from the Sanscrit by  
H. H. WILSON, M.A., F.R.S.  
p. 223.

"Fifteen twinklings of the eye (*Nimeshas*) make a *Kashtha*; thirty *Kashthas*, a *Kala*; thirty *Kalas*, a *Muhurtta* (forty-eight minutes, or *one-thirtieth* part of 24 hours numbering 60 minutes to an hour); and 30 *Muhurttas*, a day and night: the portions of the day are longer or shorter, as has been explained; but the *Sandhya* (morning and evening twilight) *is always the same in increase, or decrease, being only one Muhurtta*.\* From the period that a line may be drawn across the Sun (or that half his orb is visible), to the expiration of three *Muhurttas* (two hours and 24 minutes) that interval is called *PRATER* (morning), forming a fifth portion of the day. The next portion, or three *Muhurttas* from morning, is termed *Sangava* (forenoon); the three next *Muhurttas* constitute midday; the afternoon comprises the next three *Muhurttas*; the three *Muhurttas* following are considered as the evening; and the 15 *Muhurttas* of the day are thus classed in 5 portions of 3 each.

*But the day consists of 15 Muhurttas only at the Equinoxes*, increasing or diminishing in the northern or southern declinations of the Sun, when the day encroaches on the night, or the night upon the day. The Equinoxes occur in the seasons of spring and autumn, when the Sun enters the signs of Aries and Libra. When the Sun enters Capricorn (the winter solstice) his northern progress commences; and his southern when he enters Cancer (the summer solstice).

Fifteen days of 30 *Muhurttas* each are called a *Paska* (a lunar fortnight); two of these make a month; and *two months a solar season*; three seasons a northern or southern declination (*Ayana*); and those two compose a year."

\* This would (I am informed by my astronomical friend Mr. SANG, of Edinburgh,) represent the Cycle of their New Moons returning to the same parts of the heaven, which they had at the beginning of the Cycle.

Thus the traditions of the Hindus confirm the interpretation here given to the statement of Herodotus, that the Sun four times changed its place of rising and setting in a period of 11,340 years typically numbered over the days in  $31\frac{1}{2}$  old solar years of 360 days, *or the returning Cycle of their new moons*. The same combined form of evidence explains the meaning of the Vishnu Purana, p. 223, when calling *two months a solar season*, (as compared with a lunar fortnight,) and numbering three such seasons *to a northern or southern declination*. Hence the Hindu Calendarium for the week of 9 days reduced to two Cycles of 5 days, by counting the 5th *twice to the dividing of time*, presents us with a clue for reading, with intelligible effect, what Enoch says of the Sun's two lunations at the Equinoxes, beginning southward from his third gate, and northward from his fourth gate, on the East and West *Quadrant form of typical dialling* common to the ancient Orientals.

I shall now conclude with reference to the Mithraic use of the metaphor from the potter's wheel by the Hindus, because it forms also a conspicuous feature in the typical language of Jewish prophecy. See the Vishnu Parana, p. 220, wherein also it is associated *with reference to the mystic waters of a Baalistic flood season*, reckoned Eastward to the Sun (as a flood of light) but Westward to the Great Sea; in confirmation of the interpretation elsewhere given to "*the flood of Egypt*," as referred to by Hosea and Amos.

"When the Sun is present either in the southern or northern hemisphere, *day or night retires into the waters,\* according as they are invaded by darkness or light*: it is from this cause that the waters look dark by day, because night is within them; and they look white by night, because at the setting of the Sun the light of day takes refuge in their bosom. When the Sun has travelled in the centre of Pushkara,† a thirtieth part of the circumference of the globe, his course is equal in time to one Muhurttā; and whirling round like the circumference of the wheel of a potter, he distributes night and day upon the earth. In the commencement of *his northern course*, the Sun passes to Capricornus, thence to Aquarius, thence to Pisces, going successively from one sign of the zodiac to another. After he has passed through these, the Sun attains his Equinoctial movement (the vernal Equinox), when he makes the day and night of equal duration. Thenceforward the length of the night decreases, and the day becomes longer, until the Sun reaches the end of Gemini, when he pursues a different direction, and, entering Cancer, begins his declension to the south. As the circumference of a potter's wheel revolves most rapidly, so the Sun travels rapidly on his southern journey; he flies along his path with the velocity of the wind, and traverses a great distance in a short space of time. In twelve Muhurttas he passes through thirteen lunar asterisms and a half during the day; and during the night he passes through the same distance only in eighteen Muhurttas,—as the centre of the potter's wheel revolves more slowly than the circumference,

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\* Compare p. 230. "During eight months of the year the Sun attracts the waters, which are the essence of all fluids, and then pours them upon the earth (during the other four months) as rain; from rain grows corn; and by corn the whole world subsists." This evidently refers to a latitude corresponding to that of Enoch's summer day, numbering 16 hours of  $15^{\circ}$ , as 12 of  $20^{\circ}$ , and a summer season of eight months contrasted with a winter season of four months.—Compare St. John iv. 35.

† The *seventh* insular continent, or Dwipa.—Compare 100, 166, and 200.



so the Sun in his northern path again revolves with less rapidity, and moves over a less space of the earth in a longer time, until, at the end of his northern route, the day is again eighteen Muhurtas, and the night twelve; the Sun passing through half the lunar mansions by day and by night in those periods respectively. As the lump of clay on the centre of the potter's wheel moves most slowly, so the polar star,\* which is in the centre of the zodiacal wheel, revolves very tardily, and ever remains in the centre, as the clay continues in the centre of the wheel of the potter.

"The relative length of day or night depends upon the greater or less velocity with which the Sun revolves through the degrees between the two points of the horizon. In the solstitial period, in which his diurnal path is quickest, his nocturnal is slowest; and in that in which he moves quick by night, he travels slow by day. The extent of his journey is in either case the same; for in the course of the day and night, he passes through all the signs of the zodiac, or six by night, and the same number by day; the length and shortness of the day are measured by the extent of the signs; and the duration of day and night by the period which the Sun takes to pass through them. In his northern declination the Sun moves quickest by night, and slowest by day; in his southern declination the reverse is the case."

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\* See cap. ix. p. 230, comparing the celestial sphere to a porpoise like figure, with Dhruva, or the pole star situated in the tail, and Vishnu† seated in its heart.

† Vishnu, not the Sun—but light, purity, and spirit.—*the sevenfold energy of the Sun*, p. 236. Compare Isaiah xxx. 26; for light (naturally and spiritually) compared together *under a like diversity of manifestation in power*, as in the seven morning hours of the solar glory until culminating at the midday of the summer solstice in Jerusalem and thereabouts, where the morning hours for that season were (by the eternal law of God's ordinances of Day and Night) limited to seven, for their culmination in glory!

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## THE DWIPAS, OR THE TYPICAL GEOGRAPHY IN USE AMONGST THE ANCIENT HINDUS.

The ancient typical division of India into seven insular continents (called Dwipas), surrounded by seven oceans, represents the relation of each to the one next preceding, as double the size thereof. Thus if the size of the first be represented by unity, we should have for the seventh and last  $1+2+4+8+16+32+64=127$ . But  $1\frac{1}{2}^\circ = 18^\circ$ , which was the Hour Cycle of Pheron, the son of Sesostris. Compare p. 632 of Wilson's Vishnu Purana on "the Seven Solar Rays dilating to Seven Suns," by the radiance of which the Three Worlds and Patala are set on fire in the end of typical time, with a similar reference to the sevenfold power of the sun in Messiah's day, as thus also associated with the end of typical time. Isaiah xxx. 26, with Rev. x. 6.

Of the seven Dwipas, that of Jambu (named from the jambu tree) is central, and surrounds Meru, their central mountain of gold, and abode of the gods. The second was called the Plaska, from the sacred figtree therein. The character of time in this is uniformly that of the *Treta Yug* or "*Silver Age*," but translated for me from the Sanscrit by Dr. Rieu, of the British Museum, as "the Age of the Three Sacrificial Fires." This is a consideration of some importance, for it divides the half-lunation of 15 days, as Enoch did, into three quintuples of days, analogous to their division of the Solar



year into *three* seasons, each of which was closed by a *grand military festival*, even as the Greeks celebrated their Pythian games in spring ; the Olympian at the summer solstice, and the Isthmian at the autumnal equinox.

The seventh and last Dwipa,\* called Pushkara, was surrounded by a sea of fresh water. “Beyond this (202, n. 6) is the mountain belt called Lokaloka, the circular boundary between the world and void space. The interval between Meru (in the centre of the Jambu Dwipa) and Manasottara is the land of of living beings. The mountain range which divides Pushkara into two varshas or countries, they called Manasottara. This may represent the intersection of the Equator by the Ecliptic in the Equinoctial points, for the Sun’s place when on the horizon, in the centre of Pushkara, or the Ecliptic : or it may mean that point where the meridian cuts the horizon in the southern extremity of the Ecliptic at the Tropic of  $\varpi$ , at the distance of  $113\frac{1}{2}$  degrees of the circle below the North Pole for 113 generations of the mortal kings of Egypt in the old Egyptian chronicle. Thus we read that “The interval between Meru (as the Tropic of  $\varpi$ ) and Manasottara (as the Tropic of  $\varpi$ ) is the land of living beings,” as if typically associating the habitable parts of the earth with the benign influences of sun-light and fresh water. Compare Psalm xli. 4. “Beyond the fresh water sea (the waters of the river of life coming down from heaven) is the region of gold, which shines like the bright surface of a mirror, but from which no sensible object presented to it is ever reflected, and consequently is avoided by living creatures. The mountain range by which it is encircled is termed Lokaloka, because the world is separated by it from that which is not world, for which purpose it was placed by *Iswara* on the limit of the three worlds (viz., as the Horizon of Latitude. Compare p. 220 for the sun’s place when in the centre of Pushkara.) ; and its height and breadth are such that the rays of the heavenly luminaries, from the sun to the pole star (as from the sun on the horizon in Pushkara to the centre of the Potter’s Wheel, symbolized to the pole star, p. 221), which spread over the regions within the mountain, cannot penetrate beyond it.”

“Men in this Dwipa live a thousand years, free from sickness and sorrow, and unruffled by anger and affection.”

In the five Dwipas, from Plaskha to Saka (*i.e.*, inclusive from the 2nd to the 6th), the length of life is 5,000 years. Here we have typically marked the extent to which their chronology of *four human ages to one Divine age* applies to the 5 years’ Cycle of the Lunar Calendarium connected with their typical dialling to the analemma for the sun’s two half-yearly circuits from tropic to tropic ; for it divides the old Lunar Year of ten months into two Half Cycles of 5 months, for comparison with the Solar Year divided into two Half Cycles of six months, numbering the difference between 5 and 6 to the sun’s solstitial glory ; but that between 6 and 7 to the twilight of their

\* At one time I regarded the seven Dwipas as seven parallels of latitude—all concentric to the pole star. But I am now inclined to regard them as seven hour circles radiating from a common centre symbolized to the pole star. That which surrounded Meru centrally represented the meridian at the point of its northern intersection by the tropic of Cancer. That which surrounded the Manasottara mountain, represented the meridian at the point of its southern intersection by the tropic of Capricorn. The chain of the Lokaloka mountains—or “mountains of the spheres,” identified their lowest parallel of latitude with the horizon of the place according to latitude, or that portion of the sphere between the tropic of Capricorn and the south pole.

typical time, or the day of lunar account, which they added to the sun from the moon, when comparing the week of seven days and a semidiurnal arc of seven hours with that semiannual circuit of the sun which is *limited in nature* to SIX months.

In p. 484 of the Vishnu Purana we read—"When the sun and moon, and the Lunar Asterism Tishya (the chief star in which is  $\delta$  in the constellation Cancer), and the planet Jupiter are in one mansion, the *Krita age* (*i.e.*, the *golden age*) shall return."

Also in p. 487—"The day that Krishna shall have departed from the earth will be the first of the Kali age (*i.e.*, the last or end of typical time). For this we have in p. 484, the following astronomical sign :—"When the two first stars of the *seven Rishis* (the great Bear) rise in the heavens, and some lunar asterism is seen at night at an equal distance between them, then the seven Rishis continue stationary 100 years of man (*viz.*, for the duration of the Kali age)."

"At the birth of Parikshit (See pages 460 and 461, for to him, the dominion is there given by Krishna) *they were in Magha, and the Kali age then commenced*, which consists of 1200 (Divine) years," *i.e.*, 1200 typical years to the *sæculum* of 100 years historically. For the events of ancient history were chronicled by centuries, from this mode of computing the Kali age.

All the Dwipas but the last were divided to *seven princes*, but the last or Pushkara had only two divisions. This seems to be an allegory for seven parallels of latitude crossed by seven hour lines, as may be illustrated from Bedos de Celles in his Dialling by the Analemma and its relation to the Map of France, associated therewith.

The relation of the surrounding seas to the Dwipas or insular continents appears to be simply this : When the hour circles for night and day were arranged in two parallel rows, the Western Signs of the Zodiac were symbolized to the ocean, and the Eastern to land first redeemed from water for the habitation of man in that direction. The map of the country thus intersected by two rows of parallel lines at right angles to each other, would therefore number its rivers and mountains to all the divisions ; and, therefore, as *seven* in each case—whilst varying the symbols of animal and vegetable life with those of the surrounding ocean, as in each intended to represent some feature of land made fruitful in varying forms by the same waters of the river of life—pervading all.

The idea of their Dwipas or *insular continents* assimilated to the circular arcs formed on the leaves of the Lotus, by the lines radiating from the centre of the plant to its outer rim, seems to have originated in a similar astronomical division of their starry heavens, made by the curves which, radiating from the Pole, intersect the Equator in 24 hour circles, seven of which are selected for an especial typical purpose. Thus, as in their symbolism of the Potter's Wheel, they regarded *the polar star as the centre of motion*, and imagined a line let fall to earth perpendicularly therefrom, as from the centre of seven radiating curved lines, the large outer one representing the *Pushkara Dwipa* with its two divisions, as the Ecliptic divided by the Equinoctial colure on the Equator to the Sun's North and South



Declination ; or as bounded in its extremities on the meridian by the Solstitial colure, where intersecting the Tropics of  $\odot$  and  $\oslash$ , as parallel circles. That nearest the centre was their *Jambu Dwipa*, surrounding Mount Meru or their central mountain of gold, on which was situated Brahma's Foursquare City of Light. This was once given to a semidiurnal arc of 8 hours, for ascending and descending light at the summer solstice. It was moreover symbolized by the Egyptians to the Chess Table of Rhampsinitus and Ceres. Thus their foursquare City of Light sometimes had 12, at others only 8 Lokapalas, or regents of the spheres.

Hence its varying measurements of  $12 \times 12 = 144$  :—

The measurement of 14,000 leagues is that of $2 \times 7$ , for the weekly Cycles of seven days, typically multiplied by 1,000.	And $8 \times 8 = 64$ nearly as $7 \times 9 = 63$ for seven weeks of 9 days, as 9 weeks of 7 days.
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In asserting, under proof of high astronomical calculations that the typical structure of the great Pyramid hands down to our own times an enduring memorial of a very early design to compare the square with the circle—Professor Piazzi Smith (the Astronomer Royal for Scotland) has performed a task of enduring interest and advantage for a sound theological interpretation of ancient Jewish Scripture, in harmony with scientific truth. For the Egyptians divided their years and lunations only into three parts, before the era of their Pyramid building—as contemporary with the times of Joseph—when the Israelites seem to have introduced amongst them their own reckoning of Lunar Typical Time by sabbaths.

I have long been persuaded that these facts from the typical dialling of the ancient Orientals were in some form or other mixed up with the above important discovery by the Astronomer Royal for Scotland, but could not satisfy my own mind about the three points of the Equinoctial, from which to draw the lines of an equilateral triangle dividing it into 3 equal parts ; for the Equinoctial and Solstitial points have not only been placed differently on the two ancient Zodiacs of the Hindus compared with the Egyptian Zodiac of Tentyra, but considerable variation has been made at different times in numbering the signs of the Zodiac to the four cardinal points of the Horizon.

That difficulty is now, I trust, brought to a satisfactory conclusion (for one definite illustration at least,) under evidence just discovered in Wilson's Vishnu Purana. See the following extracts :—

In p. 24, we read—“The mountain range that lies most to the north (in Bharata-Varsha or India) is called SRINGAVAN (the horned), from its having three principal elevations (horns or peaks), one to the North, one to the South, and one in the Centre ; the last is called the Equinoctial, for the sun arrives there in the middle of the two seasons of spring and autumn, entering the equinoctial points in the first degree of Aries and Libra, and making day and night of equal duration, or fifteen muhurtas each. When the sun is in the first degree of the Lunar Mansion, Krittika and the moon is in the fourth of Visakha ; or when the sun is in the third degree of VISAKHA, and the moon in the head of Krittika (these positions being contemporary



with the Equinoxes), that equinoctial season is holy (and is styled the Mahavishubha\*, or the great equinox).

The sun is in his northern declination in the months Tapas, Tapasya, Madhu, Madhava, Sukra, and Suchi ; and in his Southern in those of Nabhas, Nabhasya, Isha, Urja, Sahas, Sahasya.\*

On the Lokaloka mountain reside the four holy protectors of the world,‡ or SUDHAMAN and SANKHAPAD, the two sons of Kardama, and HIRANYAROMAN and KETUMAT. Unaffected by the contrasts of existence void of selfishness, active and unincumbered by dependants, they take charge of the spheres, themselves abiding in the four cardinal points of the Lokaloka mountain.

In page 202, we read—"Beyond the sea of fresh water (viz., that which encircles the Pushkara Dwipa) is a region of twice its extent, *and where no human beings reside*. Hence extends the Lokaloka mountain (or the Mountain of the Spheres), which is 10,000 yojanas in breadth, and as many in height ; and beyond it perpetual darkness invests the mountain all around, which darkness is again encompassed by the shell of the egg," *i.e.*, of their mundane egg.

#### NOTES OF THE EDITOR, H. H. WILSON, M.A., F.R.S.

"A reference is here made apparently, though indistinctly, to those positions of the planets which indicate, according to Bentley, the formation of the lunar mansions by Hindu astronomers, about 1424., B. C. Hindu Astronomy, pp. 3 and 4. The Vayu and Linga Puranas specify the position of the other planets at the same time, or the end, according to the former, of the Chakshusha Manwantara. AT THAT TIME THE SUN WAS IN VISAKHA, THE MOON IN KRITTIKA, VENUS IN PUSHYA, JUPITER IN PURVAPHALGUNI, MARS IN ASHADHA, BUDHA IN DHANISHTHA, SANI IN REVATI, KETU IN ASLESHA, AND RAHU IN BHARANI."

There are differences between some of these and the positions cited by Bentley, but most of them are the same. He considers them to have been observations of the occultations of the moon by the planets, in the respective lunar mansions, 1424-5. B. C.

\* These are the names of the months which occur in the Vedas, and belong to a system now obsolete, as was noticed by Sir William Jones, As. Res. iii. 258, according to the classification of the text they correspond severally with the lunar months Magha ♌, Phalguna ♍, Chaitra ♎, Vaisacha ♏, Jyeshtha ♐, Asharha ♑, or from December to June ; and with Sravana ♒, Bhadra ♓, Aswina ♏, Kartika ♐, Agrahayana ♑, and Pausha ♒, from July to December. From this order of the two series of months, as occurring in the Vedas, Mr. Colebrooke infers, upon astronomical computations, their date to be about fourteen centuries prior to the Christian era. As. Res. vii. 283.

‡ Enoch's four conductors of the seasons at the four cardinal points of the horizon. Thus he substituted 4 quadrants of  $91^\circ$  to his solar year of 364 days for the old Chaldean solar year of 360 days, measured by  $4 \times 90 = 360$  on the Equinoctial. Thus they divide the Equinoctial into 28 lunar mansions of  $13^\circ$  each ; for  $13 \times 28 = 364$ . Thus also they obtained one mode of comparing a lunar circuit of *seven days* with a semi diurnal arc of *six hours* ; by adding (as Enoch does) 4 days to the old quadrant of  $90^\circ$ , for his four conductors of the seasons.  $91^\circ$  divided by 7 gives  $13^\circ$  to a day, and  $90^\circ$  divided by 6 gives  $15^\circ$  to an hour.

The part of the above note here given in SMALL CAPITALS is that which I conceive to be of considerable typical importance ; for it states (in connection with a particular time) the relation of the sun and moon and planets, from which we derive our names for the days of the week, to *Rahu*, the ascending node, and *Ketu*, the descending node, on the old Hindu Zodiac for the week of 8 days, omitting Sunday. Guided by this I have formed a diagram showing the relation of these planets to the Lunar mansions, as divided to the months of the year by the Hindus, anciently. The result seems to give, *in harmony with their light and dark fortnights for the months of Magha and Sravana, the three points required for dividing the Equinoctial into three equal parts by an equilateral triangle, whilst divided to a quadrant measure of distance between the nodes*, when the ascending node was in the Equinoctial points between ♎ and ♈. But when the western point was between ♎ and ♈, the eastern point was between ♊ and ♋, as described on the Hindu Zodiac for the week of 9 days, which is decorated by their central mountain of gold.

But this difference reverses the relation of the 12 signs of the Zodiac to the four cardinal points of the Horizon, in a form which seems to be associated with a change in numbering the morning hours of their Diurnal Arc to the signs of the Zodiac. When numbering them to the western signs, I suppose they intended to symbolize the beginning of their day, as the beginning of the Jewish Year, *to the full moon of the Vernal Equinox*. Hence their poetic apostrophe to it—

“JAM redit et VIRGO, redeunt Saturnia regna,”

when dialling for a day of 12 hours, in the semicircular form of Babylonian origin, instead of for a Semi-Diurnal Arc of seven hours, as on the Quadrant Dial of Egyptian origin. It was the latter, however, which associated the chronology of their typical time with the Lunar Calendarium for the old Cycle of 5 days, as the basis from which they calculated four human ages to a Divine age of 50 days ; for which the Jews substituted seven weeks of seven days.

But the diagram constructed from the text of the Vishnu Purana, which gives the ascending node RAHU to the Equinox westward between ♎ and ♈, also places that point of the equilateral triangle which marked the beginning of a Semidiurnal Arc for eight hours near the mountains of Armenia, between ♈ and ♊, *Eastward going South*. Hence the myth respecting the coronation of Nanda, the cowherd, which identified the disappearance of Krishna, as Vishnu, with the beginning of the *Kali age*, as the beginning of the reign of their mortal kings. Allusion is evidently made here to the Bull and the Heifer, as both idolatrously worshipped by the Egyptians. This assertion is confirmed by the old Egyptian chronicle, which (after enumerating the generations of its gods, demigods, and heroes of the cynic circle, as symbolized to their higher astronomical cycles) gave 113 generations of mortal kings. These were thus numbered, evidently, from the height of the pole star above the Tropic of ♋, as the centre of seven heavens over their seven Dwipas. This number they increased by *three higher worlds* (orbes) as symbolized to the flood : viz., the *Baalistic flood of their lunar idolatry*, for a lunar year of 10 months, compared with a Semi-Diurnal Arc of 7 or 8 hours.



Thus they gave the south side of their Meru eastward to Indra and the gods, as reigning to the east and west, whilst dividing the north westward, between Krishna (their Pan or Apollo Nomios) and Veruna (their Neptune or God of the Waters). Their outermost, or Pushkara Dwipa (which had only two divisions), represents the relation of the Sun's path in the Ecliptic to the two Colures (or voices of light), as bounded in the most Southern extremity by the horizon at the tropic of Capricorn. Hence I conclude that the Lokaloka mountains, (or, *mountains of the spheres*,) mean the boundary of the horizon for latitude: symbolized upward to the light of Heaven, and downwards to the eternal smoke and darkness of their Patala or Hell.

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### THE TYPICAL ASTRONOMY OF ENOCH, RELATING TO THE MOON'S TWO EQUINOCTIAL LUNATIONS IN THE SUN'S THIRD AND FOURTH GATES.

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This substituted therein 2 lunar circuits of *seven* or *eight* days typically limited to a Quadrant of altitude, Eastward from ♄ to ♃, and Northward from ♌ to ♍, for two parouvans or half-months of 15 days, divided into three half-weekly Cycles of 5 days, and given on the semicircular dialling of Babylonian origin to a Diurnal Arc of 12 hours, illustrated from "*The Vishnu Purana*" in its reference to a similar division of typical time by all the ancient Orientals; for they all divided the Equinoctial form of their parouvan or half-month thus:—

1st. Southward to the Sun's South Declination for Winter. This reckoned two Lunar Circuits of *seven* days *tropically* to the Quadrant stature of Vishnu's *first incarnation in the form of a fish, for the Sun in Pisces*, to the Thoth of the Egyptian Cynic Cycle, or *the Full Moon in Capricorn*. This formed the dark half in the lunation of 30 days, and reckoned their parouvan or half-month *from the New to the Full Moon*, when symbolizing the *beginning* of typical time to the Moon's descending node *for the evening and morning of their primeval day*.

2nd. Northward to the Sun's North Declination for summer. This reckoned two Lunar Circuits of *seven* days *tropically* for the Quadrant stature of the Mithras D'Arles (as the Jason of the Greeks) northward towards the Sothis of the Egyptian Cynic Circle, as terminating at the Heliacal rising of the Dog Star in Cancer, being measured in Quadrant form from ♌ to ♍.

The head of OSIRIS, the Potter of the Egyptians, was as DHRUVA, the *Pole Star of the Hindus*, symbolized to their Central Sun as the clay in the centre of the Potter's Wheel. Compare the V. P., 220, 1, with the like figure of speech in Jeremiah's prophecy, cap. xviii., 2, and mark its relation to the disposal of the 30 pieces of silver which Judas returned after stipulating for, as the price for betrayal of his Lord. Matt. xxvii. 10.





Their standard length of day or night on the Equator was 15 muhurtas, or half their day of 30 hours, compared with half their month of 30 days.

Their monthly ratio of increase or decrease in the length of day was *one* muhurtta, whilst the semicircular measure from the new to the full moon, reckoned solstitially, was reduced to that of a Quadrant, from the Equator to either Tropic, whether Northward for Summer, or Southward for Winter.

Hence, the length of their Summer day and Winter night would be  $15 + 3 = 18$  muhurtas; but that of their Winter day and Summer night would be 15, less 3, or 12 muhurtas.

This mode of measuring the monthly increase or decrease of day and night, for Summer and Winter, is as that of Enoch. Cap. lxxi. 9—45.

Note, from p. 218, *purva* and *apara* mean properly “before” and “behind,” but before naturally *denotes* the East because the ancients in their typical worship spontaneously faced the East to *welcome the rising sun*.

The same circumstance determines the application of the term *dakshina*, properly “right” or dextrum to the South; *uttara*, “other,” or “last,” necessarily implies the North.

THE MODEL OF THE GREEK-EGYPTIAN DIAL WITH STEPS, in the British Museum, explained (as to the Lunar Calendarium of the Noah's Ark Symbolism connected with its seven steps) from the dialling facts mixed up with the traditions of the Greeks respecting the Argonautic Expedition.

These—on a comparison of *Theocritus*, Idyll xiii., with the extracts from Apollonius Rhodius in the *Pœtæ Græci*—may be briefly stated thus :—

The leadership of the expedition was first offered to *Hercules*, but declined by him in favour of *Jason*. This fact in itself substituted, typically, the beginning of the Diurnal Arc to the Western Signs of the Zodiac, as given to the Western Horizon. See the Quadrant Stature of the MITHRAS d' ARLES, measured typically from  $\alpha$  to  $\varpi$ .

This point fixed, they began their voyage at evening, in the spring season of the year, and at the rising of the Pleiades. Their position on the celestial globe is between *Taurus* and *Gemini*; and Colebrooke, in his essay on

our saying that the day being longer than the night in summer, and shorter than the night in winter; the Sun's apparent motion—as measured by that of the zodiacal signs—must be quickest when the number of signs measured thereto are fewest, and slowest when the number measured thereto are most, seeing that the apparent motion extends over all the 12 every 24 hours.

In the *Lady & Gentleman's Diary* for 1862, there is a paper on the Indian Cycles and Lunar Calendar, &c., &c., by JAMES COCKLE, M.A., F.R.A.S., F.C.P.S., Barrister at Law, a passage translated by Sir WM. JONES from the *Parasara Sanhita*, which states the order of the seasons thus,—“The season of dew is from the first of Dhanishtha to the middle of Revati; that of spring from the middle of Revati to the end of Rohini; that of heat from the beginning of Mrigasiras to the middle of Aslesha; that of rain from the middle of Aslesha to the end of Hasta; that of sultriness from the first of Chitra to the middle of Jyeshtha; that of frost from the middle of Jyeshtha to the end of Sravana.”

Compare Enoch cap. lxxv. on the year as divided to the seasons when divided to 12 gates of the wind; whereas the Hindus, numbering two months to a solar season, divided (as above) their solar year into six seasons.



the Religion and Philosophy of the Hindus, tells us that the asterism "*Crittica*," which they numbered *the first* of the 27 into which they once divided their Zodiac, was the Pleiades. Their other name of *Vergillia*, as supposed to be derived from *ver* (spring), points to the same season of the year, whilst the fact of symbolizing the beginning of typical time to the moon as bringing on the days and years westward when beginning from the Vernal Equinox, would symbolize the bright fortnight of the sun's northern path to the full-moon (or the place of the moon's opposition to the sun) at the Vernal Equinox.\* This was the time appointed by Moses to the Jews for the beginning of their ecclesiastical year.

Again, like the demand of Moses to take the Israelites a journey of *three days into the wilderness* to the place appointed of God for accepting the sacrifices of His people, in the day of their exodus out of Egypt; so the Argonauts sailed Westward going North before a South wind for three days, between Pagasæ and Cius—that part of the Propontis where they landed for their evening meal—when Hylas was drowned in going to fetch water from a neighbouring fountain; and Hercules, maddened by the loss of his friend, deserted the ship in search for him. Thus, with his club in his hand, he

\* This represents the beginning of the diurnal arc as symbolised (like that of the ancient Oriental year) to the Autumnal Equinox. But the Author of the *Key to the Chronology of the Hindus*, says this has not been the case for the last 3,000 years.—Vol. ii. p. 375.

My kind astronomical friend, J. B. Smales, of Esk Terrace, Whitby, tells me that the author would mean by these words to say that the Vernal Equinox was in  $\simeq$  three thousand years ago.

Admitting the fact, I am inclined to think that the beginning of the Diurnal Arc at the Vernal Equinox was here typically given westward to  $\simeq$ , to date the beginning thereof, as the Jews did that of their Solar Year—viz., from the full moon of the Vernal Equinox; even as the Egyptians reckoned from the full in Capricorn for the beginning of their Diurnal Arc, when symbolizing the beginning and end of Lunar typical time northward to the new moon at the Helical rising of the Dog Star in Cancer.

But this typical substitution of a division of years and lunations into *four* parts, for the older division into three parts, was made by Mteris, the associate, in the kingdom, of Phioips—the sun Pharaoh of Egypt in Joseph's day—about 3,000 years ago.

For he built the north entrance of the Temple of Vulcan, and the labyrinth with its 3,000 typical chambers, half of which were above and half under ground. These numbers are possibly typical for 30 chambers to the light half, and 30 to the dark half in their lunation of 30 days. The multiplication of 30 by 100 would be to multiply it by the Cycle of the sun's typical life—in their great Sothiac Cycle—each quadrant of which measured the sun's two half-yearly circuits from Tropic to Tropic by a Lunar Calendarium for the month of 30 days. Now 3,000 divided by 4 gives 750 equal parts for the measure of a quadrant of this Cycle. But 750 make up 720, for 360 days and 360 nights, to the "*tetarton*" or year of their Quadrant dialling, with 30 for the old Chaldean Lunation of 30 days.

That they did thus play with their typical arithmetic is clear beyond a doubt. For when they numbered 72 Divine ages of 5 days to their prophetic manwantara or old solar year of 360 days, the Cali age or end of typical time (as one tenth of the Divine age) numbered only half a day, or a day of 12 hours, to half a second of their typical and prophetic time. Thus 12 hours number  $12 \times 60 \times 60 \times 10$  as 432,000-tenths of second, which they regarded also the years of their Kali age, or Gods of Typical Time.

These they again divided by 100 for a Cycle of 4,320, or 12 hours of 60 minutes, each numbering 60 seconds. It was in this form that they divided their historical time into *Sæcula* or epochs of 100 years.

It seems certain that there must have been some such playing with their typical arithmetic in the subjoined passage of the Vishnu Purana, p. 485.

"From the birth of PARIKSHIT to the coronation of NANDA †, it is to be known that 1015 years have elapsed. When the two first stars of the seven Rishis (the great Bear) rise in the heavens, and some lunar asterism is seen at night at an equal distance between them, then the seven Rishis continue stationary in that conjunction 100 years of men. At the birth of Parikshit they were in Magha, and the Kali age then commenced, which consists of 1200 (Divine) years. When the seven Rishis are in PURVASHADA, then NANDA will begin to reign, and thence afterwards the influence of the Kali will augment."

† Chief of the Cowherds—whose wife, Yasoda, was the nurse of KRISHNA—their Apollo Nomios, or Shepherd King.—Vishnu Purana, p. 506.



proceeded to Colchis, *as to Asia eastward versus Greece westward*. See Apollonius Rhodius, lib. ii. 777, and compare v. 686 and 744 on the reference to the Island of the *Eastern Apollo*, or the Desert Island of Thynias, between the JOVIS *Urii fanum* (or *Shrine of Terminal Jupiter*) and the *mouths of the Acheron disgorging itself into the Eastern Sea*—viz., the Pontus Euxinus in this case. But the Jewish Scriptures seem to contrast the Mediterranean with the Mare Erythræum, for the difference between their Eastern and Western Seas. This may be a distinction of importance when contrasting the East and West Dialling of the ancient Egyptians, with that of Babylonian origin, near the mountains of Armenia, the Ararat (or tri-peaked Su-meru of the Hindus) versus the Pelion, Ossa, and Olympus of the Greeks.

At the Island of Thynias they offered sacrifices to Apollo, and started therefrom, *with a West wind, on the morning of the third day*. Thence they are next driven past the Acherusian promontory into the port of the Acheron by an *East wind*. *Here was the cavern of Hell which sent forth a cold vapour at the noon-day southing of the sun*, v. 735—740.

It was from this point that Hercules began the descent connected with his twelve Mithraic labours, of which they hear from Lycus, king, of the MARIANDYNI, with whom they spend one day in conviviality.

After this, in the excerpts from the Argonautics above referred to, the next incident begins book iii. v. 6—298, and records the arrival of the Argo in the Phasis, where it lies screened from observation *by the reeds*, whilst means are being devised for the success of their mission, and a *safe return with the golden fleece, by the help of Medea*.

When the *Western or Evening Sun was sinking over the extreme ridges of the Ethiopian mountains*, and night was putting horses to her chariot, whilst the crew of the ARGO prepares for bed; Jason goes forth furtively to an unfrequented spot with the requisites for that sacrifice to Hecate, which was to serve as a lustral charm for himself, and *had been determined on; and prepared for by day*.

Though frightened by the scenes which his incantations had produced, Jason turned not to depart from the place until joined by his companions on departure. But then *the spring-born morning having arisen, had cast a light over the snowy Caucasus*, v. 1220—1225.

At the same time, Æetes begins to arm himself with a breastplate and helmet *with four crests, bright as the light of the sun, when first emerging from the ocean*, or like Neptune going to the Isthmian contests, &c. He had a spear which none else but Hercules could wield. Also the chariot and horses of Phaeton were at hand, waiting to drive him through the city, as a spectator of the contest, attended by a vast concourse of people.

The fallow field, or sacred enclosure of MARS was seemingly divided into *four parts* (v. 1344), and the contest lasted a day (v. 1407). One-third of this (reckoning from sunrise) was terminated at the time when labouring men set loose their oxen for their mid-day meal. Jason sets the fire-breathing bulls at liberty, *and returns to the ship to wait the birth of the serpent's seed, springing up in battle array against him*; without other refreshment than a draught of water for himself, and the cheering words of his heroic companions.

When the day was divided into three parts, the part dedicated to Aurora, or Eos, for morning, extended from sunrise to noon. The second to the time of suspended labour, during the solstitial heat of the meridian sun : hence called mid-day. The third part was called Deile, or twilight—the close of which was called : *towards evening*, or time to cease ploughing.

This was the part of the day reserved for the contest between Jason and the serpent brood of earth-born warriors, which were to spring up from the dragon's teeth he had sown in the morning.

Then follows the vexation and purposed revenge of Æetes, on finding that Jason had only succeeded by help of Medea, who, for her own safety, seeks refuge with Jason in the Argo. Then we have the mid-night meeting of Medea and Jason in the temple of Hecate, followed by the incantations whereby the Guardian-Dragon (as the same which kept the garden of the *Hesperides*, or the *Westerns*, against Hercules and the *Easterns*) was lulled to sleep, and the prize of the Golden Fleece carried back Westward from the East, where the ram was slaughtered, from the back of which Helle fell off into the *Hellespont*, thereby giving a new name to that part of the *Ægean Sea*. The name *Ægean* was probably given to that sea by the Greeks from the ram or goat, when the morning hours of the day were numbered to the *Eastern signs of the Zodiac*, though (in dialling form, i.e., for a Horizontal or South Vertical Dial) necessarily given to the *Western Horizon*.

Can the difference have been this? When the Eastern signs were given to the Western Horizon, the beginning of the Diurnal Arc was thus symbolized to the conjunction of the sun and moon, at the change of the moon; but when the Western signs were given to the Western Horizon, the beginning of typical time was thereby symbolized to the full moon, as then in opposition to the sun's place at the *Vernal Equinox*.\*

Thus considered the "Jason of the Greeks," and the "Mithras d' Arles" will rather correspond to the Chandra, or male impersonation of the moon—by the ancient Orientals, "*The Man in the Moon*"—of Enoch's typical astronomy, strong enough to secure for her an asylum, when opposed by her fire-breathing enemy, representing the sun in Taurus for the Minotaur of the Creatans; or in Leo—near the head of Hydra—for the beginning of typical time, by the ancient Oriental dragon-worshippers.

Hence the molten sea in the Jewish typical sanctuary was supported on the backs of 12 bulls, for the 12 months of the year numbered to that sign of the Zodiac, which marked the beginning of the year when divided only to three seasons, whilst Hesiod decorated the shield of Hercules with 12 heads of dragons.

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\* Since writing the above, I have come definitely to the conclusion that the Western signs were given to the Northern Horizon on the Zodiac of Tentyra in its relation to the East and West Dialling of the ancient Egyptians. That the first day of the month, called the *old* and the *new*, as dividing the lunation of 30 days into two half Cycles of 15, had two forms of expression. 1st, of Solstitial account, for the full moon in ♋. 2nd, of Equinoctial account, for the full moon in ♌. Thus the Ancient Orientals symbolized (i.e., when they reckoned their days by evenings and mornings, on their East and West Quadrant Dial,) the beginning of the Diurnal arc, to the North Ecliptic and the West Horizon for the beginning of morning from the North-East. Thus they represented the Sun as circuiting, according to Enoch, from East to West, by South, for day; but from West to East, by North, for night; in the direction that the Argonauts commenced their voyage at evening.

Similarly on the Hindu Zodiac, which symbolises the central sun as a mountain of gold, each month, for a summer season of 8 months is symbolized as a large island, guarded by the Janus of their solar year seated on the back of an elephant, as also the *Janus-Guardian* (or Ganesha) of their monthly lunar year.

Note also that as Noah's Ark was limited to a height of 30 cubits (as if to measure the central hour circle of a Polar or East and West Dial,) so the ARGO numbered 30 oars to its crew.

It was at the first dawn of morning that Jason returned to the ship with Medea and the Golden Fleece. He then urges instant departure to avoid being overtaken by their pursuers, *Æetes and Absyrtus in a chariot borne along by horses the gift of Helius*. In this Absyrtus was charioteer, and Æetes, the warrior, prepared for fight.

On this their return Eastward going South (as in the moon's descending node), Scylla and Charybdis between Sicily (called *Trianaeria*, from its three promontories, compared with the then division of days, months, and years into three parts) and the Continent, were as the Symplegades, or Cyaneæ Insulæ, near the *Bosphorus Tauricus* of their ascending circuit westward going north, from Pagasæ to Colchis.

Note also, they commenced their ascending circuit Northward to the East, at *Evening*; but commenced their return Southward from the East at *daybreak*.

The pastures of Sicily were devoted to the *oxen of the sun*, v. 965. These pastures, with the danger of Scylla and Charybdis, were passed by the ships whilst it was yet day time, v. 979; but as night came on, they put out to sea with joy, until spring-born morn illuminated their course.



# NOTE ON THE LUNAR MANSIONS.

By DR. RIEU,

Keeper of the Sanscrit MSS., British Museum.

The List of Constellations quoted from the *Key to the Chronology of the Hindus*, appears to rest on pure invention. It does not agree in any point but the number of signs with the well known system of 28 Nakshatras, which is found established in India from the remotest antiquity.

Those 28 Nakshatras, sometimes reduced to 27, are so many groups of stars on or near the moon's path, which have been fixed upon to mark its succeeding positions during its monthly revolution. Names devised from those of 12 of them were given to the 12 months, according to the sign in which the moon became full in each.

Lists of the Nakshatras with comments on their nature and origin have been given by

Sir WILLIAM JONES, *Asiatic Researches*, vol. ii., p. 294 ;

H. T. COLEBROOKE, *Miscellaneous Essays*, vol. ii., p. 321 ;

J. B. BIOT, *Journal du Savants*, 1859 ;

W. D. WHITNEY, *Journal of the American Oriental Society*, vol. vi., p. 321 ;

A. WEBER, *Memoirs of the Berlin Academy*, 1860, p. 283 ; 1861, p. 267.

The last two authors have successfully refuted BIOT's arguments in support of the Chinese origin of the Nakshatras.

The names of the Nakshatras are mostly obscure with regard to their primary meaning ; but they seem generally to refer to the shape, appearance, or supposed influence of the asterism, as the following list will show :

<i>Sanscrit Names.</i>	<i>Meaning.</i>	<i>Figure.</i>	<i>Situation.</i>
1 Krittiká	The intertwined ?	A knife	Pleiades
2 Rohiní	The red	A car	Hyades
3 Mrigasiras	The deer's head	A deer's head	Head of Orion
4 'Ardrá	Moist	A gem	Shoulder of Orion
5 Punarvasu	Good again	A house or bow	Gemini
6 Pushya	Thriving ?	An arrow	Cancer
7 'Asleshá	Entwining	A potter's wheel	Claw of Cancer
8 Maghá	Mighty ?	A house	Regulus
9 Púrva } Phalguna	Bright ?	A couch	Leo
10 Uttara }			
11 Hasta	The hand	A hand	Corvus
12 Chitrá*	Variegated	A pearl	*Spica virginis
13 Swáti	?	A coral bead	Arcturus
14 Visákhá	Bifurcated	A festoon	Libra
15 Anurádhá	Auspicious	A row of oblations	Scorpio's head
16 Jyeshthá	The eldest	A ring	Scorpio's heart
17 Múla	The root	A lion's tail	Scorpio's tail
18 Púrva } Ashádhá	The unconquered	An elephant's tooth	Sagittarius
19 Uttara }			
20 Abhijit	The victorious	A triangle	Lyra
21 Sravaná	The lame ?	Three footsteps	Aquila
22 Dhanishthá	The richest	A drum	Dolphin
23 Satabhishaj	The hecter of hundreds	A circle	Aquarius
24 Púrva } Bhádrapadá	The lucky-footed	A bed	{ Pegasus and
25 Uttara }			{ Andromeda
26 Revati	The rich	A tabor	Pisces
27 Aswagujan or Asvini	The horse-yokers	A horse's head	Ram
28 Apabharani or Bharani }	Carrying away	{ Pudendum	
		muliebre	Musca

British Museum, 22nd June, 1867.

CH. RIEU.

\* COCKLE places this at about 180° distance in longitude from ASWINA, to which he gives No. 1. Thus he reckons Abhijit 22nd; and Revati as 28th, or last.—See papers on the Indian Calendar in the *Lady & Gentleman's Diary*, for 1862, &c.

DR. RIEU'S NOTE on the LUNAR MANSIONS of the HINDUS,  
illustrated from the *Vishnu Purana* and the STRASBURG CLOCK;

### No. 1.

This represents the typical object of the Seven Steps of the GREEK-  
EGYPTIAN DIAL with Steps, as reduced from a semi-diurnal arc of

		8 hours divided into two half Cycles of 4, for the half weekly lunar circuits of the two Nodes RAHU or ☾, and KETU or ☿, from the Sun to the Moon and back again. Compare the Hindu Zodiac for the old week of 8 days with the <i>V. P.</i> p. 240.															
		vii viii		ix x xi xii				i ii iii iv				v					
Planetary symbols to hours of a Polar Dial		☿ ♀		♄ ♂ ☉ ♀				☿ ☿ ♀ ♀				♄		♄			
The Tropical Cycle of five days.	Mon.	2	7	5	3	1	6	4	2	7	5	3	Tues.				
	Tues.	3	1	6	4	2	7	5	3	1	6	4	Wed.				
	Wed.	4	2	7	5	3	1	6	4	2	7	5	Thurs.				
	Thurs.	5	3	1	6	4	2	7	5	3	1	6	Fri.				
	Fri.	6	4	2	7	5	3	1	6	4	2	7	Sat.				
	Sat.	7	5	3	1	6	4	2	7	5	3	1	Sun.				
	Sun.	1	6	4	2	7	5	3	1	6	4	2	Mon.				
		June II				April 7 May 8				Jan. 12 Feb. 11 Mar. 10				The Analemma to the old Chaldean Quadrant of 90°, for two Cycles of 6 hours daily com- pared with two cycles of 6 months yearly.			
		July 1				Sept. 1 Aug. 1				Dec. 1 Nov. 1 Oct. 1							
Sothis or Sravana.		July 1 Aug. 1 Sept. 1 Oct. 1 Nov. 1 Dec. 1				Jan. 12 Feb. 11 Mar. 10 April 9 May 8 June 7				Thoth or Magha.				Enoch's Quadrant of 91° divided to <i>seven</i> lunar <i>mansions</i> of 13° each, for a quadrant measure of the Hindu lunations <i>Magha</i> and <i>Sravana</i> in their rela- tion to the Thoth and Sothis of the ancient Egyptians			

The old weekly Cycle of eight days was probably reduced to seven on this  
typical dialling of the ancient Orientals, by the contrivance of the fall be-  
tween the curved part and the steps, as serving also to reduce the eleven  
hours of a Polar Dial to typical Cycles of *seven*, *six*, and *five*.

Egyptian and son of Sesostris, in contrast to the equinoctial hour of  $15^\circ$ , as that of the Noah's ark symbolism. Thus  $18^\circ + 36^\circ + 54^\circ + 72^\circ = 180^\circ$ . This moreover connects the golden age of  $72^\circ$  with half the diurnal arc of  $144^\circ$ . It also leaves the two intermediate ages to measure two typical cycles very closely resembling the two cycles of the Kings of Egypt which composed the two parts of the Canon of Eratosthenes. Of these, that which numbered 38 Theban Kings is still extant; but that which numbered another cycle of 52 or 53 Kings was destroyed by Syncellus, because he knew not how to turn it to historic account in the Christian Church.

In further confirmation of this supposition, there seems to be a typical analogy between the first part of the Canon of Eratosthenes and the Epoch of 1015 years from the birth of Parikshit to the coronation of NANDA. For Eratosthenes numbered 1076 years over the Kings of Egypt, from Menes the founder of the kingdom to Amunthanteus, the last of the Theban Kings. Again, in p. 487 of the *Vishnu Purana*, the 360,000 years of mortals are otherwise called 1200 divine years, limited over the Kali age before the return of the Krita age. But 360,000 divided by 1,200 leaves 300 years of mortals to each divine year. Estimating these years of mortals as days, we should thus find the old Lunar year of 300, or ten months, reckoned as a divine year. Or reckoning the years of mortals as hours each contains  $60' \times 60''$ , or 3,600'; and 100 hours, contain 360,000 seconds, reckoned as 360,000 years of mortals in 1,200 divine years.

The years of mortals commonly numbered to the Kali age are, however, 432,000 seconds in 10 days of 12 hours—or in 12 days of 10 hours—hence the numbering of 1,200 years at one time and of 100 only at another to the Kali age. For 432,000 divided by 100 leaves 4,320, which divided again by 12 gives 360.

The relation of the seven Dwipas to this succession of ages is a more intricate question, on which I am not at present capable of forming a definite opinion. See *Vishnu Purana*, p. 198. Also, p. 270, we read (obscurely enough), "In what manner Vishnu, who is characterized by the attribute of providence during the four ages, effected their preservation," viz., that of their Manus, Indras, Rishis, &c., &c., thus, "In the Krita age, Vishnu in the form of Kapila and other inspired teachers, assiduous for the benefit of all creatures, imparts to them true Wisdom. In the Trita age he restrains the wicked, in the form of a universal monarch, and protects the three worlds.\* In the Dwapara age, in the person of Veda-vyasa, he divides the one Veda into four, and distributes it into innumerable branches: and at the end of the Kali, or fourth age, he appears as KALKI, and re-establishes the iniquitous in paths of rectitude. In this manner the universal spirit preserves, creates, and at last destroys, all the world."

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\* This clearly has reference to Noah (as the Satyavata of Baalistic tradition respecting the flood) as a teacher of righteousness by typical ordinances changed in his days from weekly and monthly Cycles of 8, for  $3 \times 8 = 24$  hour circles of  $15^\circ$  in 360; when the earliest division of the equinoctial to a year of three seasons symbolized the division of the earth between himself and his three sons, previously to the division of lunations as that of the equinoctial into four parts, for  $4 \times 7 = 28$ ; and  $12 \times 28 = 336$ . This variation identifies itself with the time when the ancient orientals began to divide their solar year to four seasons, and their lunations into four weekly cycles of seven days.



Dr. Wilson, in a note hereon, p. 485, says, "The commentator on the Bhagavata thus explains the notion : 'The two stars (Pulaha and Kratu) must rise or be visible before the rest, and whichever asterism is in a line south from the middle of those stars is that with which the seven stars are united ; and so they continue 100 years.' "—Col. Wilford has also given a like explanation of the revolution of the Rishis. *As. Resc.*, vol. ix. p. 83.

According to Bentley, the notion originated in a contrivance of the astronomers to show the quantity of the precession of the Equinoxes. "This was by assuming an imaginary line or great circle passing through the poles of the ecliptic and the beginning of the fixed Magha, which circle was supposed to cut some of the stars of the Great Bear. The seven stars in the Great Bear—the circle so assumed—was called the line of the Rishis, and being fixed to the beginning of the lunar asterism Magha, the precession would be solved by stating the degree, &c., of any moveable lunar mansion cut by that fixed line or circle as an index. *Historical View of Hindu Astronomy*, p. 65.

In the *Vishnu Purana*, p. 240, we read that the chariots of the two *nodes*, Rahu and Ketu, have each *eight* horses—as if to measure a quadrant of the equinoctial—(like Surya, or the Sun, in his *seven-horsed* chariot) to a lunar weekly circuit of eight days as on the Hindu Zodiac which places the *nodal intersection of the Moon's orbit and ecliptic* between  $\mathfrak{m}$  and  $\Omega$ .

"Eight black horses draw the dusky chariot of RAHU, and once harnessed are attached to it for ever. On the Parvas (the nodes and lunar or solar eclipses), Rahu directs his course from the Sun to the Moon and back again from the Moon to the Sun.\* The eight horses of the chariot of Ketu are of the dusky red colour of lac, or the smoke of burning straw."

In a note to the *Vishnu Purana*, p. 78, we are told that RAHU typified both the ascending and descending node ; viz., ascending by the head, but descending by the body under the name of Ketu.

This quadrant measure of the nodal action in those days will, by reference to their quadrant dialling traditionally preserved, throw (if I mistake not) some light on those words of Herodotus which state that during a period of 11,340 years, from Menes the founder of the Kingdom to the last who was also a priest of Vulcan (viz., Sethos), "the Sun had four times deviated from his ordinary course, having twice risen where he uniformly goes down and twice gone down where he uniformly rises."

The only intelligible construction I can put upon this is to suppose it has figurative reference to the equinoctial as divided into four quadrants answering to the four seasons of the year, and that the hours between sunrise and sunset were in succession numbered to a different solar and lunar quadrant. For these would be varied according to the time of the solar year ; or the quarter of a lunation ; on a comparison between years and lunations divided into four parts, when *each fourth part was reckoned as a complete lunar circuit or solar year*, to form their lustrum of four years (called five) in its relation to the great Sothiac Cycle of 1461 days or years in four times  $365\frac{1}{4}$  days or years.

This notion is confirmed moreover by what is said in p. 323 of the *Vishnu Purana* respecting the light and dark *fortnight of Magha*. For the half

\* Compare Brandon's voyage to the Moon, in Faber on Pagan Idolatry, vol. iii. p. 337.

month appears to be there measured tropically to a quadrant, rather than in semicircular form.

In this respect the *Vishnu Purana* seems to be somewhat contradictory, yet no more so than ourselves in numbering the signs of the zodiac to the ecliptic circle, viz., sometimes in succession, and at others irregularly, thus,

In p. 220 (*V. P.*) we read, "In the commencement of his northern course the Sun passes to Capricornus, thence to Aquarius, thence to Pisces, going successively from one sign of the Zodiac to another."

This is the reading I have hitherto followed in my attempts to realize their mode of dividing the first month of the year into two half months from full moon to full moon, with the new moon, or place of the moon's change, in the dividing of time; sometimes reckoned northwards, at others southwards.

The first and third quarters of the solstitial lunations would thus be numbered to the new and full moon at the equinoxes, sometimes eastward and at others westward, *in a form* which may serve to explain the typical and figurative language of Zech. xiv. 4, "And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south."

In pp. 322-3, we read that the third lunar day of the month Vaisakha (*April, May,*) and the ninth of Kartika (October, November,) were numbered to the *light fortnight*. Also, that the 13th of Nabha (July, Aug.,) and the 15th of Magha (January, February,) were numbered to the dark fortnight, i.e., *of their first lunation in the year*, as divided between the months *Magha* and *Sravana*.

This presumes an arrangement of the zodiacal signs *in the shape of a figure 8*, as in Wollaston's meridian, which follows that of the French diallists; thus,

Enoch's gates.

DARK. | LIGHT.

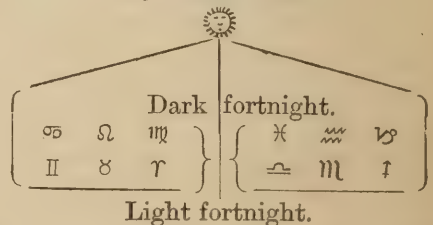
Jan.	☾	1	†	Dec.
Feb.	☾	2	☾	Nov.
Mar.	☾	3	☾	Oct.

Sunday to Central Sun  
on the ☼ Equator.

Sept.	☾	4	☾	April
Aug.	☾	5	☾	May
July	☾	6	☾	June

DARK. | LIGHT.

Or thus for an East and West Dial,  
Centre of the  
Quadrant Dial.



Thus the nodal action when symbolized to Rahu and Ketu, on one Hindu Zodiac, and to the head and tail of the Dragon on the other seems to have been *limited in span to a quadrant*, and not, as now reckoned at six signs apart. It must therefore be illustrated from the action of ascending and descending light over a semi-diurnal arc of six hours, typically numbered over a weekly lunar circuit of seven or eight days.

See the new Diagrams designed to illustrate Dr. Rieu's note on the twenty-eight Asterisms of the Hindus, in correction of my previously vain attempts to realize the idea in the form of a planetarium with moveable horizon, to mark the relation of ascending and descending light to the daily, weekly, monthly, and yearly circuits of the Sun and Moon.

Yet the *Vishnu Purana* does make reference to a kind of planetarium when it assimilates Dhruva, or the pole star in the tail of the celestial porpoise to the clay in the centre of the potter's wheel—and Vishnu seated in the heart of the celestial porpoise—to the sun's *apparent orbit* in the *seventh* or *Pushkara-Dwipa*, *assimilated to the circumference of the potter's wheel*. This, however, may not be capable of any nearer illustration by diagram than assuming the centre of the quadrant dial to be as the pole star of the Hindu symbolism, viz., the centre of motion for the Sun's apparent half-yearly course from tropic to tropic, or from north to south, and inversely in the ecliptic, (if this was their Pushkara Dwipa,) compared with his apparent daily circuit from east to west, measured to seven hours of ascending and seven of descending light on an east and west quadrant dial for N. Lat. 30.

Compare the *Vishnu Purana*, p. 240, respecting Rahu, Ketu, and the celestial porpoise, *on their relation to the seven Dwipas*, or “*Insular Zones*,”

\* The word *Zones*, here substituted for continents, is in favour of my first notion, that the Dwipas were parallels of latitude on the terrestrial globe, *though answering perhaps to certain parallel orbits of seven stars, each doubling the distance of the preceding one from the pole star, as their common centre of motion*. For such was the relation of each succeeding Dwipa—or *insular zone*—to that immediately succeeding it. But possibly they may mean the hour lines intersecting the parallels of latitude at greater proportional distances from one another, the further they radiate from the earth's axis in the centre of the dial. Can the increase here be stated vaguely and figuratively? or must it be understood literally as a proportion each stage of which doubles the preceding figure? If considered as a proportion the second term of which is the double of the first, the third trebles the first, and the fourth is its quadruple; whilst their sum is the decade of the first. Such a proportion would represent their typical chronology of four human ages to one divine age. It would also thus be applied to measure a semi-diurnal arc of six hours on the quadrant of 90, or a diurnal arc of 12 on the Babylonian semi-circle of 180; for a comparison between their computation of typical time, *by hours and by ages*, thus,—

Kali age	9° for days	Kali age	18° for days
Dwapa age	18°    ,,	Dwapa age	36°    ,,
Treta age	27°    ,,	Treta age	54°    ,,
Krita age	36°    ,,	Krita age	72°    ,,
90° for days comparing 6 × 15 with 7 × 12.		180° for days comparing 12 × 15 with 12 × 14, or 168 as half the celebrated Egyptian Cycle of 336, or 12 × 28 to the 12 Gods of Egypt.	

Or thus, for Kali age    21° = 3 full weeks or 21 days.  
                   Dwapa age   42°  
                   Treta age   63°  
                   Krita age   84°

210° for 14 × 15° as the length of day at the Summer Solstice in and about N. Lat. 30, compared with 210 days, for the duration of the Summer season in the same latitude.

I am not however satisfied with this attempt to explain the *measurements* of their seven Dwipas and their surrounding oceans *relatively* to each other. They seem to be the orbits of



with their oceans and mountains, their Varshas or regions, and their inhabitants," with what is said of the potter's wheel (pp. 220-1) and of Dhruva (pp. 228 and 230, &c.), as the sacred station of Vishnu — the support of seven great planets — on which depend the clouds and the rain — being the support of the *three* worlds, as a symbolism for the equinoctial divided to a year of *three* seasons.

The relation of the typical design to the mechanical structure of the dial may be briefly explained thus :—

1st. For that of the front and side steps to the western side view ; as that which relates to the West end of the Temple of Vulcan built by Rhampsinitus. The inclination of the meridian on the hollow semicircular dial to the vertical line of the dial represents the angle of latitude.

Similarly the base of the side steps is inclined to the horizontal line of the dial in the angle of latitude. The elevation of the front steps above the base of the side steps is either the semitangent for the zodiacal angle of  $25^\circ$ , or that of  $30^\circ$  for a typical comparison between *an hour* and a *month*, as in *Rev.* ix. 15, illustrated from the divisions of the side steps. The diagonal lines which divide the side from the front steps, extend from the extremities of the lowest step to the intersection of the uppermost step, by a chord of 105, extending from both extremities of the front steps to  $15^\circ$ , or *one Equinoctial hour* behind a quadrant of the Equinoctial.

I have now abandoned the idea of dividing the steps to the hour lines of a Polar dial, but not from any conviction of error in principle. Such a division (which does not appear on the Egyptian dial, though perhaps necessary to be taken into account when investigating the object of its typical structure) is rendered unnecessary on the steps as subordinated to the like typical character of the four-square city of light which formed the "Chess board of Ceres and Rhampsinitus," in the centre of the Dial, given to the Gnomon.

For when the small central hour circle is described with radius a chord of 12, the Equinoctial is divisible, at pleasure, into 30 times 12 (as  $20 \times 18$ ), or 24 times  $15^\circ$ . Hence we learn to trace *the mutual relation between Enoch's hour of  $20^\circ$  and Noah's (or the Equinoctial hour of  $15^\circ$  observed by ourselves)* compared with that of Pheron the Egyptian. For his hour was that of  $18^\circ$  numbering 72 minutes, and represented *in two thirds* by the Hindu Muhurta, or hour of  $12^\circ = 48$  minutes.

The base line of the side steps will be sine angle  $25^\circ$ , as the angle made by a line drawn from the East and West hornings of the curved part to the extremities of the lowest step. The diagonal lines will thus cut the uppermost step at its intersections on the hour lines of viii. a.m. and iv. p.m., by a chord of  $105^\circ$  from either extremity of the bottom step to  $15^\circ$  beyond the quadrant formed with the base of the side steps, or sine 25 for radius. Thus we obtain seven parallels representing  $7 \times 15^\circ$  on the equinoctial eastward and westward. Divide the quadrant of 91 into *seven* equal

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the Seven Planets, to which they dedicated by name the week of seven days and their semi-diurnal arc of seven hours. The *surrounding oceans* will then represent the differing relations of the space in which each seemed to move compared with the next in order, under various aspects of the illumined medium in which they seemed to move over Seven parallels of earthly latitude to the extent of SEVEN HEAVENS. Compare 2 Cor. xii. 2, and Acts xxii. 17.

parts for seven lunar mansions of  $13^\circ$  each,\* and from the centre draw radiating lines through these seven points on the circumference. The seven intersections of the diagonal by these lines will give the points through which the parallel lines for the side and front steps are to be drawn.

\* With this compare  $8 \times 13^\circ = 104^\circ$ : for 8 Lunar mansions numbered to seven hours—as  $7 \times 15^\circ = 105^\circ$ . The 8th and 7th in this form are thrown off the steps by the fall between the curved part and the steps. The object, apparently, was to substitute a Quadrant measure for seven Lunar mansions—as  $7 \times 13^\circ = 91^\circ$ , for comparison with a semi diurnal arc of six Equinoctial hours to the quadrant of  $90^\circ$  on an East and West Dialling.

The large outer Equinoctial is divided into  $30 \times 12$  for a comparison between the lunation of 30 days and the old solar year of 360; or, the same effect was seemingly produced otherwise, thus:—The large outer Equinoctial was divided into 24 hour-circles of  $15^\circ$  as by ourselves, radiating from a small concentric circle described with radius a chord of  $15^\circ$  from the outer Equinoctial. This was further reduced to one described with radius a chord of  $12^\circ$ , so that the Equinoctial hour of 15 might be taken on the Tangent of  $12^\circ$  instead of on Tangent  $15^\circ$ , when dialling for a portable meridian. *This is, unquestionably, the principle upon which the radiating hours are to be found for the Greek-Egyptian Dial.* Whether a semi-diurnal arc of  $120^\circ$  (for ourselves as for Nineveh) might not require the small inner hour-circle to be drawn with radius 10 instead of 12, I cannot say clearly. Perhaps not, if the dialling span of the two lower curves compared together represent 10 hours of  $12^\circ$  as 12 hours of  $10^\circ$  to an hour. Yet this would number only 24 cycles of 5 to 8 half-months of 15 days in one season of 4 months or 120 days.

The old flood season of the Baalistic Orientals was one of four months, on comparing the Egyptian Calendar in Osburn's *Monumental Egypt*, vol. i. p. 144, with the *Vishnu Purana*, p. 230. Thus on comparing the antediluvian and postdiluvian periods of Noah's life, we find that the flood season of five months in his day was made a symbolism for a winter day of 10 hours compared with a summer day of 14, *thereby bringing in as it were a flood of God's ordinance, which should be finally destructive to the then idolatry of the antediluvian Baalists.*—Gen. ix. 11.

For that was associated with a flood season of four months in the end of typical time, when divided to a yearly solar cycle of 360 days, numbering only three seasons of four months, or 120 days each; the end of typical time being then symbolized northward to Baal, when the Dog-star was the SOTHIS of the ancient Egyptians.

Thus the flood season of the antediluvians represented a Baalistic idolatry which had its rise near the mountains of Armenia, and where the longest day in summer represented 16 hours, with 8 for the shortest day in winter.

Thus Noah and his family represented a family of 8 souls only, numbered as children of light and of the day when inspired of God to predict the coming flood, *destructive of that Baalism.*

For Noah's flood had a widely different typical purpose, and was associated with a typical Dialling, viz.: for a summer day of 14 hours in the latitude promised for an inheritance to Abraham and his seed, as worshippers of God by the Sabbath law of his primeval appointment; or by those ordinances of day and night which characterized the typical law of Mosaic institution.

The flood season of Noah's typical dialling, to which the children of God were thenceforth to be numbered by sevens and by pairs to the hours of ascending and descending light, marks a transition from the Baalistic end of typical with a flood to the bringing in of a new dispensation under which there should not "*any more be a flood to destroy the earth.*" In this sense Noah's flood was one of God's final judgment on the Baalism of the antediluvian world; whilst the typical institutions of Moses gave as it were national life of a Jewish character to the ordinance of the primeval Sabbath, as re-instituted by Noah. But this re-institution of the primeval Sabbath was thus coupled with the division of the solar year into one of four seasons, and of lunations into four weeks of seven days each. It also symbolized the end of typical time to the end of the harvest season, in a new form, and southward to the plains of Palestine, for the typical teaching of "a fiery law,"—given to the Israelites from HOREB, the Mount of God,—in the day of their exodus from Egypt, when crossing the Red Sea by way of Baal Zephon (or the Baal of the North in the relation of that idolatry to the Sothis of the Egyptians and the Remphan or Janus of the ancient Assyrian year).

Thus Noah's new beginning and end of typical time were those of Moses, and substituted a burning of weeds in the end of the harvest season, for the old termination thereof with a flood season of four months.

For the Equinoctial was then divided to  $3 \times 120 = 360$ , not as now by ourselves, and as on the Greek-Egyptian Dial with seven steps—viz., as  $4 \times 91 = 364$ , or  $13 \times 28$  for a lunar year divisible into weekly lunar circuits of 7 days. Thus, this typical dialling of the ancient Jews and Egyptians with seven steps may only, with exactness, be applicable to a latitude where the diurnal arc at the summer solstice numbers a day of 14 equinoctial hours, equal to 12 hours of Enoch, or  $20^\circ$  to an hour of 80 minutes.

The 12 numbered to the Diurnal Arc on the two upper curves are set off on the Tangents of  $12^\circ$  to the small inner circle, which represents a four-square figure, divided to six hours on either side. These hours are Hindu muhurtas of  $12^\circ$ , or 48 minutes.

The boundary of the middle is formed by the intersection of two lines cutting the large outer curve on both sides in arcs of 72 and 60—those of 72 being drawn from the centre of the Equinoctial, and those of 60 from the centre of the Dial on the tangent  $12^\circ$  behind the centre of the Equinoctial. Thus we have  $12 \times 12^\circ = 144^\circ$  on the two upper curves compared with  $12^\circ \times 10 = 120^\circ$  on the lowest curve of the dial for Whitby, or the diurnal arc at the Winter tropic for that latitude.

The lowest curve of the Greek Egyptian Dial brought from Alexandria measures a curve of  $2 \times 75$  for the length of day at the Winter tropic in N. Lat.  $25^\circ$ .

The uppermost curve forms a half-moon with the small semi equinoctial, and has for its centre that of the dial, as the centre of the radiating hour lines.



2nd. For the relation of the hollow semicircular dial to the seven steps below it. Notwithstanding the contradiction of previous thoughts, by this last attempt to trace the typical object of the Greek-Egyptian dial with seven steps from its structure there is, I hope, reason to be satisfied with the result.

Such seem to be the essential features of the curved part mechanically and geometrically considered; not without check of dialling observation in the sun for Whitby.

The seven steps represent *seven lunar mansions of  $13^\circ$  each on Enoch's Quadrant of  $91^\circ$* , compared with  $6 \times 15^\circ$ , or the old Chaldean Quadrant of  $90^\circ$ , for the day added to the sun from the moon in the typical astronomy of Enoch. The Magha and Sravana of the Hindus, with the Thoth and Sothis of the Egyptians, illustrate the mode in which these seven steps were formed, viz. : By numbering 10 signs of the zodiac to ascending and descending lunar light in two cycles of five months each, by placing the equinoctial points in the middle of  $\text{♈}$  and  $\text{♏}$ ; also, the solstitial points in the middle of  $\text{♊}$  and  $\text{♋}$ .

Thus the lunations of Magha and Sravana will be typically numbered to a quadrant dialling for 6 hours, each of which represents a planetary cycle of 5 days, for two months of 30 days each, divided into 4 lunar quadrants of 7 or 8 days.

The above seem to be the facts most essentially requiring notice to illustrate the typical structure of the hollow Semicircular Dial subtended by seven steps, the semicircle being of Babylonian origin, while the quadrant measure of the steps characterizes the east and west quadrant dialling of Egyptian origin.

But upon this was based the Hindu *half* lunations of Magha and Sravana, as the same in character with the Thoth and Sothis of the Egyptians. This seems to have been a device of the ancient Orientals for making a division of the quadrant *into seven parts of solar account, numbered to seven lunar mansions of  $13^\circ$  to the quadrant of  $91^\circ$* , substituted for 6 hours of  $15^\circ$  to an hour of solar time, as measured by the old Chaldean quadrant of  $90^\circ$ . Hence Enoch's notion of the sun receiving one day of its weekly circuit from the moon.

Query.—Was this the object of Brandon's voyage to the Moon, in the Irish legend? For it seems to have resembled that of the Nodes *Rahu* and *Ketu*, in the astronomy of the ancient Egyptians; as if to square accounts with the Sun and Moon; or to claim for the Sun the day weekly due to it from the Moon in the astronomy of Enoch.

The new form here adopted for obtaining the seven steps, brings all the seven within a quadrant limit of  $91^\circ$ ; as the dialling measure of their height, in substitution for the diameter of a Polar Dial. This necessitated giving increased width to the steps of the dial for Whitby, to divide the side-steps of the Greek-Egyptian Dial, to the hours from vii. to viii. A.M. and from iv. to v. P.M., as determined from the four-square city of light which forms the centre of the dial

The span of the curved part is thus widened beyond that of the model in the Exhibition at Paris :—

The central Gnomon is now placed horizontally, and extends to a line with the East and West hornings of the curved part. This acts in two



ways. The whole length of shadow passes successively over the radiating hour lines, from about viii. to iv.; but it projects also two points of shadow, viz.: one from the extremity of the Gnomon, for a monthly index of the sun's place in the Ecliptic; the other from a bead placed thereon, so that its shadow shall traverse the parallel of the hours x. and ii. in the direction of those from ix. to iii. and from viii. to iv., on the East and West Dial, which projects the radiating hour lines from the *small upper hour circle, described with radius a chord of  $12^\circ$  from the Equinoctial of the Dial.*

Whether the Dial has to be constructed for a semi-diurnal arc of *seven or eight* hours, the gradations of ascending and descending light are seemingly limited to six for a semi-diurnal arc of six Equinoctial hours, with provision on the steps for increasing the length of day at the summer and decreasing its length at the winter tropic. Hence their  $\frac{1}{2}$  day of 7 hours compared with seven lunar mansions of  $13^\circ$ . Thus, their Solar Cycle of six *was increased to seven by one day and hour and month of Lunar account, as stated in the typical astronomy of Enoch, for one day at least.*

These gradations of ascending and descending light are marked off by the diagonal lines which divide between the front and side steps.

Note also the parallel hour line from x. to ii., traversed by the shadow falling from the bead on the Gnomon, is apparently made to measure the sun's daily circuit past the 12 signs of the zodiac, in *two half-Cycles of six*, for the alternation of day and night, as by *Enoch; and as on the base of the Trigon for inserting them on an East and West Quadrant Dial.*

This Dialling has two centres. 1st. That which regulates the 12 divisions of the hour lines as  $12 \times 12 = 144$  on the Equinoctial. 2nd. That which divides an arc of the Equinoctial into  $6 \times 10 = 5 \times 12$ . This arrangement was brought about by taking one centre on the intersection of the meridian by the tangent of 12 behind the centre of the Equinoctial. Its object evidently was to span the meridian dialling of 4 or 5 hours from x. to ii. by the two zodiacal angles of  $25^\circ$ . The semi-diurnal arc of the winter tropic, or  $6 \times 12^\circ = 72^\circ$ , was thus given to the Trigon of their East and West Dialling, for the difference of six hours between the longest and shortest day when *numbered tropically in quadrant form on the side steps*, as  $6 \times 12$  compared with  $7 \times 12^\circ$  or 84 on the front steps for the radius of a semi-diurnal arc of 6 hours, to a weekly lunar circuit of 7 days. As a variation of the above they seem also to have numbered 7 lunar mansions of  $13^\circ$  each, or Enoch's quadrant of  $91^\circ$ , to 6 equinoctial hours of  $15^\circ$ , or the old Chaldean quadrant of  $90^\circ$ . Hence their dialling comparison of 6 half months numbering 14 days with 7 hours of  $12^\circ$  or 48 minutes.

Also of 6 half months numbering 15 days with 6 equinoctial hours of  $15^\circ$ , reduced to 7 of  $13^\circ$ , for 7 lunar mansions each of which numbered  $13^\circ$  to an hour of 52 minutes in typical time; for  $13 \times 28 = 364$ , or *the Ethiopian Enoch's solar year of sabbatic account, though increased by one day* in Gen. v. 23, 24, on an advance of scientific knowledge, converting a cycle divisible by 7 into one divisible only by 5. Hence probably the old controversy in the Baalistic house of 5 brethren (Luke xii. 32), divided against itself to its fall, viz., 2 against 3, and 3 against 2. For this seemingly has reference to the *division of the half month by the Ethiopian Enoch* into two lunar circuits of 7 days compared with three lunar cycles of 5 days.

## SUMMARY OF THE PRINCIPAL FACTS.

The smallest and uppermost curve (apparently) forms the basis of the typical structure in the curved part of the Greek-Egyptian Dial with steps. It is not a semi-circle, but cuts off from the arc of  $240^\circ$  (as having its centre behind that of the equinoctial by two parallel hour lines) the 12 hours of the equinoctial day for a dial inclined according to latitude. Hence, *the centre for the radiating hour lines on the Egyptian Dial is on the FIRST parallel behind the centre of the Equinoctial*; for, in that case, the dialling has respect to a day of 14 hours (as  $14 \times 15 = 210$ ) at the summer solstice in N. Lat. 30. But for Whitby, in N. Lat. 54, the Diurnal Arc for the summer solstice is nearly as that of Enoch's astronomy—viz., 240, or  $2 \times 120$ —the Diurnal Arc for Nineveh. In this case, therefore, the radiating hour-lines must be centred on the SECOND parallel hour behind the centre of the Equinoctial. In other respects the two dials will, I fancy, follow one and the same law for their typical structure, which is this:—

The length of radius for the Trigon on the East and West sides of the dial will determine the outer Equinoctial of the dial. This is not the lower curve of the dial (as I once supposed), but outside it. The span of the lowest curve on the dial represents (seemingly) the 113 generations of the mortal Kings of Egypt in the old chronicle, *as numbered to the typical time of mortals in the dialling of the ancient Orientals*. Thus  $90 + 23\frac{1}{2} = 113\frac{1}{2}$  in measurement of the Equinoctial, from the polar intersection of the colures northward to the Tropic of  $\varphi$ . The lowest curve of the dial represents this arc, drawn with radius centred on the intersection of the meridian by Tangent  $12^\circ$ , behind the centre of the Equinoctial. Its dialling span is either 144, or, the 150 of the Noah's Ark symbolism.

The large outer Equinoctial must be divided, as usual, into 24 hour-circles of  $15^\circ$  each; but the four tangents of the central hour-circle must be reduced from  $15^\circ$  to  $12^\circ$ , by the small inner Equinoctial drawn with radius, a chord of  $12^\circ$ , from the outer Equinoctial. This small circle must then be divided for the parallel hours of a Polar Dial, intersected at right angles by those of an East-and-West Dial. The points in which these intersect the four Tangents of  $12^\circ$ , will be those through which the radiating hour-lines have to be drawn, from a centre on the first parallel behind the centre of the Equinoctial, for the Egyptian Dial; but with a centre taken on the second parallel (as already stated) for Whitby.

The middle curve marks the relation between the Hollow Semi-circular Dial of Babylonian origin and the Quadrant Dial of Egyptian origin, for comparison between a Diurnal Arc of 10 hours and one of 12, thus:—

In the upper half of the small equinoctial inscribe a right-angled triangle: it will cut the diameter in its extremes. Extend its two sides to the Tangent 25, or Tropic of  $\varpi$ , which forms the lowest step of the dial; then, from these points of intersection draw two lines diagonally, so as to cut one another on Tangent 25, as the Tropic of Capricorn. These diagonal lines will, with the sides of the dial, form the angle (somewhere about  $35$  or  $40$ ) which contains the side steps. How to find the divisions of the steps has been already described.



In the dial for Whitby there is this peculiarity. The East and West hornings project considerably beyond the lowest curve ; but their span is limited to a quadrant of the Equinoctial. I have, therefore, extended the diagonals of  $45^\circ$  on the Equinoctial to the point of their intersection by lines drawn from the extremities of the middle curve, and from the intersection of the meridian by the lowest curve of the dial.

The investigation is, I hope, now fairly terminated, until better handled by someone else ; but my last diagrams seem to convict me of hastiness and error in extending the width of the steps beyond that given to them on the model now in the Paris Exhibition. I believe the present to be the more correct mode of making the divisions, but the narrow width is probably more correct on the model in the Paris Exhibition than as recently extended.

These facts, taken in connection with the typical structure of the Greek-Egyptian Dial with steps, of the era of the Ptolemies leave no doubt on my mind as to the way in which the ancient Orientals chronicled *their varying Cycles of time, typically and prophetically, to the hours of a sun-dial*, to memorialize *thereon day by day perpetually* the testimony of God from His ordinances of day and night against the vanity of human pride, by comparing the short span of human life to the beginning and end of typical time, measured over the *habitations of men by the Diurnal Arc of their various latitudes* ; whilst extending beyond the power of man's computation, when attempting to associate the ever-present idea of God's existence in all their largest Cycles of time, computed astronomically.

Thus, the theory of Professor Smyth, respecting the typical design of the coffer in the great Pyramid, is in accordance with their undoubted form of reckoning four human ages to one Divine age, so as to number 432,000 years of mortals to one Divine age of 5 days, and 72 such Divine ages in their typical and prophetic Manwantara of 360 days. Hence, I conclude that the Greek-Egyptian Dial with steps is an East-and-West or Polar Dial, inclined for about Latitude  $25^\circ$ , both on the steps and for the meridian of the curved part. The radiating hour-lines are formed by an hour-circle drawn with radius  $10^\circ$  for the half of Enoch's planetary hour of  $20^\circ$ , or 80 minutes, twelve of which numbered the length of the day at Nineveh for the summer solstice. Consequently, the Semi-diurnal Arc was  $120^\circ$ , or  $3 \times 40^\circ$ , for the three days' journey of Jonah's mission as an angel of light, passing over that great city with a message from God.

The Baalistic idolatry of the ancient Orientals was based upon this form of dialling for a year of three seasons, and a lunation of 3 weeks, numbering 9 or 10 days each. This was reduced to one of 8 days by omitting Sunday, because Vulcan, or the sun, reigned in all days.

Noah was divinely inspired to renew the primeval teaching of religion from God's ordinances of Day and Night, in their relation to the Sabbath and the Flood ; but his ark was to be constructed for another latitude than that of Armenia—on the mountains of which the ark *rested in the antediluvian world*. His typical dialling was to be constructed for the land promised to Abraham's seed, and for Egypt, near the Pyramid Plain of Ghizeh, with hour-lines by sevens and in pairs for ascending and descending light.



Its typical structure is based on the proportion of  $25 : 30 :: 10 : 12^*$  for 12 Zodiacal Cycles in 10 Lunar Months of 30 days, or for 10 days of 12 hours = 12 days of 10 hours, on a Polar Dial. The half-cycles would be *six Divine ages* of 50 to 10 half-months of 15 days, when they began to reckon the reversing or "*to-and-fro*" shadow of this typical dialling to the *light* and *dark fortnight* of the Hindu Magha and Sravana, as these of the Egyptian Thoth and Sothis.

When constructed for the Latitude of Palestine and the Pyramid Plain, or about N. L. 30, Noah's postdiluvian life extended the old lunar year, from  $10 \times 30 = 300$  days to 350 or *seven Divine ages* of 50, leaving only 10 days of lunar obscuration to be set to the sun's account at the end of the solar year. This is the principle of the dial's construction, which explains fully in the sun how the ancient Orientals numbered hours and days, and months and years, together by common cycles, whilst the Jews were commanded to reckon their typical and prophetic time by *sabbaths, both of days and of years, divided into half-cycles*  $3\frac{1}{2}$ , or 1260.

Hence the importance of this Egyptian relic, as teaching how to read intelligently both the typical prophecies of Daniel and of Rev., especially cap. ix. 15. It also shows what is most probably meant by the shadow returning on the steps of Ahaz, which will form the subject of my concluding remarks.

#### THE DIAL OF AHAZ CONSIDERED AS A DIAL WITH STEPS, AND PROBABLY NOT UNLIKE THIS OF GREEK-EGYPTIAN CONSTRUCTION.

For, we are referred to Cycles of Typical Time, as those of hours, and months, and days, and years *divided into half Cycles*, and compared together. Thus the planetary hour of Enoch† numbered  $20^\circ$  on the Equinoctial to 80 minutes, and the *half thereof being 10*,

\* That of the pre-existing proportion was  $24 : 27 :: 8 : 9$ . The change was when the nodal action of ascending and descending light began to be measured by the zodiacal angle of  $25^\circ$ , instead of extending the primeval week of *seven* days to one of nine, retaining Sunday; or, one only of *eight*, by rejecting Sunday, as a day of the week, *with the Baalists*, because Vulcan, or the sun, reigned in *all* days.

† Seemingly that for *Nineveh*, representing the solstitial length of day as 16 hours of  $15^\circ$ , or 60 minutes to an hour reduced to 12 of  $20^\circ$ , or 80 minutes, to an hour, for the day of 12 hours in all seasons of the year, as referred to in John xi.

This dialling for the *semi circle of Babylonian origin* (near the mountains of Armenia, as the land of the Golden Fleece sought by the Argonauts) was varied for Palestine and the Pyramid Plains between N. latitude 25 and 30, by the Egyptian invention of the Quadrant Dial, which substituted a *semi-diurnal* arc of  $6 \times 20 = 120$ , which they compared with their Semi Lunar year of  $7 \times 20 = 140$ . But for N. latitude 30, the Egyptians substituted Pheron's hour of  $18^\circ$ , or 72 minutes, for a comparison between  $6 \times 18^\circ = 108^\circ$ , (or half the lunar cycle of 216 days of years, numbered to the 8 oldest gods of Egypt,) and the semi diurnal arc of  $210^\circ$ , or  $14 \times 15^\circ$  at the summer solstice of N. latitude 30. Thus their subsequent cycle of 12 gods was chronicled to the descendants of their two oldest cycles—*three* and *eight*. Their oldest cycle of 12, as formed from that of 8, added the old Egyptian week of 8 days to the old Babylonian cycle of 12 months, numbering 27 days each, to make 332 days. For  $12 \times 27 + 8 = 332$ .

Then came that of  $12 \times 28 = 336$ , a mere modification of the above; and lastly,  $12 \times 30 = 360$ , or 7 Divine ages of 50, for the 350 of the lunar year, when the amount of lunar obscuration by solar light was limited to 10 days annually.

would be compared with half a week and half a lunation exactly, as it is in Hezekiah's case ; for, comparing Isaiah xxxiii. 5, 12, with 2 Kings xx. 8, we learn in answer to Hezekiah's question, "What shall be the sign that the Lord will heal me, *and that I shall go up into the house of the Lord the THIRD day?*" that a choice was given him—whether *the shadow* (as one, probably, which would act tropically or reverse its direction midway from noon) should "go forward ten degrees, or go back ten degrees." To this he replied, "It is a light thing for the shadow to go down ten degrees; nay, but let the shadow return backward ten degrees." His desire was accomplished, and the answer received in the name of the Lord was, "Behold, I will add unto thy days FIFTEEN years," viz., the years answering to the days in half their lunation of 30 days. The miracle in this case was a miracle of grace, every purpose of which might be verified from the action of a dial which *reversed its shadow* thus typically ; for Hezekiah's question was founded on Deut. xviii. 21, 22, and had he taken the sign of the shadow going forward, he would have given Isaiah the benefit of the whole morning for *any half-hour*, but in taking the course he did, he limited to one particular half-hour of the day the proof of Isaiah's veracity at the hazard of his life. Though the brighter climate of that latitude might reduce the hazard, yet a cloud in the ordinary course of nature might, at the will of God, very readily confound a false prophet speaking presumptuously.

We must, moreover, remember what Hezekiah says of "chattering" in depression of spirits at his sudden illness, as if expecting to lose his life in the midst of his days, *and in the zenith of his prosperity*, as if mentally comparing his situation to that of the *waning moon*. The prophet's consolation spans the extent of that sorrow, and tells him he shall not only survive that present sickness, but that it was the Lord's pleasure to add 15 years to his life as a *typical sign that he should be permitted* to live to the natural end of his days, as appointed by the same God when limiting the days of a lunation to 30. That the lunation of 30 days was thus typically numbered over the term of human life, as over the hours of their natural day, is clear from the fact that the sun-Pharaohs, or Ptolemies, of Egypt, in its latter days, were on their monuments called "*Lords of 30 days*" \*. The number 15 is even now one of bad omen amongst the Egyptians, as I am informed by my friend, Mr. E. Sang, at Edinburgh, who says it is an insuperable objection to their facilitating postage delivery by numbering their houses, *as no one would like to have the number 15*.

The assimilation of typical and prophetic time (with reference to the beginning and end of its common Cycles) to the beginning and end of human life, is no mere fancy of my own. Compare the image of Osiris on the zodiac of Tentyra (having *the feet and toes set towards the dying out of typical time northwards by the Sothis of the Egyptians*) with the colossal image of four metals, seen by Nebuchadnezzar in a vision of the prophetic time, *limited over his kingdom*. For, the predicted end was with the *cessation of Typical Time under the events of the Apostolic Age*. The image which there spans the Equinoctial took the hour of Pheron, the Egyptian, or 18° on the Equinoctial, for its basis of typical time ; but four human ages to one Divine, from such a basis, would cease at 180°, or the end of the Cycle.

\* With this compare the complimentary vaticination in Virg. *Æn.* l v., 267—270, over the infant Ascanius.

At puer Ascanius, cui nunc cognomen Iulo  
Additur (Ilus erat dum res stetit Ilia regno)

Triginta magnos volvendis mensibus orbes  
Imperio explebit, &c.



When just about to abandon all hope of ever being able to arrive at a satisfactory conclusion respecting the *seven Dwipas*, or *Insular Continents* (called also *Zones*), of ancient Hindu Typical Geography and Astronomy, it occurred to me that the *seven Zones*, or *Insular Continents*, of this reference must be the same with the *seven large Islands and eleven smaller Islands*, referred to in the *Encyclopedia Londinensis* on this subject; for, the eleven small Islands of that reference are clearly  $11 \times 14^\circ = 154^\circ$  substituted for the old winter season of 5 months or 150 days, supplementing a summer season numbering 7 months of 30 days for the *seven large Islands*, to complete the Cycle of Enoch's solar year of 364 days. This numbered 13 lunations of 28 days each, or 4 weeks of 7 days, monthly.

Thus, we read in the typical history of their seven Dwipas, how the ancient Egyptians compared a semi-diurnal arc of 5 or 6 hours with a weekly lunar circuit of seven days, on their typical quadrant dialling with steps. Still the difficulty remained as to what was meant by each Dwipa being surrounded by an ocean twice as large as itself, whilst each Dwipa was twice as large in extent as the one immediately preceding it. It then occurred to me that something must be meant like the geometrical progression of  $5 + 10 + 15 + 20 = 50$ , for  $5(1 + 2, 3 + 4) = 50$ , to a Divine age numbering four human ages from a basis of 5, and that possibly the basis in this case would be the lunation of 30 days.

Following up this thought, I obtained the following remarkable result:— $30(1 + 2 + 4 + 8 + 16 + 32 + 64) = 30 \times 127 = 3810 = 10$  years 7 months in years of 360 days. Thus the seventh of 64 (or  $8 \times 8$  nearly as  $9 \times 7$ , for 8 weekly cycles of 8 days, as seven of 9 days, or nine of 7,) multiplied by the lunation of 30 days,  $= 1920 = 5$  years 3 months in years of 360 days.

Similarly, the intermediate Dwipas between the first and the last may be identified with the typical times of the mystic number 666, thus for the Idolatrous weekly Cycle of 6 days omitting Sunday. The decade of 6 gives the 60 numbered by the Egyptians to OSIRIS, and by the Babylonians as a SOSSUS. But 6 multiplied by 100 identifies the Babylonian NERUS with the 600 years of *Noah's antediluvian life amongst the Idolators*. Compare Rev. xiii. 18, with the 16 furlongs of Rev. xiv. 20 for the old Egyptian weekly lunar Cycle of 8 multiplied by their solar Cycle of 100.

$$1 \times 30 = 30$$

The 5 Dwipas between Janbu and Pushkarato the 5 months of winter to $\frac{1}{2}$ the old lunar year of 10 months.	$2 \times 30 = 60$
	$3 \times 30 = 90$
	$4 \times 30 = 120$
	$5 \times 30 = 150$
	$6 \times 30 = 180$

$$20 \times 30 = 600$$

These 5 Dwipas seem to have been numbered typically as the Cycle of  $5 \times 30$  extended to  $20 \times 30$ , by taking  $2 \times 30$  or 60 for the basis of four human ages to a divine age of 600.

or the 20 days Cycle of Enoch's "Man in the Moon," multiplied by the old Chaldean lunation of 30 days.

$$7 \times 30 = 210 \text{ or the arc of the longest day in N. Lat. } 30.$$

Thus by comparing  $1 + 2 + 3 + 4 + 5 + 6 + 7 = 28$  or  $4 \times 7$ ,

with  $1 + 2 + 4 + 8 + 16 + 32 + 64 = 127$ , or circle  $7 \times 18$ , we obtain an explanation for the 18 Ethiopians of Herodotus, illustrated as 18 lunar circuits of 7 days, to 16 of 8 days, or 14 of 9 days.



Again, 64 less 30 give the 34 feet of length measured by Piazzzi Smyth to the King's chamber in the Great Pyramid ; for  $2 \times 32$  as a variation of the typical divisions for the deified Simulachra of Egyptian Kings in the Chamber of Karnac, to the extent of *two monthly*, divided to 8 *weekly*, *lunar circuits* ; viz., as  $4 \times 7 = 28$  days, and  $4 \times 9 = 36$ , with a mean of 8 days to the week. For  $28 + 36 = 8 \times 8 = 64$ .

This number answers to the divisions on the chess board of Ceres and Rhampsinitus, and the floor of the King's chamber of the Great Pyramid, as measured by Piazzzi Smyth,\* to 34 feet long by 17 in breadth. But  $34 \times 17$  feet  $= 64$  square yards, with remainder of  $\frac{1}{2}$ . Also the wall of 34 feet in length by 19 in height  $= 71\frac{1}{2}$  square yards, or nearly 72.

But the typical and prophetic Manwantara of the ancient Orientals, varied as  $5 \times 71 = 355$ , or  $5 \times 72 = 360$  ; whilst  $64 \times 30$  represented the typical relation of the *seventh and last*, or Pushkara Dwipa of the Hindus, to the *first*, or *Jambu Dwipa*, which they took for the basis of their typical dialling ; when reckoning a day of 30 muhurtas, or hours, numbering  $12^\circ$  to an hour, and  $12^\circ$  to a day in the lunation of 30 days compared on the equinoctial, with a *year-day* of  $360^\circ$  for 360 days.

In Psalm cxv. 16, we read, "The heavens, *even* the heavens, are the Lord's ; but the earth hath He given to the children of men."

The heavens of the above reference are, seemingly, on comparison with 2 Cor. xii. 2, limited to *three*, as by the ancient Oriental Baalists in the Vishnu Purana, 228. For reference is there made to a "*third region of the sky*," as the place whence proceed the waters of the river of life (from Vishnu's left foot, as from the left side of the *Pied du style* of their dialling), diverging into four streams—as to the four Colures which cut the horizon in the four cardinal points, "*for the purification of the three worlds*"—when the Equinoctial was divided into three parts for the old year of three seasons.

One of these numbered a *flood* season of *four* months, instead of that which numbered *five* in the typical teaching of Noah, when supplementing a summer season of seven months by a winter season of five months. The following passage of the Vishnu Purana, page 230, perpetuates the Baalistic traditions of Noah's *antediluvian* life : "During *eight* months of the year the sun attracts the waters, which are the essence of all fluids, and then pours them upon the earth (during the other four months) as rain : from rain grows corn ; and by corn the whole world subsists." A little further on, we read, "The sun exhales watery fluids from *four* sources—*seas, rivers, the earth, and living creatures*." This latter passage explains the meaning of the differing oceans which surround the seven Dweepas of their philosophic teaching, *the seventh of which was surrounded by an ocean of fresh water*. This they described as the Ganges flowing from the foot of Vishnu, and descending first upon the moon, and then alighting on the summit of Meru, before becoming divided *into four* streams, to fertilize our lower world in all its regions.

The surrounding oceans being *double* the extent of their insular Continents or Dweepas (when comparing the hours of the day with the months of the year on their typical dialling), has reference to their observation of lunar

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\* See *Our Inheritance in the Great Pyramid*, p. 89.

influence on the *tides twice monthly* for a summer season of seven months, and similarly for a winter, or flood season, of 5 months.

By the "*three regions of the sky*," the ancient Orientals seem to have meant "a threefold division of the starry heavens"—1 and 2 from Tropic to Tropic, as to the sun's north and south declination, divided in the half by the Equator, with the space between the Tropic of Cancer and the North Pole numbered to the *third* or higher heaven.

The corresponding divisions of their terrestrial globe, identify the Jewish idea of "*the earth as given to the children of men*" with that of the 113 generations of the mortal kings of Egypt in the old chronicle, and with the note, page 202, *Vishnu Purana*, which states that "*the interval between Meru and Manasottara is the land of living beings*." For 90 from the N. P. to the Equator, with  $23\frac{1}{2}$  to the sun's south declination for winter, give 113.

Hence I seem to trace a connection between "the land of living beings" and "earth's boundary mountains"—as limited to the interval between the summit of Meru at 32,000 leagues diameter, and the Manasottara range of 50,000 leagues high, and as many in diameter, with the typical dimensions of NOAH'S ARK, as "*limited equally over all living beings*," when Death reigned from Adam to Moses. For Moses first gave national existence to "*the seed of Abraham*" as observers of God's Sabbath law in that national worship which followed the Patriarchal traditions of Noah's postdiluvian life; in opposition to those traditions of the antediluvian Baalists, which substituted a week of eight days for the primeval week of seven days; even as Jeroboam substituted a harvest feast of the eighth month (1 Kings xii. 32,) for that of Mosaic institution in the end of their typical year of seven months from the vernal equinox. See Exodus xxiii. 16, xxxiv. 22, with Leviticus xxiii. 24-44 and Exodus xii. 1-30, when the place of the full moon was symbolized to  $\varpi$ , or the winter tropic by the Egyptians, for midnight; but to  $\sphericalangle$  for the place of the Moon's opposition to the Sun in  $\gamma$ , at the vernal equinox.

But when our September was made the seventh month from the vernal equinox, it would reckon from the Sun in Pisces for March. Thus the cycle of Vishnu's *ten avatars* extended from March to December inclusive. But  $10 \times 30$ , or 300 days, were nearly as  $11 \times 27$ , or 297 days: or as a mean between  $11 \times 27 = 297$  and  $11 \times 28 = 308$ , when dialling for a day of eleven hours to a year of eleven months, on the East and West Dialling connected with the cycle of the 330 Kings of Egypt from Menes to Mœris. None were of any note before Meris, who built the labyrinth and the north entrance of the Temple of Vulcan, and who sunk the lake Mœris. By the north entrance is meant, I apprehend, the side on which was a *meridian dial*, and consequently towards the south horizon, to symbolize the culminating glory of the Sun's NORTH DECLINATION.

The mountains of their typical dialling (whether limited to the meridian as three of ascending and three of descending light for the Pelion, Ossa, and Olympus, of the Greek-Titans; or reckoned as seven, for the semi-diurnal arc of a dialling for Palestine and the Pyramid Plain) represent the hour lines as a graduated measurement of ascending and descending light hourly. Thus the hour circle of  $12^\circ$  represented 6 mountains of  $2^\circ$ . Consequently 12 of  $12^\circ$  would represent 6 times  $2^\circ \times 12^\circ = 144^\circ$ ; multiplied by 1,000 for the Kalpa or great day of Brahma. But their Jambu Dwipa was divided to nine varshas, or districts, as well as to seven mountains. Of these only six varshas of 9,000 leagues each were numbered to reigning Princes. Three were



numbered to *contemplative* Princes. But  $6 \times 9 = 54$ , or  $2 \times 28$ , giving 2 months of 28 days to two zodiacal angles of  $25^\circ$  each; when comparing nine days of 12 hours with 8 weekly lunar circuits of 7 days, as two months of 28 each.

Pushkara Dwipa will thus perhaps represent the ecliptic, or sun's orbit, *divided as a bracelet, by an inner and outer circle, to the sun's north and south declination by the Equator.* For the Pushkara Dwipa was that encircled by the sea of fresh water, beyond which is the region of gold, encircled by the Lokaloka mountain range, *as that of the spheres dividing between the world and void space, or between the world and that which is not world.*

Thus, the Lokaloka mountains seem to symbolize the horizon according to latitude—dividing between the gold region of a glorious sunset westward, and the succeeding darkness of returning night, when terminating the refreshing influences of the sun daily.

In a note to *Vishnu Purana*, page 229, we read, "The situation of the source of the Ganges of heaven identifies it with the Milky Way."

### THE PLANETARY SYSTEM OF THE ANCIENTS,

As described by CICERO in the *Somnium Scipionis*, cap. iv., differs from that in his *de Natura Deorum*, cap. xx., in a form answering somewhat to the difference in numbering the days of the week to the *so called Seven Planets* on the two Hindu Zodiacs.

- 1 The Sun.
- 2 For the Moon, as given solstitially to the Sun.—*De Nat. Deor.* vol. iii. p. 356.
- 3 Saturn.
- 4 Jupiter.
- 5 Mars.
- 6 Mercury.
- 7 Venus, *the lowest and nearest the earth*, as a morning star when preceding, as an evening star when following the Sun.

When the Sun and Moon and five planets, after completing their respective orbits, returned to the same relative position in the heavens, this formed what the ancient mathematicians called their 'great year.' Their Cycles, as given by Cicero, are these: 30 years to Saturn.

- 12 " Jupiter.
- 2 " Mars, or 24 months less about 6 days.
- Circ. 1 to Mercury, which is never distant from the Sun further than by one sign.
- " 1 " Venus, never distant from the Sun further than two signs.

That the 'great year' of this reference was the SOTHIAIC Cycle of the Egyptians may be proved thus,

In the *Som. Scip.* (vol. iv. p. 423) reference is made to 9 orbs or spheres one of which is represented as the *primum mobile*, or "*summus ipse Deus*," directing the motions of the rest. This seems to be a figurative expression for the Ascending and Descending Nodes of the Hindu Zodiac, even as *Rahu* and *Ketu* are called one person in the *Vishnu Pur.* Thus the nine of this passage represent the "*summus ipse Deus, cui subjecti sunt septem (stellarum cursus sempiterni) qui versantur retro, contrario mortu atque cælum.*" As named by mortals, these are,

- 2 Saturn.
- 3 Jupiter.
- 4 Mars.
- 5 Sol—Central and Equinoctial—  
"dux et princeps, et moderator luminum reliquorum, mens mundi, et temperatio tanta magnitudine, ut cuncta sua luce illustrat, et compleat."
- 6 Venus } attendants on the Sun.
- 7 Mercury }
- 8 Luna, moving in the lowest orbit, receiving its light from the Sun.
- 9 The Earth, then believed to be immovable.



The relation of the earth to the Moon is described thus by Cicero, in the *Som. Scip.* : “ Below the Moon there is nothing but what is frail and mortal, except the souls of men, the gift of God. All things above the Moon are eternal ; for the earth which is central and ninth moves not and is lowest, and towards it all heavy bodies tend, by their own gravity.”

The relation of their “ great year ” to the Sothiac Cycle of the Egyptians may be computed, arithmetically,

Thus,	Or thus, 30	{ days or their <i>monthly year</i> , to
365		{ the 30 yrs. cycle of Saturn.
4 For 2 to Mars and 1 each to		{ 12 { monthly years, to the 12 yrs.
Mercury and Venus.		{ cycle of Jupiter.
1,460 = the Lustrum, in its relation	360	
to the Sothiac year.	4	
30 for Cycle of Saturn.		
43,800	1,440	as 12 × 30, for their typical and
12 for Cycle of Jupiter.		prophetic Manwantara, num-
		bering 72 divine ages of 5
		days each.
525,600 days in 1,460 yrs. of 360 days,	4 × 360	for 4 Manwantaras ; add 20
or in 1,440 yrs. of 365 days.		or 4 × 5, for the 1,460 days to a
		Lustrum, answering to the 1,460
		years in their great Sothiac year.

The *Historic* Cycle of the ancient Egyptians numbered 36,525\* years before the 20th of Darius Ochus, *circa* B.C. 337. But the Cycle of 525,600 is as that of 36,525 × 14 (the number of their Manwantaras) with a remainder of 14,250 = 4 × 355 + 5.

But 1,440 × 300 (for the Lunar year of the Noah’s ark symbolism) give 432,000, for the *days of the years in the Kali age*, as the basis of the ancient and typical Chronology of the Orientals, reckoning four human ages to one divine age in typical and prophetic time.

In connection with this subject, we read, *Key to the Chronology of the Hindus*, vol. ii. p. 375, “ The month Pausha (†) is said to correspond with the beginning of the Egyptian year, being nearest to the winter solstice. But the Egyptian year did not commence until the month Magha (∞). The Hindus profess that this year commences with the full, not the new moon, and we have seen that the Hindus, as well as the Hebrews, *supposed the world to have commenced ten† days after the new moon*. On this year the Maha Manwantara was formed, and is still divided ; each Parouvan being considered as a Maha divine age. For each Parouvan would thus measure the semi-equinoctial, by 10 × 18°, or ten hours of Pheron the Egyptian, and son of Sesostris.

Thus the Egyptian Cycle of 33 Babylonian Sari, or 330 kings of Egypt from Menes to Meris, was extended in the chronology of the Hindus to 33 Crores of inferior Devatas (or issue of the Solar race), viz., to 33 million. For in vol. ii. p. 376 of the *Key to the Chronology of the Hindus*, we are told “ a

\*  $365\frac{1}{4} = 36,525$ , multiply by 100 and we have the cycle of 36,525 years.

† Compare, with this, the figurative language of the present Patriarch of Constantinople, in pleading with the Emperor Theodorus for the release of the Abyssinian captives :

“ The granting of this request would bring upon the Abyssinian monarch a blessing as often as the new moon shines forth ; and with the dawn of every day.”

crore is 100 lacks, and a lack is 100,000." The above data will form a clue for estimating the typical measurements of the mountain ranges, Meru and Manasottara, compared with the height of Dhruva, or the pole star in the tail of the celestial porpoise, estimated at 1,500,000 *leagues*. See *V. P.*, note to p. 218, and compare p. 166, where the 84,000 *leagues*,\* numbered to the height of Meru are called 84,000 *yojanas*. Its depth below the surface of the earth is 16,000. Its diameter at the summit is 32,000 *yojanas* (or *leagues*) ; and at its base 16,000 : so that this mountain is like the seed cup of the lotus of the earth.

Comparing page 200 with the note to p. 218, we read that the Manasottara mountain was 50,000 *yojanas*, or *leagues*, in *height*, and as many in its *breadth*; in fact, a square of 50,000; or of the two zodiacal angles multiplied by 1,000, for the Kalpa and millennial day of Brahma, *numbered over his foursquare City of Light in the Centre of their typical dialling*; to the extent of  $8 \times 8 = 64$  squares to the chess board of Ceres and Rhampsinitus. This was formed by the intersection of 8 parallel hour lines of an East and West Dial at right angles thereto, *as at the centre of the Potter's wheel* (*V. P.* p. 220), *comparing its circumference with the large outer equinoctial of this dialling, to an extent of  $150^\circ$  on the circle, for half the length of Noah's ark*, which when multiplied typically by 10,000 was as the hour of  $15^\circ$  multiplied by the Hindu lack of 100,000, for the distance of Dhruva, or the pole star, above our earth.

With the above facts let us next compare the results of Professor Smyth's recent investigations into the typical structure of the great Pyramid.

In page 88 of *Our Inheritance in the Great Pyramid*, we read, that Al Mamoun had advanced only 100 feet from the entrance passage up a steep incline before his progress was interrupted by a portcullis obstruction of granite, the removal of which was as if providentially designed at a point where the Caliph was himself baffled in power to remove it. By the removal of that obstruction the mysteries of the Grand Gallery were unveiled, and a further ascent of 150 feet lay before them. Then they reached the celebrated King's Chamber in which they found "nothing, except *an empty stone chest without a lid*."

The Astronomer-Royal for Scotland then proceeds to describe its dimensions thus—

"A right noble apartment; 34 feet long, 17 broad, and 19 high, of polished granite throughout; in blocks square and true; and so large that *eight* floors it, *eight* roofs it, *eight* flags the end, and *sixteen* the sides; and all put together with such exquisite skill that the joints are barely discernible to the closest inspection."

\* This typical measure of 84,000 *leagues* possibly represents the  $84^\circ$  numbered to the reign of Helius by the Egyptian, to substitute a quadrant measure of *seven hours* numbering  $12^\circ$  or 48 minutes to an hour for the old Chaldean quadrant of  $6 \times 15 = 90^\circ$ .

The thousands typically multiply the quadrant measure in degrees of the circle by Brahma's great day, or Millennial Kalpa, for their Millennial Cycle of typical and prophetic time.

Similarly, the 32,000, the 16,000 and the 14,000, represent the lunations of  $4 \times 8$  days, and  $4 \times 7$  days, divided into half-lunations of 16 and 14 days; to form the half-monthly ascension of lunar light, multiplied by the Kalpa, or Millennial day of Brahma.

Here we have for flooring, roof, and two ends,  $4 \times 8 = 32$  blocks.

Also for the two sides,  $2 \times 16 = 32$  blocks.

Total,  $64 = 8 \times 8$ , nearly

as  $9 \times 7$ , for a typical comparison between their old weekly Cycles of 7, 8, and 9 days; limited like the Pushkara, or *seventh* typical Dwipa of the Hindus, to *their insular lunar continent of  $30^\circ$  multiplied by 64* for the last of *seven*, each of which doubled the one immediately preceding in extent, in the ratio subjoined, viz.,  $30^\circ$  for days multiplied into  $1+2+4+8+16+32+64$ .

Similarly the Deified Simulachra of Egyptian Kings in the Chamber of Karnac were typically arranged in rows of *seven* or *eight* to the extent of 61, divided as for two lunations, viz., one of 30 and the other of 31 days.

Compare also the typical division of the 119th Psalm by the Jews, into 22 sections, thus limited by the letters of the Hebrew alphabet, and each numbering *eight* verses. These are followed by 15 others called "Songs of Degrees"—or rather "*the Ascensions*"—viz., to celebrate, as in Psalm xix., the gift of ascending light and that of articulate speech—given to man for a higher purpose of life than that of the beasts which perish—when ascending the steps of their temple for the worship of God by typical ordinances of his own appointment—preparatory to the manifestation of a higher and more spiritual hope in Messiah's day—which we, as Christians, identify with the events of the apostolic age on the testimony of the Jewish Scriptures themselves.

At the Paris Exhibition there are some beautiful French contributions of old China, not far from the gallery allotted to the valuable contribution of our South Kensington Museum. One of these represented a symbolism dividing the year of four seasons, thus:—

	L'Ete to the Horse.	
L'Automne to Leo.	_____	Printemps to the Elephant.
	L'Hiver to the Crocodile or Ichthyosaurus.	



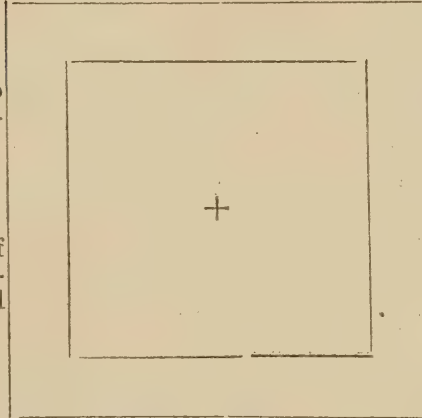
Compare the following Symbolisms from the *Vishnu Purana*—

In KURU, to North of Meru,  
Vishnu resided *as a fish* (his Matsya Avartar).

But SOMA, or the Moon,  
reigned to North of Manasottara.

In Ketumala, to  
West of Meru, Vish-  
nu resided *as a boar*,  
his Varaha avartar.  
—V. P. 173.

But the West of  
Manasottara was gi-  
ven to Varuna, god  
of the Waters.



In Bhadraswa  
Vishnu resided, *East*  
of Meru, in "horse-  
headed" form.—  
V. P. 173, as Ha-  
yasira.

But the East of  
Manasottara was  
given to INDRA.  
—V. P. 218, and  
the gods.

In Bharata, Vishnu resided as the tortoise  
(his Kurma Avartar), to the South of Meru.

But the South of Manasottara was given to Yama  
and the Pitris, or departed spirits.—V. P. 173 and 218.

The relation of Bharata-Varsha (or India) to the typical dialling of the Hindus, for a combined instruction in geography and astronomy therefrom, seems to have been imitated in the typical structure of the celebrated astronomical clock at Strasburgh, of which I have annexed an engraving, including reference to the beautiful column designed by the architect's daughter.

The horological part consisted of three dial-faces, of these the uppermost represented the dial-face of an astronomical clock divided, like the Equator to an hour-circle of  $24 \times 15^\circ = 360$ , and surrounded by the 12 signs of the zodiac. This was surmounted by *three* typical combinations :—

1st. and uppermost, was the Saviour over the hour of xii. with the 12 Apostles, headed by St. Peter, to represent the people of God as children of light and of the day. These were thus symbolized to a day of 12 hours, *with equinoctial distinction between day and night*, as in Rev. xxii. 5.

At xii., *mid-day*, the Saviour raises his hands in the act of benediction over the Apostles passing before him as *from east to west by south*, with St. Peter at their head. Upon this the cock, on the first column to the West of the clock face, flaps his wings and crows three times, as if to transfer the denial to the night or darkened half of the Equinoctial.

Immediately below this is the heathen mode of symbolizing the beginning and end of typical time to death holding a bell in the centre (as for four human to one Divine age), the first quarter being struck thereon by a boy ; the second by a full-grown man ; the third by an old man ; the end, or the hour of xii., being symbolized to death. Next below this is a revolving

ball, darkened on one side, for the new moon. This is constructed, seemingly, so as to wax from new to full, and wane from full to new.

2. The centre-piece, *placed between two lions*, (like the symbolism of the late Emperor of China's *Jos*, or *Diespater*, in its relation to the winged lions of ancient Assyrian sculpture in the British Museum) gives the dial-face of a common clock for 12 hours to the lion symbols for ascending and descending light used by the Assyrians, when comparing the lunation of 30 days with the solar year of 360 days. The Egyptians used two winged bulls for the same purpose, as evidenced from the recorded facts of Exod. xxxii. 19—25 with 1 Kings xii. 32. Thus they marked the difference in their respective beginnings of ascending light—the Assyrian *Westward to the North from Leo; the Egyptian, Eastward to the North from Taurus*. Immediately below this, or between the hour of vi., on the common clock face and the hour of xii. (given to the sun's zenith for a numbering of the hours, as on a horizontal or polar equinoctial dial) is an arrangement for giving each day in the week of seven days to the planetary symbol for that day, the cars of the planets differing from each other, *though not perhaps in a form identical with the distinction given in the Vishnu Purana*, cap. xii., page 238.

3rd. and lowest, is the form of dialling for a typical instruction from their geography and astronomy combined. This is the form of dialling which will, I presume, illustrate that of the ancient Orientals, on a supposition that their mountains of MERU and MANASOTTARA represented *the relation of the square to the circle, for pyramids of differing heights*. That of their Meru, seemingly, had the pole star for its apex, astronomically; but the "*piel du style*" (as the foot of Vishnu) or centre of the dial when dialling, *geographically*, for any particular latitude, in polar form, or horizontally. Hence the height of Meru seems to have been measured by 84 as by the Egyptian quadrant of Helius (or  $\frac{1}{4}$  the cycle of their earliest 12 gods, numbering  $4 \times 84 = 336$ , or  $12 \times 28$ , to their reign) substituted for the old Chaldean quadrant of 90, or  $6 \times 15 = \frac{1}{4}$  of 360.

But the height of Manasottara was limited to  $50^\circ$  (answering to the 50 cubits which measured the breadth of Noah's ark) in a form to measure the sun's two half-yearly circuits from tropic to tropic by the two zodiacal angles estimated at  $25^\circ$  each.

The centre of this dial-face is given to an hour-circle like that of the artificial globe facing it in the engraving. This has two other concentric circles, as if for the Tropic of Cancer and Equator. The map of our northern hemisphere is moreover described thereon to an extent seemingly answering to that of the circle of starry light in heaven, limited over the stars which never set, within the latitude for which this form of typical dialling was constructed.

The words "*Lever du Soleil*" were marked Westward to the morning hours from iv. to xii., and those, "*Coucher du Soleil*" Eastward to the afternoon hours from xii. to viii., as on a common horizontal dial.

THE OLD EGYPTIAN CHRONICLE, extending over 36,525 years, numbered to a Sæculum, or Historical Cycle of 100 years of 165½ days each; considered in its relation to the 12 Kings of Egypt from MENES to SETHOS, the contemporary of SENNACHERIB, according to HERODOTUS; all of whom were also Priests of VULCAN.

This Cycle was symbolized to the 341 Piromis, or wooden Simulachra of the mortal Kings of Egypt, for 341 generations; numbering 3 generations to 100 years. But  $\frac{341}{3}$  give  $113\frac{2}{3}$  cycles of 3 generations to 100 years; as a chronological period of 11,300 years in round numbers; or, more exactly, 11,366.

This chronological cycle may, I apprehend, be illustrated from that *historic tradition* of the Mediæval Church respecting the time of the 11,000 *virgins* whose mortal remains continue to be venerated in the Convent of St. Ursula, at Cologne. The difference is that of 300 for the old lunar year added to the 11,000 numbered to the Priest of *Vulcan* as a solar race, whilst the 11,000 *virgins* chronicled a like period of typical time *by moons*, as bringing on the days and years in the astronomy of Enoch. With these in mind let us turn to the oriental legend respecting the Marriage of Krishna with 16,100 *maidens*, in *separate mansions*, and in *one day*, after delivering them from their enemy NARAKA, whom Krishna had just vanquished. This may represent only a fabulous covering for a philosophic truth; as a technical memory, for the then day. See the *Vishnu Purana* p. 581-590.

The symbolic chronology would be  
 16,000 = the Parouvan, or half month,\* numbered as two weekly cycles of 8 multiplied by 1,000 for the Kalpa, or millennial *night* of Brahma; which equalled his millennial day.  
 100 =  $5 \times 20$  for the old cycle of 5 multiplied by the 20 days golden age of lunar light monthly, numbered to the Man in the Moon, according to Enoch.

Thus the chronology would be of typical not of exact computation, like that of modern days. It would near that during a certain period of Egyptian or Hindu History—that was the prevailing mode of harmonizing solar and lunar time, for the every day necessities of mortal life to man.

The second and last cycle of the mortal Kings of Egypt, has reference to the times of an Egyptian Commonwealth when ruled by 12 contemporary Priests of Vulcan between the old monarchy which ended with *Sethos* (the contemporary of Sennacherib according to Herodotus, but the Rameses of Manetho's xixth Dynasty,) and the beginning of the *renewed Monarchical Hierarchy*, as regarded by Psammitichus of the xxvth Dynasty: *after having been twice banished to the morasses.*

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\* Viz., The *light* half of the Moon's days; see Key to Chronology of the Hindus. The dark half being typically thrown off the dial, may account for a deficit of 177 years (or half the Lunar year of 354 days,) in the old Egyptian Chronicle.

The deficit is 179, but if the 14 Tanites of the 3rd Dynasty be reckoned to have reigned  $14 \times 26$  for the 350 days of the Lunar year of Noah's postdiluvian life, the Cycle becomes complete; and the beginning of the Egyptian Chronicle extends no further back than circ our B.C. 2219, or only 28 years later than the dispersion of mankind from the plains of Shinar, B.C. 2247, according to the chronology of our Bible.



- 1st. As one with Asychis in flight during the 50 years usurpation of Sabacus the Ethiopian.
- 2nd. As excluded from the Cycle of 12 by his *eleven* contemporaries ; like Joseph by the envy of his *eleven* brethren ; viz., whilst the East and West dialling for a day of *eleven* hours compared with a year of *eleven* months, represented the mode in which they chronicled their Cycles of typical and prophetic time.

But from Asychus to Amasis (as one with Psammitichus) was 700 years.

By this they compared the monthly golden age of 21 days with the lunation of 30 days, multiplied by 12 for the 360 days and 360 nights in their old solar year of 360 Nychthemera ; for day and night, included in the day of 24 hours.

By comparing these facts with the statement of Cicero, *de Natura Deorum* cap. 20, we obtain an important clue for truthfully interpreting the cycles of time numbered to their *gods* and *demigods*, as *cycles of astronomical computation*, from the monthly cycle of 30 days and years compared with the Planetary Cycle of 5 days and years, for the Cycle of 150 days and years.

See *Herod.* lib. ii. cap. 133 and 147, on the oppression of Egypt for 150 years. *after the death of Mycerinus in the seventh year: when "the different districts of Egypt, were divided to a Cycle of 12 Kings, who were all priests of Vulcan."*

For the old Egyptian Chronicle tells us that

Helius, the Son of Vulcan, reigned 30,000 years or $30 \times 1,000$ .	
Saturn, and the rest of the 12 gods, 3,984	or $12 \times 332$ .
The 8 gods - - - - -	} or $8 \times 27$ .
	} as $4 \times 54$ .

Add the Cycle of Heroes, or 15 generations of the Cynic Circle.

This was the idolatry, seemingly referred to in the 62 weeks of Daniel's prophecy ; from its connection, in this chronology, with the star of the Assyrian Remphan, followed by Israel in the wilderness for 40 years - - - - -	} 434 years.
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But  $30,000 + 3,984 + 216 = 34,200$  years, and  $\frac{34200}{30}$  give 11,400. This is evidently only another variation for the chronology symbolized to 341 generations of Piromis ; at 3 generations to 100 years ; making 11,300 years.

But to return to the mode in which Cicero connects the Planetary Cycle of 5, with the great year of the ancients, and consequently with the old oriental mode of reckoning four human ages to one Divine, from a basis of 432,000 *mythic years, meaning seconds of time in their typical and prophetic day of 12 hours.*

30 years to Saturn	{	as 30 <i>kalas</i> to a muhurtta, or hour of $12^\circ = 48$ minutes.
		as 30 hours of $12^\circ$ to a day.
		as 30 days of $12^\circ$ to the month of 30 days compared with the old Solar year of $360^\circ$ for days.

12 years to Jupiter.

2 to Mars.

1 to Mercury.

1 to Venus.

$16 = 2 \times 8$  ; or  $30$  less  $2 \times 7 = 14$  ; for the 30 Dynasties into which the chronology of the Kings of Egypt was subdivided according to Manetho ; compared with the rows of deified simulachra in the King's Chamber at Karnac.

Again,  $30 \times 12 \times 4 = 1440$   
 add  $4 \times 5 = 20$  for years of 360 days extended to years of 365.

The Sothiac year of 1460 days and years.

But  $1,440 \times 300 =$  The Kali age of  $60' \times 60' = 3,600''$ , and 12 hours of  $3,600'' = 43,200''$  in one day ; or 432,000 in 10 days of 12 hours, for the 10 days of the great tribulation. Rev. ii. 10.

$1,440 \times 2 =$  the Dwapa age of 864,000, to the lunar cycle of 20 half days.

$1,440 \times 3 =$  the Krita age of 1,296,000, to the month of 30 half days.

$1,440 \times 4 =$  the Golden age of 1,728,000, to a typical and prophetic cycle of 40 half days, in their possible connection with the lunar idolatry for which Israel was doomed to wander 40 years in the wilderness.

The Cycle of the 330 Kings of Egypt, from Menes to Sethos, seems to reduce the cycle of 12 to that for a day of 11 hours,  $30 \times 11 = 330$  kalas to a day of 11 muhurtas, compared with  $30 \times 12 = 360$  kalas to a day of 12 muhurtas, when the menesha, or "twinkling of an eye," was taken as the unit of mortal time.

Thus 15 Mineshas = 1 Kashtha.

30 Kashthas = 1 Kala.

30 Kalas' = 1 Muhurta.

30 Muhurtas = 1 Equinoctial Day and Night, as  $30 \times 12^\circ = 360^\circ$ .

Similarly the reign of Cheops for 50 years added to Chephren's of 56 years, makes up 105, or half the diurnal arc for the longest day in the Pyramid plain. This has relation to a twofold measurement of Ascending and Descending Light on their East and West Quadrant Dialling—for a typical reckoning of days and hours, &c., compared together in cycles of *Seven*—as for the golden age of Saturn's reign of Summer ; and in cycles of *five* for the Winter day of Jupiter's reign after dethroning Saturn.

1st.—The 50 years reign of Cheops symbolized the measurement of Solar time by the two Zodiacal angles of  $25^\circ$ .

2nd.—The 56 years reign of Chephren symbolized the measurement of Lunar time by weekly cycles of 7 days ; to the extent of two monthly cycles of 28 substituted for Enoch's two of 30 days each.

These measurements may be applied to Cicero's *Planetary* orbits, thus :—to illustrate the object of the steps on the Greek-Egyptian Dial,—

$35 \times 6 = 210$  or  $7 \times 30$  { for 7 cycles of *Saturn* to the Diurnal arc  
 for the longest day in N. Lat.  $30^\circ$ .

$25 \times 6 = 150$  or  $5 \times 30$  { for 5 cycles of *Saturn* to the Diurnal arc  
 of the shortest day in N. Lat.  $30^\circ$ .

But  $210 + 150 = 360$  { To the Solar year as representing the cycle  
 of Saturn multiplied by that of Jupiter :  
 $12 \times 30$ .

Again multiply 360  
 by 4 { For 2 years to Mercury,  
 1 year to Mars,  
 1 year to Venus.

1440  
 Add  $4 \times 5 = 20$  The Primary form of the great year ; or,  
 [Lustrum of 4 Solar years.

1460

or the great Sothiac year of  $4 \times 365$  substituted for  $4 \times 360$  days.

The subjoined Planetary Calendarium for the relation of the steps to the hollow semicircle of the Greek-Egyptian Dial, will show the ancient Orientals numbered *days*, *months*, and *years*, in *Planetary Cycles*, to the hours of the day—or *their East and West*, or *tropical form of typical dialling*.

THE DIVINE AGE of 5 DAYS, from a CALI AGE of 12 HOURS, in its relation to the MANWANTARA SYSTEM of the HINDUS, compared with the Cycle of Cycles ; or  $60 \times 60 = 3,600$ . But 3,600 seconds in one hour  $\times 10$  gives 36,000 seconds to a day of 10 hours — made to symbolize 100 years of mortals — or Solar Years of 360 days ; the great HINDU CYCLE of their HISTORICAL TRADITIONS.

as	$4 \times 75$	}	$= 300 \times 12 = 3,600$ or $360 \times 10$ as $60 \times 60$ .	
	$5 \times 60$			
as	$10 \times 30$			
	$5 \times 70$	$= 350 \times 14 = 4,900$	$490 \times 10$ as $70 \times 70$ .	
	$5 \times 71$	$= 355 \times 14 = 4,970 + 30$	$= 5,000$ .	
	$5 \times 72^\dagger$	$= 360 \times 14 = 5,040 + 960$	}	$= 6,000$ .
	$5 \times 73$	$= 365 \times 14 = 5,110 + 890$		
	$5 \times 100$	$= 500 \times 14$	}	$= 7,000$ .
as	$7 \times 70$	$= 490$		
	$3 \times *11$ (or 33)	$\times 10 = 330 \times 10,000 = 33, \times 100,000$	[Hindu Chronology. for the Devatas of the	
	$4 \times 83$	$= 332$ (for $4 \times 84 = 12 \times 28$ , or 336,)	to the 12 gods of	
	$5 \times 9 \times 10$ as $5 \times 90$	$= 450$ .	The Cycle of Osiris. [Egypt.	
	$8 \times 54$	$= 432 \times 1,000 =$	the Cali age of Hindu Chronology.	
	$7 \times 62$	$= 434$ .	The 62 weeks of Dan. ix.	
	$113 + 330$	$= 443$ .	The Cynic Circle.	
	$8 \times 27$	$= 216$ .	The Cycle of the 8 gods.	

The Cycle of 11\* (as 5+6) multiplied by 1,000 shews the origin of the legend respecting the 11,000 virgins at Cologne.

Similarly that of 16 (as two weeks of 8 days to a half month of 16) multiplied by 1,000, will explain the myth of Krishna's marriage with 16,000 maidens in different mansions *and in one day*, viz., for the diurnal and nocturnal arcs of their dialling, as typically numbered to the light and dark fortnights of Magha and Sravana. These (when numbered to the Equinoxes, in *Vishnu Purana*, p. 224,) represent the Sun as then in the first degree of the lunar mansion Krittika, and the Moon in the fourth of Visakha ; or the Sun in the third degree of Visakha and the Moon in the head of Krittika.

Similarly for the 15,000 years (as 15 days multiplied by 1,000) numbered to the interval between Bacchus, *the youngest of their gods*, and Amasis, *the last king of Manetho's xxvith Dynasty*.

The interval from Pan (*the oldest*), is not reckoned ; but that from Hercules to Amasis is *symbolized to the number 17* (as composed of the two weekly Cycles of 8 and 9 days) and multiplied by 1,000, to represent 17 days of Brahma, as that form of the half month then typically given to the diurnal arc. This number 17, and that of 19, (as 9+10, for the 19 days of years in the Lunar Cycle of Meton,) represent respectively, *in feet, the breadth and height of the King's Chamber in the Great Pyramid*. See p. 89 of *Our Inheritance in the Great Pyramid*, by Piazzzi Smyth.

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† When reckoning 72 divine ages of 5 to the solar year of 360 days, as the typical and prophetic Manwantara of the ancient Orientals, they reckoned 14 such Manwantaras to the Calpa, or millennial day of Brahma ; and as many for his millennial night. These 2  $\times$  14, or 28, were



Thus the number 17 (indivisible without a fraction) is a compound Cycle, the honours of which are shared by Saint Patrick with the Hercules of heathen fable. The subjoined verses of the old Irish song will shew that *Father Mullany* was as ready as any old Egyptian chronologist to avoid troublesome fractions, and to save the skulls of his flock, by combination when division went against them.

ST. PATRICK'S BIRTHDAY.

On the eighth day of March, as some people say,  
Saint Patrick at midnight first saw the day;  
While others contend 'twas the ninth he was born.  
*Sure 'tis all a mistake betwixt midnight and morn.*

a harmony of solar and lunar time for their Solar Cycle of 28 years, compared with the lunation of  $4 \times 7 = 28$  days. But  $72 \times 14 = 1,008$  and  $71 \times 14 = 994$ . Also,  $14 \times 70 = 980$ , or 1,000 less 20 days, to the Sandhya, or twilight of the Yugs, as they called the difference between 1,000 and 14 Manwantaras, each numbering 70 divine ages. This Sandhya of 20 days was equivalent to a Satya yug, or golden age, from a Kali age of 5 days for its basis. But it is only in this particular instance that the Sandhya, or twilight of the Yugs, would number 1,728,000 years of mortals to the seconds of time in 20 days of 12 hours, at  $60 \times 60$ , or 3,600 to an hour.

But Coleman would lead us to suppose that the Sandhya, or twilight of the Yugs, was always equivalent to a Satya yug numbering 1,728,000 years of mortals.

The ancient Orientals had two modes of calculating the Sandhya, or twilight of typical time—  
1st, For the lengthening and shortening of the day from an Equinoctial standard of 15 muhurtas (or hours of  $12^\circ = 48$  minutes of time) by a Sandhya of one muhurtta for the monthly measure of its increasing and decreasing length. This seems to have been the apparent object of the six side steps (eastward and westward) on the Greek Egyptian Dial with Steps. For the relation of the longest day (numbering 18 muhurtas) to the 18 Ethiopians of Herodotus—one of which was the Queen NITOCRIS, as the Great Diana of the Ephesians, or the Moon, descending from Jupiter on the meridian of their typical dialling, thus—

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
The shortest day of 12 muhurtas.																	
			1	2	3	4	5	6	7	8	9	10	11	12			
The Equinoctial day and night of 15 muhurtas each, divided into two half Cycles, viz. :—																	
			7½ hours Westward,								7½ hours Eastward,						
	½	1	2	3	4	5	6	7	8	9	10	11	12	13	14	½	
6 Sandhyas to A.M. Twilight.						The central glory to NITOCRIS.						6 Sandhyas to P.M. Twilight.					

2nd, For the twilight or Sandhya of the Yugs, or four human ages to one divine age of typical time, from a Cali age numbering 432,000 seconds of time, as years of mortals, in 10 days of 12 hours; or in 5 days of 24 hours.

Divided to the Yugs by thousands of years, and to their twilight by hundreds.

	Years of Mortals.	Solar Years.	A.M. Twilight.	The Yugs.	P.M. Twilight.
The Satya yug, or Golden age of	$1,728,000 \div 360 =$	4,800, or	400 +	4,000 +	400
The Treta yug, or Silver age of	$1,296,000 \div 360 =$	3,600, or	300 +	3,000 +	300
The Dwapa yug, or age of Brass,	$864,000 \div 360 =$	2,400, or	200 +	2,000 +	200
The Kali yug, or age of Iron,	$432,000 \div 360 =$	1,200, or	100 +	1,000 +	100
Their Sum, or the Divine age,	$4,320,000 \div 360 =$	12,000, or	$1,000 + 10,000 + 1,000$ years.		

Now the first faction fight in ould Ir'land they say;  
Was all on account of Saint Patrick's birth day,  
For the eighth some would fight  
For the ninth more would die,  
And if any said, Nay ; why ? they'd blacken his eye.

Till Father Mullany, as show'd them their sins,  
Cried out, Now boys, don't be fightin' ; but sometimes combine !  
Combine\* eight with nine, seventeen is the *mark* ;  
Let that be his *birthday*. *Amen*, says the *Clerk*.

\* There are only 17 Kings of Egypt mentioned *by name*, in Herodotus, or 18 including the Queen, NITOCRIS. The number 17 is formed of two Cycles, viz., one of 12 and one of 5 ; or of 11 and 6.

Similarly for St. Patrick :  $8 + 9 = 17$  ; and  $17 + 12 = 29$ .

Also,  $17 + 19 = 36$  ; as  $3 \times 12 = 4 \times 9$ .

Thus 17, 19, and 29, represent combinations of other Cycles, not one of which is divisible without a fraction. That the ancient orientals did thus *avoid fractions by a combination of integral numbers is clear from Enoch's mode of dividing the lunation of 30 days into 4 parts ; viz., as two lunar circuits of 7 days and two of 8 days ; for  $4 \times 7\frac{1}{2} = 30$ .*

#### ST. PATRICK.

(*As to his parentage and ministration.*)

St. Patrick was a gentleman,  
And come of dacin't people ;  
In Dublin town he built a church,  
An' put upon 't a steeple ;  
His father was O'Callaghan,  
His mother an O'Brady,  
His aunt was an O'Shaugnessy,  
An' his uncle an O'Grady.

#### CHORUS.

Thin success to Bowld St. Patrick's fist,  
He was a Saint so cliver,  
He gave the snakes and toads a twist,  
And banished thim for iver.

900,000 vipers blue,  
He charmed with sweet discourses,  
An' dined on them at Killaloe,  
In soups an' second courses.  
When blind worms crawling on the grass,  
Disgusted all the nation,  
He gave them a rise that opened their eyes  
To a sense of their situation.

The Wicklow hills are mighty high,  
So is the hill of Howth, Sir !  
But there's a *hill* much higher still,  
Aye, higher than them both, Sir !  
'Twas on the top of this High Hill,  
St. Patrick preached a sarmint,  
Which drove the frogs into the bogs,  
And banished all the varmint.

No wonder that our Irish boys  
Should be so free and frisky,  
It was St. Patrick taught them first  
The joys of drinking whiskey.  
No wonder that the Saint himself  
To taste it should be willing,  
For his mother kept a *shebeen* house,  
In the town of Inniskillen.

## PARIS UNIVERSAL EXHIBITION, 1867.

ENGLISH VERSION OF CATALOGUE, by T. M. JOHNSON & SONS, Castle Street, Holborn, London. Group II, Class XII (Great Britain), No. 17, p. 197. But p. 92, and Appendix, p. 92, in the Catalogue of the British Section by the British Commission.

REV. W. HEWSON, WHITBY.

MODEL OF GREEK-EGYPTIAN SUN DIAL WITH STEPS,  
IN THE BRITISH MUSEUM.

Explained as showing how the ancient Orientals harmonized their long cycles of typical and prophetic time, with a reduced and more exact Historical Chronology; divided into *sæcula* of 100 years; each of which represented mythically a Kali age of 432,000 years—being only a variation of the 62 weeks of Dan. ix. 26, multiplied by the Kalpa, or Millennial Day of Brahma.

The typical structure of the above named Dial, serves to illustrate the traditions of the old Egyptian Chronology, which extends over a History of gods, demigods, heroes, and mortal kings, numbering 36,525 years to 30 Dynasties and 113 generations ending with the 20th of Darius Ochus—*circa* B.C.—337.

This large Cycle of Kings was divided into three classes—

1st. Aurites, or old Chaldean Baalists, from *Ur* of the Chaldees—named from *Or*, light—like the On of the Egyptians called Heliopolis by the Greeks.

Vulcan, or the Sun, is said to have been the first Aurite, and therefore reigned throughout the whole Cycle of 36,525 years.

2nd. Mizraites, from Mizraim, the son of Ham, who (after the dispersion from the plains of Shinar) migrated westward across the Euphrates into Egypt.

3rd. The *Aborigines* of Egypt, in relation at least to those times.

The Chronology stands thus:

1. Vulcan as always reigning.

2. Helius 30,000 as  $\left\{ \begin{array}{l} \text{or } 5 \times 6 \\ \text{as } 6 \times 5 \end{array} \right\} \times 1000$

3. and the 12 } Saturn  
Gods } 3,984 as 12  $\times$  332, or 12  $\times$  27 + 8.

4. The 8 Gods, 216, as 8  $\times$  27, for 217 as 7  $\times$  31.

5. The Cynic } 443 =  $\left\{ \begin{array}{l} 113 \text{ for } 341 \text{ by } 3 \text{ Piromis.} \\ 330 \text{ for } 3 \text{ Cycles of } 11 \text{ Kugs} \end{array} \right.$   
Circle } 443

1st from Menes to Mæris

2nd from Mæris to Sethos

3rd from Sethos to Amasis  
or Psammitichus.

From 443

Take 432

Difference to the 11 Kings as to the  
11,000 Virgins at Cologne.

From 36,525

Take 34,643

The difference of 1,882 years will mark the separation between their Mythic and Historical Chronology—as divided to *Sæcula* of 100 years, equally by the Mediæval Church.

But 1,882 years ending *circa* B.C. 337, date their beginning from *circa* B.C. 2219—or from the times immediately following the dispersion of Noah's family from the Plains of Shinar. See the Marginal Chronology of Gen. ix. x.

Again, the Chronology of Eratosthenes numbering 1076 years over the *Theban Kings* from Menes to Amunthanteus, if we begin B.C. 2,219 will terminate B.C. 1,143—or in the times of Jephthah. Judges xi. 15-29.

N.B.—The number 1,882 only exceeds, by 12, the second Dynasty of Demigods extending over 13 generations, from *Horus* to *Bitus*, in 1,870 years, as collected by Lepsius from the Temple Lists; and in a form to show the reference of this Cycle to a varying Lunar Chronology.—See Osburn's Monumental Egypt. Vol. I, p. 199.

This difference of 12 however may be disposed of by referring it to the 12 contemporary Kings of Egypt—from Sethos of Manetho's XIXth to Psammitichus and Amasis, or Amosis, of Manetho's XXVIth Dynasty, as Dynasties of contemporary, *not* of consecutive Kings.



# THE SEVEN DWIPAS OF THE HINDUS, ILLUSTRATING THE RELATION OF THE JAMBU DWIPA AND ITS NINE VARSHAS, TO THE TYPICAL DIALLING OF THE ANCIENT ORIENTALS.

The Jambu Dwipa (as the central one of the seven) represents the Equinoctial divided to the old month of 27 days, and its nine Varshas represent the Equinoctial as divided to the week of nine days.

But the old solar year of 360 days would thus span 13 lunations of 27 days, and the week of nine days by 40 weekly Cycles of nine days, or by seven divine ages of 50, as five of 70 days with a remainder of 10 days.

From this primary division of the Equinoctial to a week of nine days and a month of 27 days, for the old lunar year of 9 or 10 months (as  $9 \times 30 = 10 \times 27$  days) extended from 270 to 350 days, arose a new typical division of the Equinoctial to the 12 months of the year, viz.: as two Cycles of six, reckoned from Tropic to Tropic, and made two of seven by reckoning the first and seventh twice.

This Cycle of seven months they numbered typically to the week of seven days and years, reckoned from 7th day to 7th day and from 7th month to 7th month, so that the "dividing of time" in the half thereof was always typically given to one or other of the Equinoxes.

These seven Dwipas symbolized moreover the six typical days of Creation, with the seventh devoted to the rest of God. This was divided between the golden age of man's communion with God in innocence and the silver age of its diminishing glory—after the fall,—compared to a diminution of the solar glory daily after the hour of noon and yearly after the summer solstice.

They also began their typical chronology of four human ages to one Divine from the 5th typical day of Creation, when reckoning from a basis of 5 days for a Divine age of 50. Thereby they numbered the fourth day to their Cycle of Jupiter, for the "a Jove principium" of the idolaters, in its relation to the primeval ordinance of the sun and moon and stars having been appointed for signs and for seasons, for days and for years, on the fourth day. Gen. i. 14.

1st,	or Jambu Dwipa, to the Jambu tree, 3 weeks of 9 days to 1 month of	27 days $\times$ 1,000 =	27,000 = $3 \times 9,000^*$ for the 9,000 leagues measured [to each.
2nd,	Plaksha, to the sacred fig†	6 " " " 2 months =	54 " " " = 54,000 = $6 \times 9,000$ .
3rd,	Salmali, to the silk-cotton tree	12 " " " 4 " " =	108 " " " = 108,000 = $12 \times 9,000$ .

4th,	Kusa, from the Kusa grass	24 " " " 8 " " =	216,000. The Cycle of Jupiter } = $2 \times 12$ or $24 \times 9,000$ .
5th,	Krauncha, Vishnu worshipped†	48 " " " 16 " " =	432,000. The Kali yug = $4 \times 12$ or $48 \times 9,000$ .
6th,	Saka, worshipped as the Sun§	96 " " " 32 " " =	864,000. The Dwapa yug = $8 \times 12$ or $96 \times 9,000$ .
7th,	Pushkara, to the 1st division, 144 fig, <i>Ficus Indica</i> }	144 " " " 48 " " =	1,296,000. The Treta yug = $12 \times 12$ or $144 \times 9,000$ .
	2nd " " "	192 " " " 64 " " =	1,728,000. The Satya yug = $16 \times 12$ or $192 \times 9,000$ .

† Hari, or Vishnu is worshipped in this continent in the form of Soma (the Moon). Note also this Dwipa "is surrounded, as by a disc [query, with reference to the Disc worshippers, as worshippers of the full Moon, in Manetho's Dyn. xviii. of Egyptian Kings,] by the sea of Molasses. Note also that the Hindu Zodiac for the week of 9 days numbers the second to the Moon.

‡ as RUDRA, dividing day and night into two Cycles of eleven hours for the day and night of their East and West dialling. *Vishnu Purana*, p. 51.  
§ seemingly in his culminating glory at noonday.

N.B.—144 (or  $12 \times 12$ , for  $5 \times 28 = 140$ .) multiplied by 30 gives 4,320. But 12 times the Cycle of Cycles, or  $12 \times 3,600$  (or  $60 \times 60$  for the 3,600 seconds in an hour) gives 43,200—the seconds in 12 hours. Hence  $120 \times 3,600$ —the seconds in 10 days of 12 hours—numbered as years of mortals in the Kali age of 432,000 years.

The 9 Varshas (each of 9,000\* *leagues* in extent) may measure 9 months of 27 days multiplied by the Kalpa, or Millennial day of Brahma. But of these 9 only 6 were numbered as of especial account, *practically*, the remaining *three* being subjected to *contemplative regents*.

From  $9 \times 27$ , or 243, take 81, or  $3 \times 27$ . We thus obtain 6 Varshas of  $27 = 162$ ; or the days of years in the life of Jared at the birth of Enoch. Gen. v. 18. This typical Chronology seems to point out 6 months of 27 days as the then half-yearly measure of lunar time before Enoch introduced the solar year of 364 days in thirteen lunations of 28 days.

Whilst the Hindu measurement of the Varshas numbered only 9,000 leagues each (for the weekly Cycle of 9 days multiplied by 1,000), the Legend of St. Patrick found *nine hundred thousand vipers\** in the region of Ireland, which *he delivered from the power of Satan, or from the cruel and debasing superstitions of the Dragon-worshipping Baalists*. Thus the 330 Kings of Egyptian History were extended to 33 millions of Devatas, or *inferior deities of the Solar race*, in the Mythic Chronology of the Hindus by multiplying the Egyptian Cycle of 330 by 100,000. The expression "*blind worms*" has the reference of a double metaphor to Job xvii. 14, xxv. 6; Isaiah xli. 14. It will also serve to explain the *cockatrice* of Isaiah xiv. 29, lix. 5; Jeremiah viii. 17; in its relation to the *fiery flying serpents* of Num. xxi. 6-8; Deut. viii. 15; as the *burning ones* or *Seraphim* of the *solstitial glory*, symbolized to *Hydra in Leo*, when *Leo and Taurus* represented in the winged form of the Balaistic sculptures, the *Cherubim* or *nodal indications of Ascending light variously chronicled*; viz., in *Leo*, *Westward to the North by the Lunar Dragon worshippers*; but in *TAURUS Eastward to the North by the Jews, following the typical encampment of Judah, Eastward towards the rising Sun*. The antiquity of this form and its opposition to that of the Baalists (who reckoned Kings of Egypt, preceding the Mosaic Dispensation, Abraham and his seed, with the times of the Shepherd Kings of Egypt, to the South) may, possibly, identify the calling of Abraham which "*opened the eyes*" of the Irish Dragon worshippers in St. Patrick's day, was the preaching of Christ's Gospel amongst them. The high hill from which he preached his effective sermon, is the language of a metaphor contrasting the high hills of the country, as devoted by the Baalists to their superstitious worship of the heavenly hosts, with the prediction that the mountain of the Lord's house was to be elevated *spiritually in Christ above the highest of heathen idolatry, and by a law of eternal duration*; from the time when the Gospel began to be preached to all nations, beginning at Jerusalem by Christ and his Apostles, at the sound of the seventh and last trumpet warning of typical ordinances associated with the Mosaic dispensation.

Again, the Temples of the Baalists were Temples of the Sun, symbolized to Bacchus, for the harvest season in the end of typical time. Hence the Bacchanalian character given to the legends of St. Patrick, substitutes the "*whiskey*" of a corn growing country for the *grape symbolism* of the ancient Hindu-Egyptian Bacchus. Thus the Jews at Jerusalem were called the vine which God transplanted out of Egypt.

\* The reference to the vipers as affording the saint *innocent food*, is the language of a metaphor from the vision of God which preceded St. Peter's mission to the Gentiles, and which caused him to overcome his Jewish scruples respecting animal life, common and unclean. Acts x. 13, 14; Mark xvi. 17, 18.

Compare Jeremiah viii. 17, Psalm lviii. 8, respecting *cockatrices which would not be charmed, but would bite*; in its application by our Lord to the anti-christian faction of the Jewish Church, in the Apostolic age, as "*the predicted generation of vipers*," (Matt. iii. 7,) those who called themselves Jews, but were not; but were of the Synagogue of SATAN. Rev. ii. 9, iii. 9.

The two Dwipas which are characterized by different forms of the *fig tree emblem*, may associate Jeremiah's prophesy of the good and bad figs (cap. xxiv.) with a contrast between this Balaistic symbol for the end of typical time, as that, probably, of the barren fig tree of Mark xi. 12-14; and the ingathering of ripe figs as the gift of God in their season.

The event of Mark xi. 12-14, happened four or five days *before the passover*, or about that season of the year which was represented by the Pushkara Dwipa of the Hindus; whereas the earliest figs are in the months of *July and August*, and the latest in *September and October*.



# THE HINDU CHRONOLOGICAL CYCLE OF 36,000 YEARS, OR 100 TIMES 360 DAYS OF YEARS, FOR THEIR CYCLE OF THE PRE-CESSION OF THE EQUINOXES.

This they divided between their earliest Cycles of a Typical Chronology mythically used, and an Historical Chronology sub-divided into sæcula of 100 years, by the invention of that system of *yugs*, or *ages*, which numbered 4 Human ages to one Divine age of typical time.

The last and *shortest* of these four human ages spanned a Mythic Cycle of 432,000 years, representing  $1200 \times 360$  for 100 days of 12 hours\* reduced to matires, for days of years.

Hence their sub-division of the four human ages to a morning and evening twilight of typical time numbered by as many hundred years as the ages numbered thousands in central form, thus : for the *three* first or Pre-historic ages, they set off 900 years to begin their Historical Chronology, A.M. 900 :—

The Satya yug of  $1,728,000 \div 360 = 4,800$  or  $400 + 4,000 + 400$

The Treta yug of  $1,296,000 \div 360 = 3,600$  or  $300 + 3,000 + 300$

The Dwapa yug of  $894,000 \div 360 = 2,400$  or  $200 + 2,000 + 200$

900 + 9,000 + 900

But  $900 \times 12 \times 60 \times 6$  give the cypher\* 3,888,000 matires in 900 days of

\* This chronological cypher of 3,888,000 years for the age of the world (*i.e.*, of *Mother Earth*,) at the Hindu beginning of historic time, is in p. 49 of Coleman's *Hindu Mythology*, represented as *the age of Revati, the wife of the Bala Rama*. She was, moreover, "so tall that her stature reached as high as the hands clapped seven times could be heard." By the last expression, we are, I believe, to understand as far as the "voices of light," from the hour lines of their typical dialling (as numbered to the diurnal arc of their longest day "by sevens and by pairs") could reach.

It is a symbolism for Mother Earth, as the Moon bringing on the days, like the great Diana of the Ephesians on the meridian of their typical dialling, given to the Equator, for a diurnal arc dating "a Jove principium;" as from the Sun in Scorpio on the Hindu Zodiac for the week of 8 days. Compare the image of the Ephesian Diana, with her arms extended at right angles as *SINES* the angle of latitude reckoned to the North and South of the Equator on an East and West Dial, with the feet of the image to the Pied du Style of the Dial. The angles thus marked off seem to be the two zodiacal angles, or thereabouts; that being the angle of latitude on the Greek-Egyptian Dial with Steps. Also in Bryant's *Ancient Mythology*, vol. iii. p. 181, (quoting from the Isis & Osiris of Plutarch,) we have a different date from the 17th March given for the entrance of Noah into the ark, viz, when the Sun was in Scorpio, thus making Phamenoth (in ☌) represent the 7th month in a year of 12 and the 5th in a year of 10 months numbered from two beginnings.

1st, From the North Ecliptic as given to the West Horizon and reckoned contrary to the order of the signs.

2nd, From the South Ecliptic as given to the East Horizon, following the order of the signs, thus,

			1 ☌ 1	Thooth partly as Jan.
Partly as Dec.	Mesore	† 2	2 ☌☌☌	Phaophi " " Feb.
" " Nov.	Epep	☌ 3	3 ✕	Hathor or Athyr to Vishnu's 1st Avatar in
" " Oct.	Paoni	☌ 4	4 ☌	Coeiak partly as April. [March
" " Sept.	Pashons	☌ 5	5 ☌	Tobi " " May.
" " Aug.	Pharmouth	☌ 6	6 ☌	Mechir " " June.
		7 ☌☌ 7		Phamenoth " July.

The story of the robber Cacus stealing two cows of Hercules and drawing them backwards into his cave, underneath the horizon, *by their tails*, that when Hercules discovered his loss he might fancy, from their footsteps, they had taken the opposite direction, represents CACUS as an im-



12 hours reduced to matires, representing the Kali age of 432,000 multiplied by 9.

In this form they dated the beginning of man's history from the first year of their Cali age, as from A.M. 900, or the termination of the pre-historic times limited over the three first of their four Human ages to one Divine age of typical time.

In the *Key to the Chronology of the Hindus*, vol. ii., p. 341, their A.M. 900 was our B.C. 3102, or the 12th year in a second Cycle of 60 from the expiration of a great period, or Cycle of Cycles, comprising 3600 years, and terminating A.M. 829. But  $A.M. 829 + 60 + 12 = A.M. 901$ , for the first year of the Cali age.

From the second grand Cycle of 3600 years take 71 (to the 12th year of the second Cycle of 60 therein) and we have 3529 of the Cali age as our A.D. 427, for the beginning of their second grand Cycle of 3600, or  $60 \times 60$ .

To 24 Cycles of 60, or 1440 years (the Sothiac Cycle of the ancient Egyptians as numbered to  $4 \times 360$ , instead of to  $4 \times 365\frac{1}{4} = 1461$ ) add our A.D. 427. The result gives our A.D. 1867 as the first year in their 25th Cycle of 60 years from the beginning of the Christian era; and represents it as the year 4969 in their Cali age cypher of 432000 mythic years to 100 years of their Historical Chronology.

\* The secret of the above cypher appears to be that the ancient Orientals numbered 100 days of 12 hours as 120 of 10 hours reduced to seconds in the Cali age cypher of  $120 \times 60 \times 60 = 432,000$  seconds of time in 120 days of 10 hours compared with 100 days of 12 hours.

This will serve to put an intelligible construction on the meaning of the words in p. 485 of the *Vishnu Purana* :—

“When the two first stars of the seven Rishis (the great Bear) rise in the heavens, and some lunar asterism is seen at night at an equal distance between them, then the seven Rishis continue stationary in that conjunction for a hundred years of men. At the birth of Parikshit they were in Magha (Capricorn), and the Kali age then commenced, which consists of 1200 Divine years.”

Thus the Cali age numbered 100 years of mortals to the evening twilight of 1200 Divine years :

Its subdivisions :			
Divine years	Morning twilight	Meridian glory	Evening twilight
	100 +	1,000	+ 100

The Kali age  $432,000 \div 360 = 1,200$

The subjoined are astronomical explanations of the above passage from the editor's notes thereon :—

“The two stars (Pulaha and Kratu) must rise or be visible before the rest, and whichever asterism is in a line south from the middle of those stars, is

personation of Saturn, or Chronos, marking the end of the lunar year of 10, in its relation to the two intercalary months referred to by Cicero. Epist. ad fam. vi. 14. The old Hindu Zodiac for the week of 8 days, omitting Sunday, did thus begin “a Jove,” or from Thursday dedicated to Jupiter, as to the Sun in Scorpio, and divided into two half Cycles of 4 days, reckoned contrary to the signs.

This form of the week was subsequently changed for that of 9 days divided into two half Cycles of 5 by numbering the 5th twice. Similarly they divided their year of 12 months into two half Cycles of 7, by dividing the first and sixth months to the two half months of Thoth and Sothis (as the Magha and Sravana of the Hindus), for a double reckoning of the seventh, when the Ark rested on the Mountains of ARARAT.

that with which the seven stars are united ; and so they continue for 100 years." Colonel Wilford has also given a like explanation of the revolution of the Rishis, *As. Res.* vol. ix., p. 83. According to Bentley, the notion originated in a contrivance of the astronomers to shew the quantity of the precession of the Equinoxes : " This was by assuming an imaginary line or great circle passing through the poles of the Ecliptic and the beginning of the fixed Magha, which circle was supposed to cut some of the stars of the Great Bear. The seven stars in the Great Bear, the circle so assumed was called *the line of the Rishis*, and being fixed to the beginning of the lunar asterism Magha, the precession would be solved by stating the degree. &c., of any moveable lunar mansion cut by that fixed line or circle as an index." *Historical View of Hindu Astronomy*, p. 65.

For elucidating what was anciently meant by the "*line of the Rishis*" in the above passage, I would call the attention of my astronomical readers to our Bible version of Psalm xix. 4—" *Their line* is gone out through all the earth, and their words to the end of the world. In them hath He set a tabernacle for the sun."

The Hebrew for "*their line*," as translated above, is "*their rising*"—viz., *cavvam* (from *cum*) to rise up ; as if reference was made to a renewal of the evidence day by day as the luminaries of heaven ascend above the horizon.

#### THE ISLAND HOMES OF ST. HUBERT AND ST. CUTHBERT, COMPARED WITH THE TRADITIONS OF MOERIS AND THE LAKE WHICH HE SUNK IN SOUTHERN OR UPPER EGYPT, NEAR THE CITY OF CROCODILES.

Of the 330 kings from Menes to Mæris, none, we are told by Herodotus, did anything worthy of note until Mæris the last. He built the labyrinth with its 3,000 chambers, of which 1,500 were above, and 1,500 under ground. By this we are to understand that he substituted a computation of typical time by 12 lunations of 30 to a solar year of 360, instead of by lunations of 27 and 28 days as previously, for the yearly cycle of 332 days to the 12 gods, in its relation to that of the 330 kings, and of both to a lunar year of  $12 \times 28 = 336$ , or of  $13 \times 27 = 351$ , for Noah's postdiluvian life of  $7 \times 50 = 350$ . The cycle of Mæris was therefore that of the Sothiac, or Great Year—numbering four Solar Years of 360 days and 360 nights to four lunations of 30 days,  $4 \times 750$  (as  $4 \times 720 + 30$ ) = 3000. This completed that Chronological Cycle of the 341 Piromis, in whose days the sun was said to have four times changed its place of rising and setting, without affecting the ordinary phenomena of the Nile, or otherwise disturbing the natural course of human events. The reference is, therefore, typical, like that of Jewish Prophecy respecting the division of the Mount of Olives into four parts by an earthquake in Messiah's day, similar to that which occurred in the days of Uzziah, Zech. xiv. 4. But history has preserved no other record of any earthquake in Uzziah's day, save that of the fear of Israel's God, inspired into the hearts of their heathen neighbours for the peace and prosperity of Israel, whilst Uzziah walked humbly and righteously before God.



The oldest form of ancient Egyptian dialling numbered a typical day of eleven hours Eastward to the sun's *North declination* for their Diurnal Arc\*; and reckoned from Capricorn to Cancer, as from *mid-night* to *mid-day*. It also reckoned a second day of eleven hours Westward to the sun's *South declination* for their Nocturnal Arc, thus given to the sun's return southward from Cancer to Capricorn. But the Diurnal Arc of an East Dial numbering eleven hours, from *mid-night* to *noon*, would represent a day "*not clear nor dark*" until the evening, or latter half of the cycle—from about 7 a.m. to noon, and thus called evening *because the morning hours are numbered to the western horizon, whilst the afternoon hours are numbered to the eastern horizon*.

For a more perfect form of Equinoctial distinction between day and night, Mæris seems to have divided the sun's North Declination of  $180^\circ$  to two quadrants of  $90^\circ$ —numbering one Southward to Night, and the other Northward to the Day; and, similarly, for the  $180^\circ$  of the sun's South Declination. Hence, by Mæris building up the *north entrance* of the Temple of Vulcan, we are to understand that Equinoctial distinction between day and night which numbered the Northern Signs of the Zodiac (Eastward and Westward) to the Diurnal Arc of a South Vertical Dial—so as to give the night half of the Equinoctial to the Southern Signs—behind the centre of the dial.

But, besides building the *labyrinth* and the *north entrance* of the Temple of Vulcan, he is said to have sunk the lake Mæris, near to the City of Crocodiles, i.e., *Southward*, the crocodile being the emblem of their winter season: whence, probably, the tradition that Acthoes of Dyn. ix. (numbering xix Heracleopolites), *was killed by a crocodile*, whilst Menes, the founder of the kingdom, was killed *by a hippopotamus*, or *river horse*—the emblem of summer.

Compare the fate of Boccharis of Dyn. xxiv. (in whose days "*a lamb spoke*"), as burnt alive by Sabacus, the Ethiopian, or Sevek, their crocodile god—when *the ascending light of their Diurnal Arc began to be reckoned eastward to the north from the Vernal Equinox, or lambing time, instead of westward to the north by the Dragon's Head, as from the Autumnal Equinox symbolized to Hydra on our celestial globe*; but, seemingly to the crocodile, by the ancient Egyptians, for the night half of the sun's South Declination for the winter season.

Herodotus describes the lake Mæris as still more extraordinary than the labyrinth. Its circumference, he adds, was 3,600 stadia, or 60 schœni (viz.,  $60' \times 60''$ , for 3,600 seconds of typical time), which is the length of Egypt about the coast. It stretches itself from *north to south* (the relation of the Ecliptic as divided to the East and West Horizon of their typical

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\* In the *Vishnu Purana*, p. 221, we read that "In his northern declination the Sun moves quickest by night and slowest by day; in his southern declination the reverse is the case." This philosophy reckoned the Sun's north declination (to the drying up of the waters of the mystic Euphrates) eastward from ♋; and his south declination westward from ♏, (to the prevailing waters of the flood season, commencing from the heliacal rising of the dog star in Cancer).

This will explain the meaning of the remark, p. 220, "When the Sun is present either in the southern or the northern hemisphere, day or night retires into the waters, according as they are invaded by darkness or light: it is from this cause that the waters look dark by day, because night is within them; and they look white by night, because at the setting of the Sun the light of day takes refuge in their bosom."



dialling, and the reference of Zech. xiv. 4), and in the deepest parts is 200\* cubits above and as many beneath the water (compare the 400 years of Israel's *bondage* to the idolatry of the Egyptians, at other times estimated at 430, probably from a different feature of the symbolism); it is entirely the produce of human industry. In its centre may be seen *two* pyramids, each of which is 200 cubits above, and as many beneath, the water; upon the summit of each is a colossal statue of marble, in a sitting attitude. The precise altitude of these pyramids is consequently 400 cubits.

These 400 cubits, or 100 orgygiae, are adapted to a *stadium* of 600 feet; an orgygia is 6 feet or 4 cubits, for a foot is four palms, and a cubit 6. The waters of the lake are not supplied by springs, for the ground occupied by the lake is remarkably dry, but it communicates by a secret channel with the Nile; for six months the lake empties itself *into the Nile*, and the remaining *six the Nile supplies the lake*. It is clear that this was intended to institute a typical comparison between the ebbing and flowing of these waters with the half-yearly increase and decrease of solar light, and a similar alternation of waxing and waning lunar light, for 14 or 15 days monthly. During the months of the *ebbing waters of the lake*, the fisheries furnish the Royal Treasury with a talent of silver daily, but as soon as the Nile begins to pour its waters† into the lake, it produces no more than twenty mince ( $\frac{1}{3}$  of a talent).

Of this lake the inhabitants affirm that it has a subterraneous passage inclining inland towards the west of the mountains above Memphis, where it discharges itself into the Lybian sands. When Herodotus asked what became of the vast quantities of earth which must have been accumulated by such an excavation, the priests told him that it was, day by day, thrown into the Nile. This he illustrates from a tradition respecting certain Assyrians, who, when undermining the secret treasures of Sardanapalus, threw their accumulations of earth into the Euphrates by night, as men working only by night.

The relative value of the Talent to the Mina is thus given in tabular form by Adams, in his *Greek and Roman Antiquities*:—

Obol			
6	Drachma		
600	100	Mina	
36,000	600	60	Talent.

Thus the diminution of the fisheries by two-thirds at the season of the year referred to, seems to mean for the Winter Season, when the Equinoctial was

\* 200 above and 200 below the horizon symbolized to the Equator, give 400 for one side of Brahma's four-square City of Light—on the top of Mount Meru. But  $4 \times 4$  give 16 as 2 weeks of 8 days, substituted for 14 or 2 weeks of 7 days as numbered to the semi equinoctial, and multiplied by 1000 for the 14,000 leagues which measured each side. The 16, similarly multiplied by 1000, give the 16,000 lunar mansions in which Krishna found as many brides in one day, i.e., for the half-month of sixteen days numbered over a Diurnal Arc of 16 hours, for  $16 \times 15^\circ = 240$ , or two-thirds of the equinoctial, when divided to the old year of 3 seasons.

† With this compare Rev. ix. 14—15: xvi. 12., on the drying up of the waters of the mystic Euphrates, that "*the way of the Kings of the East*" might be prepared.

divided to *three seasons of four months or 120 days*. For 360 less 240=120, for the  $12 \times 10^\circ$  as  $3 \times 40^\circ$ , numbered over the three days of Jonah's typical and prophetic mission across the great city of Nineveh.

The wonders of this lake are evidently connected with the traditions of the ancient *astronomical geography* of the Hindus, which speaks of *lunations* or *months as insular continents, having various relations to the seasons of the Solar Year*. Hence their idea of a *floating island*, becoming fixed, for the birth-place of Apollo at *Delos*, one of the *Cyclades*—or circular cluster of about 53—and to the north of NAXOS in the *Ægean Sea, or Sea of the Goat*.

The cluster seems therefore to have been made natural indices for the varying of the sun's place at rising and setting in the four seasons of the year, *beginning northwards from Delos*. This answers to the conclusion I have arrived at respecting the Druidical circles at Keswick and Swinside, near Broughton in Furness. At Keswick the place of sunset about the shortest day was behind the two hills called "*Catbells*," overlooking the Derwentwater on the west side; whilst the name given to the place of sunset—at its most northern point—was in a dip between several mountain peaks called "*the bath*." What *Catbells* can mean, unless it be a corruption for *Caballus*, or has relation to the *Cat and the Bell*, of Irish legendary lore, I know not.

If a corruption for *Caballus* it might identify the beginning and end of typical time *southward* with the *horse* symbolism of the Hindus—though the Hindus chose a *war horse* instead of a *pack horse*. Or the metaphor may have been taken from *Kataballein*, rather than *Katabainein*, to imply the violence of an overthrow by an enemy (as of Osiris by Typhon) rather than a voluntary descent.

The Irish legend of the *cat* and *bell*—from the imagery associated therewith—seems to have some relation to the Sot or Sothis of the Egyptians, and the bell-shaped flower of the Lotus from the mythology of the Hindus.

The traditions relative to St. Hubert and the floating island on the Derwentwater at Keswick westward, compared with those of St. Cuthbert's refuge in Holy Island, off the Eastern Coast of Northumberland, seem to represent the lives of these two saints under a mutual relation to the culminating glory of the medieval church. For that resembled the relation of Rhampsinitus westward and Aschyis eastward—to the Egyptian temple of Vulcan, though symbolized northward to Mæris, the builder of the Labyrinth.

Observations on the SHIPS of TARSHISH, which were sent by SOLOMON from EZION-GABER to OPHIR for Gold. When JEHOSEPHAT thought to renew the attempt, under the instigation of AHAZIAH, *as probably of Baalistic import*, (I. Kings xxii. 48 : II. Chron. xx. 36,) the Ships prepared by him were destroyed at EZION-GABER.

These voyages seemingly had a typical import, based on the religious traditions of the idolatrous Phœnicians and Egyptians, answering in character to that of the Grecian Argonauts; and representing, most probably, the origin of those pilgrimages and processions which the Medieval Christian Church







mythologically connected with the animal symbolisms on their ancient celestial globe ; but at others made mortal contests of dramatic effect, for a purpose of instruction congenial to the cruel superstitions of idolatry. Hence the casting of Daniel into the den of lions, whilst committing Shadrack, Mesheck, and Abednego to a burning fiery furnace ; and the bull fights of Spain, with the gladiatorial contests of Greeks and Romans, as if to consecrate to the sun, in *Gemini*, the memory of the *twin brothers*—Castor and Pollux. For this object they seem to have constructed their typical and planetary cycle of five, for a monthly calendarium of  $5 \times 6 = 30$  days extended over *a tropical measure of the 5 months symbolized to their flood season*. In this case two, only, were set off to the north and to south (see the kings of the north and south in Dan. xi.), viz., southward to *Sagittarius* for Apollo killing Typhon ; and northward to Gemini, for the two kids. the two bulls, the two lions, or gymnastic brothers, inaugurating the gladiatorial cruelties of the ancient Greeks and Romans. Chronologically, this cycle of 5 (when setting only one day to solstitial account) was extended to a divine age of 12,000 years ; and typically numbered to the week of 6 days or years divided into two half-cycles of 3 days and years (for the three years' voyage of the ships of Tarshish to Ophir for gold) extending to 6 millennial days of years, doubled for day and night. Similarly, the week of seven days and years (by setting off *two* to solstitial account) was divided into two half-cycles of  $3\frac{1}{2}$  days, or of 1260 days in  $3\frac{1}{2}$  years, extended to a week numbering seven millennial days of years. Thus, the story about the fisheries and *variable revenue* accruing therefrom to the king's treasury—being measured in *a fixed ratio of the ebbing and flowing of the waters*—are statements of typical account, corresponding to these of the Jews respecting the gold which Solomon received from *Ophir once in three years* ; for in one case the amount is stated as 420, or three-times 140, talents. In that case, his *lunar ship of Tarshish followed the dimensions of that constructed by Sesostris*—viz., of 280 cubits in length. But at another the amount brought back was 450—for solar typical time computed by the cycle of OSIRIS, divided to their lustrum of 5 years ; or, to 5 quadrants of  $90^\circ$  on their East-and-West form of dialling. But this cycle was, moreover, divided to the old Solar Year of 360 days, increased by the oldest flood season of 4 months, or 120 days. Hence the number of 120 talents brought to Solomon, by *Queen Sheba, from the south*.

But Solomon seems to have substituted the “Magnus Annus,” or “Great Year,” of the Babylonians for the Sothiac Cycle of the Egyptians ; for, in I. Kings x. 14, we read—“Now, the weight of gold that came to Solomon in one year was six hundred three score and six talents of gold.” Comparing this with the mystic number 666 in Rev. xiii. 18, I think there can be no doubt that the above 666 talents of gold\* had a symbolical meaning ; and that the

\* The typical meaning (as I believe already explained elsewhere) will be to compare the influence of solar and lunar light, when acting with fullest effect on land and water, to gold, when with diminished effect to silver, and so on in the ratio of the different values assigned to the four principal metals used for coinage by the ancient orientals.

Thus we have for the antediluvian lunar year of 300 days of 24 hours, 300 typical days of 12 hours and 300 typical nights of 12 hours for the span of Noah's antediluvian life, estimated at ... 600  
 Similarly for Enoch's two lunations of 4 lunar circuits southward and 4 northward from the equator, at 7 or 8 days to a lunar circuit ... 60  
 Lastly, for the week of 6 days numbered to the Providence of God as six manifestations of himself in glory ... 6  
 Talents of pure gold—Psalm xix. 10, xlv. 13. The daughter of Tyre to the gold of OPHIR and the gold of SHEBA, Queen of Ethiopian Africa. Psalm lxxii 15, John xii. 36, &c... 666  
 Thus we obtain a Chronological Cycle, 666 of Baalistic account.

gold coast of Ophir, to which Solomon sent ships of Tarshish, was the African Ethiopia, where Sheba was queen. But the gold coast of Havilah had to the Paradise of primeval Jewish history the relation which the Argonautic expedition of the Greeks *had to the mountains of Armenia*, (as the resting place of Noah's ark,) *when sailing from west to east by north to bring back the Golden Fleece*; viz., to carry to their western colonies the *typical dialling of the ancient Orientals, as combined with their historical traditions when sailing from west to east*, as from Pagasæ to Colchis. Similarly of the Phœnicians, when sailing from north to south, as down the Arabian Gulph, between Ezion-gaber *and the sunny regions of the south*; or, the Ophir of Queen Sheba's day, to import to Jerusalem the products of the country—*gold, silver, ivory, apes, and peacocks*. The importation of *apes and peacocks* from Ophir, most probably had reference to the idolatrous symbols of Hindu mythology relating to Hanuman and his monkeys, as to Indus and his peacock. For it is clear, from Ezek. viii. 10, that the Jews had imported into the Temple of God at Jerusalem the superstitious symbols of their idolatrous neighbours. Hence, under the word *Elath* or *Eloth* in the neighbourhood of Ezion-gaber (I. Kings xxii. 48: II. Chron. xx. 36,) Calmet quotes an ancient tradition that it was “formerly a small town with some fruitful lands about it: *it is the city of those Jews who were turned into hogs and monkeys*.” By this I understand of those Jews who symbolized with the idolatry derived from the Hindus and the Greeks in their mythological contests between the powers of ascending and descending light, as of Hanuman and his monkeys against Bala Rama; and of wild boars against lions of the forest on the shield of Hercules.—*Hesiod*.

The accuracy of this interpretation will be confirmed by reference to I. Kings x. 21—27, wherein we read, that “*all the vessels of the house of the forest of Lebanon were of pure gold; none were of silver: it was nothing accounted of in the days of Solomon*”—[?]—to designate a reign numbered to the *Golden Age* of the Baalistic Chronological Cycle of Babylonian origin. For we thus seem to trace its relation to the *golden head* of the Mithraic image made of four metals, which subsequently symbolized, over the kingdom of Nebuchadnezzar, four Human Ages to one Divine Age of typical time. The words of verse 27 are *clearly figurative*—“and the king made *silver* to be in Jerusalem *as stones*, and *cedars* made he to be as the *sycamore trees* that are in the vale *for abundance*.” From the taking of Jerusalem by Nebuchadnezzar, or B.C. 606, to the beginning of the predicted judgment on Jerusalem, or about A.D. 60, verifies the Prophetic Cycle of 666.

The SEVEN DWIPAS of the HINDUS numbered to the SEVEN GREEK NUMERALS on the EGYPTIAN DIAL as to the SEVEN MORNING STARS of Rev. i. 17, 20, in their typical relation to the SEVEN CHURCHES of ASIA.

This seems to have been followed by St. Keven when dedicating the SEVEN CHURCHES of WICKLOW to the lunation of 30 days divided into two half Cycles like the Sun's half-yearly circuits from Tropic to Tropic.

The *goose* symbolism borrowed by King O'Toole, of the Irish legend, from the Egyptians, was the Hieroglyphic of their God-King SEB, and seemingly chosen to represent *the mundane egg of the Hindus*, as the egg of that bird symbolized to the Sun in Capricorn for the beginning and end of typical time.

Vishnu, as a tortoise,  
at the churning of the ocean,  
in Bharata, Southward to Hemavan,  
or the Snowy Mountains,  
and beyond the boundary mountains of the earth.

8. Ketumala to West of the boundary Mountains and to Vishnu's third or Varaha Avatar, in the form of a boar.

1. Hema to NABHI, and his Queen MERU, represented by Bharata and his brethren, in all 100 grandsons.

1. Hemavan

The corresponding Varshas.		The boundary mountains of the earth, as between the Tropics.	
2. Kimpurusha	𐍚	† 2. Hemakuta	
3. Harivarsha	𐍕	3. Nishada	
4. Ilavrita	𐍒	4. Meru to the Equator	
5. Ramyaka	𐍑	5. Nila	
6. Heranvat	𐍓	6. Sweta	

9. Kuru

7. Sringi

This Varsha, Northwards beyond the Srinagvan, or tri-peaked range of mountains, was called Uttarakuru; and *Vishnu* was symbolized therein as a fish.

9. Bhadraswa to East of the boundary mountains and to the horse-headed Vishnu.

Measurements of the Varshas and Dwipas to the 100,000 leagues across Jambu Dwipa as spanned from East to West by the *Nila* and *Nishadha* ranges of mountains, representing the two central hour lines of an East and West Dial.

18,000 leagues to Ilavrita.

72,000 for the other 8 Varshas at 9,000 each.

90,000 { or 9 parallels of latitude at 10° each to the quadrant of  
add 10,000 for the 5 boundary mountains of the earth at 2,000 leagues each  
in extent.

The 100,000 leagues numbered over the extent of the Jambu Dwipa.

Here we have (though typically multiplied by 1,000) what Col. JAMES, R.E., of the Ordnance Survey,\* gives as *the vertical height of the Great*

\* See the *Athenæum* for November 16th, 1867.



*Pyramid compared with its length of base on one side.* For he reckons the vertical height as 9 parts to 10 parts, in length of base, adopting the sacred cubit as the ratio of proportion, or unit of their linear measurement.

The Egyptian acre, or *aroura*, was a square measure of 100 parts, and the sacred cubit was symbolized in their hieroglyphics as 25 hundredths, or *one-fourth of the aroura*. Thus they formed, in round numbers, an approximate ratio of comparison between the square and the circle, as of practical service to them in their typical dialling. This numbered *the 100 years of Brahma's mythic life to one solar year, measured to the Sun's quadrant of altitude for the diurnal arc of their East and West Dialling*. Hence the Egyptians regarded the words *quadrant (tetarton)* and *year* as synonymous terms.

The square of 100 was as the square to the circle of 360 for their Sothiac Cycle of 4 solar years. But the sacred cubit of 25 *hundredths* symbolized one-fourth of their *aroura* to the quadrant of 90° for their quadrant dialling measure of typical time.

The arrival of Hercules in the territories of Evander with the oxen he had brought from *the Island of Erythia* (near the so-called Pillars of Hercules, by the straits of Gibraltar,) where he obtained his victory over King Geryon, is thus described in Ovid's *Fasti* lib. i., as an event bearing date TERT. ID. JANUAR., or the 11th January.

Here, where Evander's pastoral reign began,  
*Ending\** his circuit of the world's wide span,  
 With spoils of oxen from Geryon slain,  
 The hero Hercules returned from Spain.  
 Whilst joyous with his host, his oxen stray  
 Where verdant pastures mark a tempting way.  
 Fresh for next morning's start, he rose to find  
*Two missing oxen* must be left behind.  
 Suspicion 'gainst the den of Cacus rose ;  
*But, of these doubts averted steps dispose.*  
 Yet was this Robber's cave the neighbourhood's pest  
 To *all†* Evander's subjects ; and *each* guest.  
 Of Vulcan born, no monster ere was seen  
 Like him for giant limbs,|| and hideous mein.  
 No home had he, but such as beasts of prey  
 Would *dread* therein to screen themselves by day.  
 The SUN-bleached bones of human victims tell  
 What powers of darkness in that cavern dwell.  
 With THE REST SAVED, *slow turning* to depart  
 The *lost two bellowing* made Alcides start ;

\* Compare the beginning of his descent southward by the River Acheron in the north, when returning by land after leaving the *ARGO*, on the death of *HYLAS*.

† The "Dii consentes" of the Etrurians were 12, as the Cycle of Hercules.

|| Juggernath, perhaps, excepted, as of kindred origin and tastes.

The Hero, thus *recalled*, with vengeance burns ;  
And to the monster's cave instinctive turns.\*

\* \* \* \* \*

One bull to *Jove*§ a victim he ordains,  
And makes a grateful feast, where *safety*§ reigns.  
The Altar, (*that*, by name of GREATEST known,  
*Where the Ox-market stands*,) adorns the town.  
Evander's mother, in prophetic strain,  
Then tells how Hercules in heaven shall gain,  
Ere long *the Hero's glorious rest*, and *reign*.  
That day beheld *the prophetess* fulfil  
Her honoured destiny ; resigned in will.

This symbolism is di-  
vided to the seven mountains  
and oceans of the Jambu  
Dwipa in their relation to its  
nine Varsas, for comparison  
between a semi-diurnal arc  
of seven hours and the old  
week of nine days reduced to  
one of seven by omitting the  
two once numbered to the  
NODES ; as to the Head and  
Tail of the Dragon by the  
ancient oriental Babilists.

γ	1	Jambu	
δ	2 †	Plaksha	The 5 numbered to their Planetary Cal- endarium for 6 cycles of 5 to the month of 30 days.
ε	3 M	Salmali	
ς	4 ♀	Kusa	
ζ	5 ♀	Krauncha	
η	6 Ω	Saka	
θ	7	Pushkara	

\* Omitting the details of the contest which follows, the only remaining feature applicable to the purpose of this quotation, is to connect the *apotheosis* of Hercules with the old Lunar Cycle of 10 months extended to one of 12 by two intercalations. These occur between Scorpio and Sagittarius for our reckoning of December as *the last month in a Cycle of 12*. Compare the reference of Cicero (*Ep. ad Diversos*, lib. vi. 14,) to *two intercalary lunations*.

But though *intercalated* to the Calendar after the *tenth* month (as ending with Scorpio when Vishnu's first Avatar is numbered to March, as to the Sun in Pisces,) yet the *two intercalary lunations must have been reckoned to their typical dialling as of solstitial account*. By this I mean they must have been numbered Northward and Southward to the Nodes, for the two hours and days which thus went out on their planetary Calendarium when limited to a tropical Cycle of 6 times 5 days and hours compared with 4 lunar circuits of 7 in the lunation of 28 days.

The days and hours thus numbered Northward and Southward to the Nodes were so numbered to the North and South Ecliptic as given to the East and West Horizon of a Polar Dial, on which the hour of six is the hour which goes out morning and evening.

But they can only be numbered to the *zenith* and *nadir* of an East or West Dial. For on these the hour of xii is the hour which goes out on the Meridian ; as there given to the Equinoctial points in the dividing of time, reckoned typically from Tropic to Tropic, as from East to West above the Horizon. Thus they divided the Sun's daily path in the heavens, on their East and West Dialling, into two semi-diurnal arcs corresponding to his two half-yearly circuits from Tropic to Tropic, by the Babylonian invention of the hollow semi-circular dial, as the Scaphe, or Boat-dial, of the Greeks. For the East and West hornings thereof give a tropical or returning shadow for the afternoon hours, compared with its direction for the morning hours. But of course from the central gnomon the shadow can only move in one direction, viz., from West to East as the Sun turns from East to West.

§ i.e., to Jupiter Soter, the Protector.

Again in Ovid's *Fasti* lib. v., and dated PRID. ID. MAI, or May 14th of our reckoning, and, therefore, when the Sun was in Cancer, (*thus dividing the Equinoctial to the month of 30 days*, as into two Parouvans or half months, like the *Magha* and *Sravana* of the Hindus compared with the *Thoth* and *Sothis* of the Egyptians), we have the Tiber personified and invoked to tell *his true account* (in correction of idle and conflicting rumours) *why certain effigies of the human form, and made of rushes and straw*, were at this season of the year,\* thrown into the Tiber by the Romans.

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With crown of sedges decked, and in midstream  
 Tiber uprising, ('tis a poet's dream,)  
 Said, 'With herbage rich, where city walls are seen,  
 'Pastured by *oxen* few my banks *have been*.  
 'The Tiber, *now* by nations known and feared,  
 'Was *then* neglected by the pasturing herd.  
 'Evander's name, to all well known, became  
 'The Grecian prelude of my Roman fame.  
 'Alcides also, with a trusty band  
 'Of Grecian followers, early sought this land.  
 'But if my memory's clear, 'twas called then  
 'Albula; where Cacus lived, the scourge of men,  
 'Till Hercules became Evander's guest;  
 'Then was the Robber killed; the country blest.  
 'The Hero with him took his bovine prey;  
 'His followers wished to sojourn for life's day.  
 'The most part came from Argos, here to find  
 'A mountain home—and Lares to their mind.  
 'But, oft with love of country strong in death,

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\* Compare the Beltine fires of our ancestors, or the "*need-fires*" of Midsummer Eve, as all needful in the purification of ancient superstitions, which caused even their children to pass through the fire to Moloch, and *therefore* needing a contribution to the bonfire *from all*. This ceremony was closed by that of sending a burning wheel down hill into some stream below, as an omen of good luck if reaching the stream, but of ill luck if it fell short. For the rolling fiery wheel symbolized the sun's declension from his meridian height.—"*The Dove in the Eagle's Nest*," *Macmillan's Magazine*, June, 1867.

We are told that the last feature of the bonfire, before lighting the wheel, was to throw into it a *horse's head*, reserved for the occasion. Vishnu was symbolized as *horse-headed*, on the eastern side of Meru, or, in the position of *Pegasus*, on our celestial globe. But Bryant gives good reason for interpreting the symbol of Pegasus as an *arkite* emblem, or an emblem of the *sacred ship*. This, therefore, represented the *moving power of the heavens*; and, hence, its *winged form*. The name was sometimes *given to the whale*, or largest fish of the ocean; at others, to *Arion's Dolphin*, which was one with *Vishnu on his porpoise*, representing the sun's circuit over the ecliptic. It seems to have been a quadrant measure of the sun's increasing altitude eastward—from the Vernal Equinox to the Summer Solstice—whilst the symbolism of the Mithras d' Arles measured the quadrant of altitude westward, from Libra to Cancer. The dove and raven symbolism seems to have reckoned ascending and descending light *westward to the same quadrant* of altitude. Bryant, vol. ii. p. 292, quotes, from Pausanias, a notice of a most curious and remarkable piece of antiquity, though he almost ruins the purport of it by referring it to a horse. It stood near Mount Taygetus in Laconia, and was called the Monument of



' Some dying stranger said, with failing breath,  
 ' My body to the Tiber give; that borne,  
 ' Though lifeless, on its waves, I may to Greece return.  
 ' Revolting at the act, though anxious still  
 ' To do his duty by the good man's will,  
 ' His heir, in Latian soil his bones entombed ;  
 ' And a straw image to the waters doomed.'  
 The god then ceased ; the waves their course restrain  
 Until he seeks his roaring caves again.

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HIPPOS. The author tells us *that at particular intervals from this monument stood seven pillars, "placed (says he), as I imagine, according to some antient rule and method ; which pillars were supposed to represent the seven planets."* If, then, these exterior stones related to the seven erratic bodies in our sphere, the central monument of Hippos must necessarily have been designed for the SUN ; and, however rude the whole may possibly have appeared, it is the most ancient representation on record, and, consequently, the most curious, of the planetary system.

We must, however, remember that the sun's quadrant of altitude—whether measured eastward from Aries, or westward from Libra to Cancer—was a measure "used up" in Cancer, to adopt the language of Evander's mother (Ovid's *Fasti*, lib. i. v. 584), when predicting the apotheosis of Hercules — *as used up on earth*. We must, also, remember that (on the quadrant form of their East-and-West dialling) the ancients reduced, to a quadrant measure of tropical account, the sun's two half-yearly circuits from Tropic to Tropic. Hence, the emblem which would be due to one of the equinoctial points (or, the hour of 6 on a vertical or horizontal dial) *would be given to one or other of the solstices, for a returning cycle of seven hours numbered over the week of seven days divided into two half-cycles of 3½ days. Similarly for the Noah's ark returning cycle of five, when dividing the old Lunar Year of 10 months into two half-cycles of 5, symbolized to the ebbing and flowing waters of the flood.* Will the Theban kings of Egypt have been ARKITES, from *theba*, an ark ? Thus the 38 would represent the two great cycles commemorated by the Jews in the 22 divisions of the 119th Psalm, according to the letters of their alphabet, and increased to 37 by the 15 following Psalms of the ascensions. It is worth while also to remark that the word *Theba*, or *Thibis*, for a wicker vessel or arc, is of Hebrew or Arabic origin, and not a Greek word. In his *Hebrew Lexicon*, under the word written in Hebrew as *Thaboh*, Dr. Samuel Lee observes, "It is used only of Noah's ark, and of the vessel in which Moses was exposed. Gen. vi. 14, &c. : Exod. ii. 3." (Compare the Greek CIBOTUS.)

For two Egyptian weeks of 8 days to the half-month of a lunar ascension, would give  $16 + 22 = 38$  ; and No. 22 in that Canon of Eratosthenes is given to the Queen NITOCRIS of the Egyptians.

Thus that cycle of kings may have memorialized the gifts of *language and astronomical science*, as *mercies requiring of men eternal thankfulness to God* in all their approaches to Him of public worship for the daily sustaining power of His providential grace.



The RAVEN FEATURE of the NOAH'S ARK SYMBOLISM on the CELESTIAL GLOBE, explained from OVID's *Fasti*, lib. ii. v. 243-266, as an event there dated DEC. SECT. KAL. MART., or our 14th February. This would seem to connect our VALENTINE'S day with the ancient ceremonial of figs for the Raven, from the Bride, on Wedding occasions. Bryant's *Ancient Mythology* vol. iii. p. 254. — Aristophanes, however, makes another reference "to the crows," which is not quite so canny; as represented by the Latin phrase "*in malam rem abi.*"

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Three constellations, in one cluster, shine;  
 The Raven, Hydra, and the Cup divine.  
 Until the *Ides of March*\* not seen of men,  
 Next night, they rise; but, why together, then?  
 Brief is the tale; a feast for Jove† preparing,

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\* 15th March.

† This points to the beginning of the old Lunar year of ten months from the Sun in Scorpio, or *contrary to the order of the signs*, and divided into two half Cycles of five months, viz., from Scorpio to Cancer and returning from Taurus to Capricorn, as referred to in the Note on Cacus p. lxxiv., and the quotation from Bryant's *Ancient Mythology* (vol. iii. p. 81.) which precedes it. In this case the week of 9 days reduced to seven by rejecting the nodes, would give the nodes solstitially north and south to Sagittarius and Gemini, as Jeroboam did to the two calves which he set up in Dan and Bethel, or northward and southward within the boundaries of Ephraim.

The symbolism of the Dragon-worshipping Baalists reckoned ascending light westward to the north by the Dragon's head, whilst others who, with the Jews, adopted the Dove and Raven symbolism, reckoned ascending light eastward to the north by the Dove; as by the *Pleiades* (quasi *Peliades*) in Taurus. Hence the two intercalary months, to make the 12 of the Solar year, may have been symbolized *solstitially to the rejected nodes lying north and south of the Noah's Ark symbolism for the old Lunar year of 10 months*. This difference in the order of reckoning the months, at one time westward from Scorpio, at others eastward from Capricorn, may explain the *reversed footsteps of the two oxen stolen from Hercules by Cacus*. Thus the Cave of Cacus, in extending from north to south and symbolized to a reign of darkness behind the face of the dial, bears a strong resemblance to the *facilis descensus AORNI*, compared with that of Hercules from the NORTH, by the river ACHERON.

Besides the reasons elsewhere given that the length of 300 cubits assigned to Noah's ark was typical of its relation to the old Lunar year of 300 days, or 10 months of 30 days, I would add, in confirmation thereof, the dimensions of a similar typical ship built by Sesostris, and measuring 280 cubits in length (Bryant's *Mythology*, vol. iii. p. 54). This is clearly another modification for the lunar year of 10 months, as  $10 \times 28$  days, for months of  $4 \times 7$  days; whilst that of  $9 \times 30 = 10 \times 27$  days, is clearly to be identified with what is said of Noah's ark, and the relation of his Lunar year of 10 months to a Solar year of 12 months in Genesis.

Apollo bids the Raven take an airing ;  
 And says, go fetch us water ;\* nor delay  
 The festive rights I purpose for the day.  
 Grasped in his claws the golden Cup he took,  
 And winged his flight towards a neighbouring brook.  
 But there, in tempting form, among the trees,  
 One bearing countless figs the bird perceives.  
 With beak he plies them ; but in vain he tries ;  
 Till spell-bound to the spot, he cannot rise.  
 Entranced he waits the ripening fruit at leisure ;  
 Nor heed's, till satiate, his lord's displeasure.  
 The sight of Hydra gives deceit full scope ;  
 He seized his prey ; and built thereon the hope  
 That Phœbus would not know if he should say  
*This was the obstacle* which caused delay.  
 The prescient God, to vindicate his power,  
 Rebuked the falsehood ; and ordained, that hour,  
 The bird, thenceforth, no cooling streams should find  
 Till the ripe fig should bring his fault to mind.  
 Hence, with Celestial Hydra, you may see  
 The Cup† and Raven joined unto eternity.

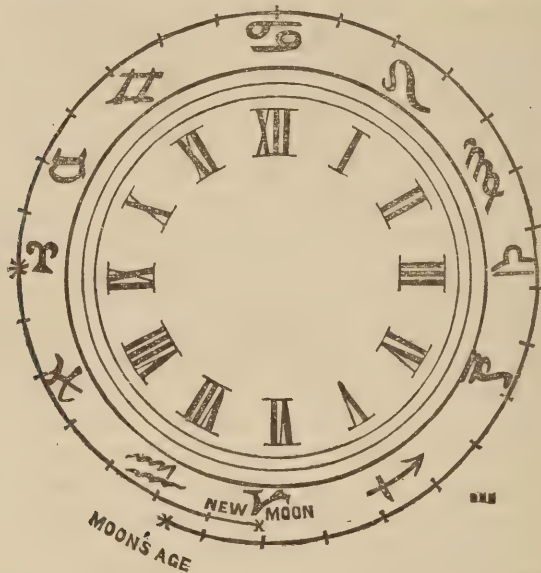
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\* Reference of contrast may here be made to the like mission of HYLAS, by the Argonauts ; or to the old beginning of the Solar year from the Sun in *Aquarius* (as on the Zodiac of Tentyra,) contrasted with its beginning from the Vernal Equinox, near Pegasus, and the fountain of Hippocrene, in their common relation to the ocean of fresh water surrounding the Pushkara Dwipa of the Hindus. For that is also described as the sacred Ganges flowing from the foot of Vishnu, typically symbolized to the *Pied du Style* of their dialling. But when reckoned from the full Moon of the Vernal Equinox, the Moon's place would be westward—to the autumn symbolism for the season of ripe figs—whilst the Sun's place would be eastward at the Passover—as the season of unripe figs.—Mark xi. 13.

† The mystic cup and harvest symbolism. See above. This was the *Scyphus* of the ancient Baalistic mysteries, and used, like their *Scaphe*, or boat shaped hollow dial, as a symbolism for the ARK which the ancient orientals carried about with them in their religious processions. This commemorated the Jewish traditions of NOAH and MOSES as having been equally saved in an ARK from a watery grave. The traditions respecting the Egyptian MENES are of a similar character. Hence, the ARK was used to symbolise the resurrection ; like those rush-made effigies of the dead which the Etruscans left to float down the Tiber, back to Greece ; looking to the East as the direction in which to expect the manifestation of a glorious resurrection. This they were taught to regard as pre-figured to them, daily, in the return of Sunrise Eastward from the North. The *Scyphus* of the mysteries was sometimes made in the shape of a Boat.



THE EQUINOCTIAL Divided to the 12 SIGNS of the ZODIAC, and to the 12 HOURS of MEAN TIME on the Dial of a Common Watch, for a Typical Measure of the MOON'S AGE *Monthly*: like that of the ancient Orientals for the Month of Thirty Days, symbolized to the Day of Thirty Muhurtas—as Hours of 12°, or 48 Minutes of Time :—



This symbolism represents the source of the figurative language connected with the tradition of St. Keven and the Seven Churches of Wicklow. For the seven are said to stand within a circuit of 30 miles, obtained from a heathen king, who (*like Sesostris and his wife*) had six big sons.

That St. Keven metamorphosed the King and his six sons into the Seven Churches of Wicklow as recorded (in the subjoined legend), means only that he was instrumental in uprooting heathenism to establish Christianity in the district wherein he reclaimed the Sabbath Cycle from its idolatrous appropriation to the *Queen of Heaven* (referred to by King O'Toole as *his mother*,) *enthroned on seven mountains*. Rev. xvii. Compare the reference to the Wicklow hills in the Legend of St. Patrick.

Thus the Seven Christian Churches of Asia Minor were established only under continuous conflict with the idolatrous worshippers of the Ephesian Diana.

The Commonwealth of Israel was similarly divided to the 12 tribes, to each of which was assigned a distinct place of encampment around their Typical Tabernacle—framed to commemorate before the nation God's ordinances of day and night; for from these they derived their computations of typical and prophetic time, numbered over the people of God in Cycles of 12, 7, & 5: as for the day of 12 hours sub-divided into two Typical Cycles of seven hours and five hours, extended to days, months, and years—even to a week of seven millennial days. Rev. ix. 15: Dan. ix. 27.

This symbolism, moreover, explains the relation of the 2,300 days, or, *evening and morning*, Dan. viii. 14, to the day not clear nor dark until the

evening, Zech. xiv. 6; as the short winter day of 10 hours, divided into two cycles of *five* by the Baalists for comparison with the old Lunar Year of 10 months, similarly divided. From this they formed their planetary calendarium for three weeks of 9 or 10 days. They reckoned each week as twice 5, reduced to 9 days by counting the fifth day twice. This idolatry seems to be the object of our Lord's reference to the house of 5 *brethren*, which should be divided against itself to its fall, by the preaching of His everlasting Gospel, Luke xii. 52: Rev. xi. 15. The dedication of their cycle of 5 to the dog-star of the Egyptians, as that of the old Assyrian Remphan, may explain why the false Messiah, which led the Jewish rebellion in the days of Hadrian, changed his name of Coziba into *Barchochabas*, or, "*the son of the star*," with reference to the *star of Balaam's prophetic vision*. Num. xxiv. 17.

In last October's number of the *Quarterly Review*, the learned article on the Talmud abounds with information of a practically suggestive character for good. One remark has a useful bearing on the subject of this paper: "Every nation (says the Talmud) has its special guardian angel—its horoscope, its ruling planets and stars. But there is no planet for Israel. Israel shall look but to Him. There is no *mediator* between those who are called His children, and their Father which is in Heaven." The doctrine here is the same as that of John i. 18—"No man hath seen God at any time; *the only begotten Son, which is in the bosom of the Father, He hath declared Him.*" The life of Israel is, by an eternal ordinance of God, ordained to be the *life of God manifested in the flesh*, though never, but in Christ, in the fulness of the Godhead, *spiritually*.

Thus the typical dialling of the ancient Orientals divided the habitable world geographically into *seven latitudes as for seven kingdoms, each numbering his own centrally to the culminating glory of the sun's diurnal arc*, whilst idolatrously placing each under the guardianship of a distinctive planetary influence. The Jew was derided by his heathen neighbours for more spiritually-minded ideas of God—though ideas which the heathen could not grasp without an attempt to *materialize*—by saying that they worshipped *only the clouds and the Primum Mobile*, or the motions of the heavenly bodies under an invisible agency.

*"Nil præter nubes, et cæli 'numen' adorant."*

How truly does this calumny verify the force of Balaam's conclusions when frustrated in seeking to subject Israel to Balak, by recourse to divinations. The pattern for the Tabernacle, as shown of God to Moses in heaven, was to connect with his *moral* law one of typical institution for a spiritual instruction unto eternal life from His ordinances of day and night. Psalms viii. xix. Thus the Jews had a typical year of *seven* months, and a week of *seven* years numbered to seven hours of the day, divided into two cycles of  $3\frac{1}{2}$  hours by the equator of their East-and-West dialling, given to the meridian or hour of xii. But  $7 \times 360 = 2520$  days. These represent the 2300 days of Dan. viii. 14, supplemented by 220 days. Of these,  $210^\circ$  would be symbolized to the Diurnal Arc of the longest day in Palestine: as  $7 \times 30$  for a numbering of seven typical months over the 7,000 in Israel who had not bowed the knee to Baal. But as  $210^\circ$ , increased by 10 for the *ten days of tribulation which awaited them* (Rev. ii. 10) at the time of the end, which

limited a duration of 2300 *evening and morning* over the idolators and their Baalistic cycle of 5. The number of 220 thus limited over *the redeemed of Israel from the powers of darkness*, represents the great Sarus of the Babylonians, by which they computed the return of Eclipses. The 2300 were numbered as above to the Monthly Planetary Calendarium associated with the cycle of 5, and, beginning from Thursday, dedicated to Jupiter; or, beginning from Monday, dedicated to the image of the Ephesian Diana, which came down from Jupiter. Compared with the day of 12 hours, we observe that the cycle of *seven* began from the *third*, and ceased with the *tenth* hour. The cycle of 5 runs parallel to that of seven on their typical dialling; but it begins later, viz., as seven reduced to five. This, consequently, opens the Apocalyptic vision of death and hell at the 4th hour, as opening under the fourth seal, and symbolized to the *fourth* monthly trumpet-warning of Levitical ordinances. The time of cessation would thus be after the *seventh* trumpet had *begun* to sound; but that *last or great* trumpet of the *harvest season*, sounded a warning of *seventy days duration* (from the 15th of the 7th month to the 25th of the 9th month), as in merciful arrest of judgment for a time. Haggai ii. This carries the predicted judgment in the end of typical and prophetic time onwards, as symbolized to the end of the old Lunar Year of  $9 \times 30 = 10 \times 27$  days, for the 1335 of Dan. xii. 13; whilst identifying the 1290 with a judgment of the 8th month for 1260 to the Feast of Tabernacles, increased by 30 to the 15th of 8th month, as with reference to I. Kings xii. 32. This, therefore, brings the 8th and 9th hours of typical time, *equally with the seventh*, under the judgment of the seventh trumpet warning. This shows how to read aright the typical language of Rev. xxii. 10, 11, respecting the *seven-headed and ten-horned* symbolism of the ancient Baalistic dragon worshippers. The 8th hour represents *the 8th head* as the 8th day in the old Egyptian week of 8 days, substituted by the Baalists for the Sabbath of Mosaic ordinance, and *dedicating thereon no special day to the sun, typically, for Sunday*.

### KING O'TOOLE & SAINT KEVEN.

As St. Keven was a wandering round the lakes of Glendalough,  
He met King O'Toole out smoking and asked him for a "shough."  
Says the King, you're but a stranger, for your face I've never seen,  
But if you've got a taste of weed, I'll lend you my "dhudheen."

With my foll de roll de rido,  
foll de roll de re;  
foll de roll, de roll, de roll,  
foll de roll de re.

As the Saint was kindlin' up the pipe the Monarch gave a sigh.  
Says the Saint, what is the matter man that makes you thus to cry?  
Says the King, I had a gandher that was given me by my mother,  
But this morn the poor thing cocked his toes from some disease or other.

With his foll, &c., &c.

Is it crying for a gandher your misfortunate ould goose?  
Dhry up your tears, in crying, shure, there isn't a bit of use;  
Says the Saint, what will you give me if your gandher I revive?  
Says the King, I'll be your sarvint all the days that I'm alive.

With my, &c., &c.



Says the Saint unto the Monarch then, I want no sarvint man,  
But if its all the same to your Majesty I'll take a wee trifle of lan'.  
The King went into the palace then to fetch him out the bird,  
Tho' he hadn't the least intention then of sticking to his word.  
With his, &c., &c.

When the Saint received the bird from the arms of the King,  
He first began to pluck its beak and then to pull its wing ;  
He "whist" it up into the air,—it flew thirty miles all round.  
Might I be troublesome to your Majesty for that small taste of ground.  
With my, &c., &c.

The King to raise a ruction, ups, and calls the Saint a witch,  
And sent in for his six big sons to pitch him in the ditch.  
"Na bocklish," says St. Keven, I'll soon settle these young urchins,  
So he changed the King and his six sons into the Seven Churches.  
With his, &c., &c.

[The words of the verse containing the moral are forgotten.]

The Seven Greek Numerals on the  
Egyptian Dial with Steps, to the  
Seven Stars of the Seven Churches  
of Asia, numbered to the Seven  
Noontide Hours of the Day. Also,  
to the week of Seven Days, and  
days of years, extended to Seven  
Millennial days of years.

υ	δ	ε	ς	Ζ	Η	θ
*	*	*	*	*	*	*
The Cycle of Seven to the Noontide division of the Day.—Ps. xxxvii. 6.						
xi	x	xi	xii	i	ii	iii
viii vii vi v iv						
The Cycle of 5 hours numbered to the 2,300 evening and morning of Dan. viii. 14, with the <i>twilight day</i> of Zech. xiv. 6.						
Morning.			Evening.			
h	u	δ	⊙	♀	♂	Δ

Planetary dedications of the Seven hours

To Earth's Axis	Thurs.	Sat. goes out.	5	3	1	6	4	2	Mon.
	Friday		6	4	2	7	5	3	Tues.
	Sat.		7	5	3	1	6	4	Wed.
	Sun.		1	6	4	2	7	5	Thurs.
	Mon.		2	7	5	3	1	6	Fri.
			Δ	h	u	δ	⊙	♀	

To the  
Equator.

The 10 *Principal* Avatars of Vishnu to the Week of 9 days, and the old Lunar Year of  $9 \times 30 = 10 \times 27$  days.

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1st. As a Fish in March. For the Sun in Pisces at the Vernal Equinox, going Northwards.

2nd. As a Tortoise. Southward, at the churning of the ocean by the powers of light and darkness opposed to each other.

3rd. As a Boar. Westward, to the contest of the Lions against the Boars on the Shield of Hercules.

4th. As a Man Lion. The Sun in Leo.

5th. [Rev. ix. 1, Zech. v. 3.] As a Dwarf, with expanding power to augment the Cycle, *by the two intercalary months*. Vishnu's Dwarf Avatar has reference to years, days, and lunations, dividing the Equinoctial into *three* parts. For he obtained therein the name of the *three stepper*, by spanning heaven, earth, and hell, with three steps. Thus  $3 \times 5 = 15$ , for  $2 \times 7 = 14$  days. These spanned the diurnal arc by the light half of Magha and Sravana, or of *Cartica and the Aswins*.

6th. As Parasu Rama, who extirpated the Khetries, or warrior caste. See the opening of the 6th Seal, Rev. vi. ; the sound of the 6th Trumpet, Rev. ix., and 6th Vial, Rev. xxii. 12.

7th. Rama Chandra (the *green* man) and his Queen Sita of *yellow* complexion represent the Bacchus and Ceres of the Greeks. His enemy, the earth-born Giant, *Ravan*, king of *Lanka* (or Ceylon), and brother to the king of Patala, or hell, goes off with his Queen Sita — or rather with an illusive form of the Queen—as Pluto did with Proserpine *from the Island of Sicily—wherein the horses of the Sun pastured—after sunset*. Hence, seemingly, the *symbolism* for Island homes frequented by the powers of darkness until the day dawn of advancing civilization should extend thereto from the neighbouring continent ; after an exterminating contest by the powers of light against those of darkness.

In his warfare against Ravan, *Rama Chandra* had most powerful allies in *Hanuman*, king of the *Monkeys*, a *prudent and valorous people*, who helped him to bridge the straits between Ceylon and the continent.

But why is Rama Chandra *green*, and Sita *Yellow*? If Rama Chandra and Sita represent the *Sun* and *New Moon* beginning the year together at the *Vernal Equinox*, or Spring Season, the colour of *green* has its significance.

But Sita, when taken off by Ravan, represents *the Moon in her opposition to the Sun, at a distance of 6 signs therefrom* ; or, at the Autumnal Equinox, *the season for ingathering the ripened corn* : hence her *yellow* complexion. For the *Full Moon* of the Vernal Equinox was symbolized to the “cote d’ or” of their typical dialling, as bringing on the days and years in the astronomy of Enoch—*beginning in the Sun's fourth eastern gate*.

8th. As Krishna } Nodal to Krishna as to Mars ; and to

9th. As Budha } Budha as to Mercury.

10th as 1st in a revolving Cycle of 9 ; for  $9 \times 30 = 10 \times 27$  ; beginning from the Vernal Equinox under a new symbolism (viz., *horse-headed*, eastward in Pegasus) when returning northwards from the south to judge the world, in the end of typical and prophetic time.

I have just been privileged, by the Rector of Whitby, to see the proof sheets of a work on Irish Antiquities, by one of his brothers, entitled, *The Towers and Temples of Ancient Ireland, &c.* By MARCUS KEANE, M.R.I.A. Dublin: Hodges, Smith, & Co., Publishers to the University. In vol. i., there are two facts stated which appear to me to have a bearing of considerable interest in the present stage of my own enquiry. For that has respect to the Chronology of *ancient history, as typically written, or allegorically dramatized* to a much greater extent than commonly supposed, if not always. In these cases the imagery of the allegory was always drawn from the idea of a subordination in power between the greater and lesser lights of heaven, (Gen. i. 14,) in association with that of a chaos in redemption from which earth was first made a Paradise for man in the East.

History thus allegorized was conformed to typical ordinances of God from the beginning. These were renewed by Moses in the day of Israel's redemption from the astrological Baalism, by which those typical ordinances had been corrupted by the ancient Egyptians and others of the Chaldeeizing Orientals.

This difference between the ancient Jews and Baalists, in their common observance of typical times, was followed by the medieval Christian Church in its controversy with the heathen in all lands: the heathen substituting a cruel and superstitious ceremonial law for the typical teaching of a peaceful and spiritual-minded hope towards God in Christ.

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Typical times of the "old Egyptian Chronicle" confirmed from Irish Antiquities, as connected with the etymology of names.

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The typical Chronology of the ancient Egyptians, as given in *Herodotus*, confirmed by the legends of the Irish Medieval Church.

"ACHAD, (p. 86\*) we are told, means 'a field,' in all Irish dictionaries. It is also represented as the name of the Cuthite Sun-God; and as one with the City Accad, built by Nimrod, in the land of Shinar. Gen. x. 10.

We are further told that the name ACHAD is frequently found in Irish Topography, *but scarcely ever except in places of ancient religious renown*; and therefore it is unreasonable to suppose that its primary meaning should have been only 'a field'; though such interpretation is sufficiently probable as a secondary signification, after the original use of the word was lost.

AGHA is the modern word into which the ancient term ACHAD is rendered. *Agha* is also used to express the Irish word AITH, *a ford*; therefore hundreds of townlands in

In p. 99, speaking of the Irish Saints as originally classified in *three orders*, compared to the *Sun, Moon, and Stars*, for a period extending throughout the reigns of 12 Irish Monarchs, viz., four reigns to each order ending A.D. 664, the author says, "this may very justly be designated the fabulous age of the Irish Church. That there was a Christian Church in Ireland for more than two centuries before, there can be no doubt, but its true history, like that of the Apostles and Evangelists of the first century, is to a great extent buried in oblivion, so far as the world's records are concerned.

"St. Patrick is excepted from these three classes in a remarkable manner. While *ten* of the Saints to which I have referred as heathen divinities, have had the undisputed reputation of being founders of *peculiar orders*, it is said of St. Patrick that 'All authors do not own St. Patrick to have

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\* Compare *Bryant's Ancient Mythology*, vol. i., p. 104; vol. ii., p. 451.



Ireland, which have no ecclesiastical associations, bear the name of AGHA in their compounds. But I think it will be found that all the compounds of Agha in modern names, which represent the Irish term ACHAD, are of ecclesiastical origin."

ACHAD is the Hebrew for *one*, and is the word used in Deut. vi. 4:—"Hear, O Israel, the Lord our God is *one* Lord," i.e., *relatively one to all the families of man*, as the same Creator and sustaining Providence over all, notwithstanding the wide difference between the Baalistic worship of the idolators and the Jewish typical ordinances of Divine Service instituted by Moses.

Also the *aroura* or *acre* of the ancient Egyptians was a symbol of unity, representing a perfect square of 100 cubits on all sides, in the language of their hieroglyphics.

They thus compared the square of  $100 \times 4$  with the circle of  $90 \times 4$  as a geometric symbol for the Phrygian worship of Cybele, as one with the great Diana of the Ephesians, whose image fell down from Jupiter. This represented either an aerolite, or some other mass of stone, preserved with religious care both by the Carthaginians and when transported to Rome. Livy. xxix. 11 and 14.

By adding  $5\frac{1}{4}$  days to the old Chaldean solar year of 360, according to the degrees into which the circle was divided of old, and dividing 100 into four cycles of 25, they formed the Great or Sothiac year of their typical astronomy, numbering the days in four solar years of  $365\frac{1}{4}$  days as 1461 days of years. The cycle of 25 years was their Cycle of APIS, or the Sacred Bull, six of which constituted the Cycle of HORUS, or 300 days of years, according to the days in Noah's Antediluvian Lunar Year of ten months. But the Postediluvian Lunar year of Noah's life was 350 days, and  $4 \times 350 = 25 \times 56$ , or  $25 \times 7 \times 8$ .

Hence the Cycle of Apis, or of 25 years marked the relation of the Jewish sacred cubit or 25 inches to the typical measure of 25 cubits in one-fourth of an acre or *aroura*. Thus they symbolized 25 of linear measurement to Enoch's Quadrant of

been the founder of a particular order.' (M. Int.) Colgan, however, makes up for it by informing us that he, St. Patrick, 'with his own hand ordained 150 bishops and 5,000 priests, and founded 700 churches.' Our author adds, "Is this authentic history?"

My friend, the Rev. Wm. Sayers, reminds me here that there is another version of this legend, which numbers 365 churches as built by St. Patrick, on purpose to represent the number of days in the year. This design is analogous to that of Mæris, who built the Egyptian labyrinth, with its 3,000 chambers, of which 1,500 were above and 1,500 under ground. But now for the historic value of these seemingly mythic traditions.

Thus the churches built by St. Patrick were dedicated either as 365 to the solar Cycle of Enoch's typical life, Gen. v. 23; or as 700, for 350 days and 350 nights, in the 350 days of the years numbered to the life of Noah after the flood (Gen. ix. 28), in its relation to the Cycle of 700 years numbered over the Kings of Egypt, from Anysis (who was driven into the Marshes during the 50 years usurpation of Sabacus the Ethiopian) to Amasis, the last; whose reign numbered 15,000 years from that of Bacchus, the youngest of their gods, but 17,000 from that of Hercules.

The older Cycle represents the Hindu Egyptian weeks of 8 and 9 days multiplied by 1,000.

The younger Cycle represents Enoch's combination of weeks, viz., the Jewish of 7 and the Egyptian of 8 days to make the half month of 15 days, multiplied by 1,000.

Their record of historical events under association with a classification of typical time in differing Cycles, was to facilitate their dramatizing the facts of history (for a popular teaching) by providing them with an outline of allegorical imagery under which to group the facts most effectively, both for dramatic representation, and for a teaching of religion by parables.

Thus our Lord's miracle of the loaves and fishes combined a twofold form of teaching, both by miracle and by parable, or as an allegory. The imagery in the parable of the talents

91°, when comparing days and years together in the Quadrant form of their typical dialling, for a division of the Equinoctial to a great year numbering  $4 \times 365\frac{1}{4} = 1461$  days of years.

This Sothiac cycle multiplied by 25\* gives 36,525 years as the cycle of the gods, demigods, heroes, and mortal kings of Egypt in the old Egyptian chronicle, for 100 times  $365\frac{1}{4}$  days numbered as days of years over the precession of the Equinoxes.

It is also worthy of notice that this cycle of *Apis*, or the sacred bull (for the sun in Taurus at the Heliacal rising of the *Pleiades*, as the time when the Argonauts began their voyage northward to the east from evening), divided the two zodiac angles of 25 in the half for the passage of the *Symplegades* by the typical doves on the meridian. Thus they placed the dividing of typical time equally between ascending and descending light for the Divine age of 50 days compared with the Jewish feast of weeks, or 49 days from the Passover to the Pentecost, when the *Paschal full moon* was symbolized to the sun in *Aries* for the beginning of the Jewish sacred year, from the lambing time with 25° days of typical account from 15° 7' to 10° 8'. Bearing these facts in mind, we cannot hesitate about concluding that Balaam's sacrifices of 7 bullocks and 7 rams had a typical significance of Judeo-Egyptian origin.

Again, the Irish association of AGHA for AITH, a *ford*, with ACHAD, a *field*, seems to preserve a tradition of a typical connection between the Cycle of APIS and the passage of the BOSPHORUS by the Argonauts, as renewed by the medieval Christian church in the name of OXFORD, given to the earliest Christian university in England. The *field* of their hieroglyphics was therefore the *ford* provided of God for the passage of the *Kings of the East*, (Rev. ix. 14, 15; xvi. 12;) on the drying up of the waters of the Baalistic flood of Egyptian idolatry, as one with the idol worship of the *Druids*, brought westward from Greece.

The "field," therefore, of the Hieroglyphics symbolized the *Mother Earth* of the *Phrygians* to land first redeemed from a watery waste, and made meet for

constituted him who made a profitable use of the *ten* pounds committed to his charge, ruler of *ten* cities. Also him who did the same with the five pounds, ruler over five cities. This reminds us how the names of Pentapolis and Decapolis commemorated the existence of places in association with the most ancient weekly division of lunar time once observed therein.

The names speak of *facts*, but of facts veiled under the enigma of *allegorized history, based on facts*.

The 150 bishops of St. Patrick probably mean *saints of three lunar seasons or divine ages of typical time, allegorized as 150 impersonations of their "Diespater" or daily providence*. These bishops were therefore rulers over *ten cities of light, measured by the Parouvan, or "light half of the moon's age," as given to the Diurnal Arc of their Noah's Ark symbolism for a winter's season of 5 months, in contrast to a summer season of seven months*.

The 5,000 were probably ecclesiastical rulers over 5 cities—or, in a *Pentapolis*, dedicated to the lunar cycle of 5 days—multiplied by 1000, to represent their jurisdiction, as that of *Chiliarchs, figuratively; as a thousand strong in power*. See Deut. xxxii. 30 : Is. xxx. 17.

\* Compare Jennings's *Chronological Antiquities*, vol. ii., p. 99, with the "Testimony of Horapollo," as given by Bunsen, vol. iii., p. 54, of *Egypt's Place in History*. See, also, *Our Inheritance in the Great Pyramid*, by Piazzzi Smith, p. 229, on the "Sacred Cubit of the Jews," and its relation to "that peculiar chronological fraction"  $\frac{1}{1-366}$ th of one side of the base of the Pyramid.



*the habitation of man, eastward.* Such was the PARADISE of Jewish record, as given of God to man (Psalm cxv. 16 : Gen. i. 27—31) for communion of life in him; but made a pandemonium by those earliest Baalists, from whom was derived that idolatry of the Phrygian Cybele, which was followed by many of the Jewish nation, who symbolized with their heathen neighbours. For, in Ezek. viii. 3—15, we are told that many of them did worship the images of all unclean animals, which they associated with that Baalistic worship of the heavenly hosts, which represented even Jewish women as weeping for the death of Thannuz. With these facts in view, we learn to read, with an accumulating force of truth, the irony of our Lord in the parable of the *tares, sown by an enemy* (as Jason did the bidding of an enemy when he sowed the *dragon's teeth in the field of Mars*), *in the field which symbolized the world of God's creation.* Matt. xiii. 24—30, and 37—43.

Thus, the primeval *Paradise, or Garden of Eden*, made fruitful of blessings for man, was, in course of time, converted into a pandemonium by man's perversity—making his own human will the law of his life, *under cover of honouring God by a more gorgeous ceremonial worship* than that which identified the spiritual worship of God's ordinances with the sacrifice of self-restraint, prayerfully cultivating a spirit of obedience to His will.

In vol. ii., p. 342, we have represented—"The Shrine of St. Manchin," an ancient Irish relic. The side uppermost of the engraving represents the old lunation of 26 days, or one-fourteenth of 364 days, divided into *four* compartments by a central cross. The two uppermost compartments contain six full-length figures each, and each of the two lower compartments contains a group of *seven* full-length figures. Thus we have a monthly cycle of 26 days (or one-fourteenth of 364 days, as numbered by Piazzzi Smith to the holes in the ramp of the Grand Gallery in the Great Pyramid) divided to two cycles (viz., one of 12 and one of 14) added together; even as Enoch divided the lunation of 30 days into four parts—by adding to a cycle of twice *seven*, or 14, one of twice *eight*, or 16 days.

The Shrine of St. Patrick, in the South Kensington contributions to the late Paris Exhibition, was in some features like this of St. Manchin, though, if I remember rightly, the roof-shaped form did not extend to the base, as in the Shrine of St. Manchin. It had, I fancy, the appearance of a pent-house roof, instead of a flat covering, as given to the Mercy Seat over the Ark of the Covenant in the typical sanctuary of the Jews.



"IT IS A LONG MONDAY, PATRICK."

[QUERY—A long *lunar* circuit comparing a week of *seven days*, from Monday to Monday, with a *lunar* week of years, numbering 7 *millennial days*, from Monday to Monday.]

8. Dragon's Head.	5 Thurs.		1 Sun.		6 Fri.	
	II	8	7	✕	W	3
	95	Ω	mp	⌒	m	+
3. Tuesday.	Wed. 4		Mon. 2		Sat. 7	
					Dragon's Tail. 9	



Under March 17, in *Chambers' Book of Days*, we read—"In the Galtee, or Gaultie, Mountains, situated between the counties of Cork and Tipperary, there are *seven lakes*, in one of which, called Lough Dilveen, *it is said St. Patrick*, when banishing the snakes and toads from Ireland, *chained a monster serpent, telling him to remain there till Monday*. The serpent, every Monday morning, calls out in Irish, 'It is a long Monday, Patrick.'" That St. Patrick chained the serpent in Lough Dilveen, and that the serpent calls out to him every Monday morning, is firmly believed by the lower orders who live in the neighbourhood of the lough.

Beneath this, *under the same date*, is an entry respecting Noah's ark, which deserves to be noticed in connection with the above legend of St. Patrick :—

"The early English calendars pretend that on the 17th March Noah entered the ark (introitus Noë in arcam), and they add, under the 29th April (egressus Noë de arca). Here Noah went out of the ark. *It would not be easy to determine why this particular day was chosen (?) as that of Noah's entrance into the ark ; but the poetic and romantic spirit of the middle ages habitually seized upon certain persons and facts in biblical history, and gave them a character, and clothed them in incidents which are very different from those they present in the Scriptures.*" These words are a befitting notice of what we justly regard as the impieties of their

miracle plays. Nevertheless, our judgment must be liable to a certain amount of *righteous* qualification from the popular taste of the age, *when religious truths of the most solemn import could only be made practically influential for good on the public mind in so gross a form.* But the object of my enquiry has nothing in common with the grossness of the medieval miracle play respecting Noah and his wife, to which the latter words of the quotation refers. The *Chronicle*, however, professes to be the record of a fact in ancient history, noted on a medieval calendar of the Christian church in connection with two particular dates. Upon what evidence do they rest? and what connection have they with the above legend of St. Patrick?

The oldest form of year was *lunar*, and numbered only 10 months, as recorded in the names of the months up to our own times; for the last month in our soli-lunar year of 12 months is called DECEMBER, or *the tenth month*. It is clear, therefore, that the *two additional months* were added in *intercalary form* to *precede March*, as the first in 10 months of 30 days from Pisces to the beginning of Capricorn; so that the last month should always be numbered as the *tenth*, even when *last in a cycle of 12*. But the *first* intercalation was limited to one month, and the reason was clear. Their lunar month varied from 27 to 30 days, and their dialling was that of an east and west dial for 11 hours, limited to 10 when crossed by a polar equinoctial, *for a typical computation of the day, as varying in length between sunrise and sunset, according to the season of the year.*

Hence 10 months of 27 days from March to December (originally) = 270 days.

$$\text{Add 1} \left\{ \begin{array}{l} \text{intercalary to the "Manes" of their ancestors for the} \\ \text{February of the Romans, and answering to that} \\ \text{numbered to the PITRIS, by the Hindus, viz., that} \\ \text{of Chaldean origin.} \end{array} \right\} = 30$$

Thus we obtain the *earliest* Cycle of 11 months - =  $10 \times 30$  or 300 days.

$$\left. \begin{array}{l} \text{But that of the 330 kings which prevailed from Menes to Meris} \\ \text{in Egypt, (and harmonized with the Hebrew division of the} \\ \text{119th Psalm into 22 sections, according to the letters of their} \\ \text{alphabet, multiplied by the 15 Psalms of "the ascensions,"} \\ \text{which follow,) gives a second intercalary month of 30 days} \end{array} \right\} \begin{array}{r} 30 \\ \hline 330 \end{array}$$

$$\left. \begin{array}{l} \text{The third intercalary month of 30 days completed the old Chal-} \\ \text{dean solar year.} \end{array} \right\} \begin{array}{r} 30 \\ \hline 360 \end{array}$$

$$\left. \begin{array}{l} \text{Thus the total of 360 shows how and why the Parouvan or half} \\ \text{month of 15 days (giving Ascending lunar light typically to} \\ \text{the diurnal arc of Equinoctial time; as half of } 24 \times 15 = 360) \\ \text{was formed} \end{array} \right\} 360$$

In the above facts we trace how the old Chaldean solar year of 12 months was formed out of a lunar year of 10 months, as  $10 \times 30 = 300$  days, compared with another lunar year of  $10 \times 27 = 270$ , increased by the old Chaldean lunation of 30 days (*intercalated before March*) to a Cycle of *eleven lunations in 300 days*.

Thus the 17th of the *second* month in Noah's lunar year of  $10 \times 30$ , as  $10 \times 27 + 30 = 300$ , would be, as stated above the 17th of March, as a fair illustration of Gen. vii. 11.

Consequently the difference between the oldest lunar year of 10 months, as  $10 \times 27 = 9 \times 30$  or 270. and the old Chaldean solar year of 360, *was measured by the old Chaldean quadrant of 90°, or 3 x 30.* This marks the time

when 4 lunar quadrants of  $75 = 300$ , formed the Jewish Cycle of NOAH, as the Egyptian Cycle of HORUS. Also, 6 weeks of 9 days multiplied by 4, for 216 the Cycle of the 8 oldest gods of Egypt. This was followed by that of the 12 gods—the earliest form of which numbered 332 days of years—or 12 months of 27, *increased by the week of 8 days*. This shows how the Cycle of their 12 gods was formed from that of the 8 older gods of Egypt.

But 332 numbered  $4 \times 83$ , or 4 quadrants of Helius. This Cycle was also numbered as  $4 \times 84 = 336$ , or  $12 \times 28$  days.

This also was in turn superseded by the old Chaldean quadrant of 90 for  $4 \times 90 = 360$ , and by the quadrant of ENOCH, or  $4 \times 91 = 364$ ; *when adding 4 days (numbered to four conductors of the seasons) as a final, and perfect harmony between solar and lunar time annually, according to the astronomy of his day.*

Thus I cannot be *wholly* wrong in my dialling value of the Scriptural dimensions given to Noah's lunar arc, or ARK.

Now for its relation to St. Patrick's *Monday*. ENOCH represented the Moon as bringing on the days and years in their order. This corresponds to the *Hindu Zodiac for the week of 9 days reduced to one of 7, when omitting the two days numbered weekly by the ancient Baalistic Dragon Worshippers to the NODES of Ascending and Descending light. For St. Patrick seems to have omitted them by banishing the serpent race out of Ireland.* But when St. Patrick substituted the observance of the Jewish Sabbath for the Baalistic division of weeks into 8, 9, or 10 days, *he seems to have followed Enoch from his week of seven days to his typical and prophetic Cycle of 10 weeks, each of which numbered 700 years.* In its aggregate, therefore, Enoch's typical and prophetic Cycle of 10 weeks, each day of which numbered 100 years, constituted one week of 7 millennial days. This represents the true foundation of our modern Millennarian prophecies.

They are all waiting in expectation of St. Patrick's *Monday*, and think, *perhaps*, the monster serpent is all the time oppressed in the prison house provided for him by St. Patrick. But they are only deceiving themselves and others—unsuspectingly, I grant; but nevertheless fatally. For the Devil is ever watchful to ensnare us all, *whether Millennarians or not.*

The Jewish typical week for confirming God's covenant with many, was extended to a week of *seven years*,—from harvest to harvest,—as from atonement to atonement; or from *seventh* month to *seventh* month.

In the latter-day prophecies of Haggai ii. 20, *this typical period of the 7th month was extended to the end of typical and prophetic time with the 9th month by the addition of 70 days, according to the years of the Babylonian captivity, and reckoned from the 10th of the 7th month to the 25th of the 9th month.* But 9 months of 30 days were as 10 months of 27 days. Hence the celebration of our Lord's nativity on the 25th of *our December*—as possibly one with the 25th of the *ninth month*—according to the Jewish reckoning of lunar months in the time of Haggai.



## FURTHER EXPLANATORY REMARKS ON ILLUSTRATION 14.

(See page iv.)

Compare the 40 years of Psalm xcv. 10, with Acts vii. 42, 43, wherein Israel's wandering in the wilderness for 40 years is referred to as in punishment for worshipping therein the star of the Assyrian Remphan. This was the Janus of the Assyrian year associated with the tabernacle of *Moloch*, or *Malek*, their king.

The Irish Antiquities of Marcus Keane, number 160 years to the reign of this Moloch (see p. 103).

Now the diurnal arc for the longest day in the astronomy of the Ethiopian Enoch, for a latitude like that near the mountains of Armenia, was one of 240, or  $12 \times 20$ , compared with a diurnal arc of  $12 \times 10 = 120$  for the shortest day. The Equinoctial or twelve-hour day of mean time gives  $12 \times 15 = 180$ . The twilight difference of  $60^\circ$  for days of typical time was measured by Enoch, astronomically, to eight weekly lunar circuits in two Equinoctial lunations of 30 days.

For this difference of  $60^\circ$  the *Moloch* symbolism of the idolators seems to have substituted a twilight difference of  $80^\circ$ , or twice 40, for the two days which these Dragon worshippers numbered to the two Nodes, as to the Head and Tail of the Dragon. These they measured by Hydra, as the dragon of the great deep, the APHOPHIS of the Egyptians, whose life numbered 100 years less one hour, i.e., an hour of Enoch, or 20' for days and years of typical time.

But 240 less 80 give the 160 years of *Moloch's* life in a form to establish his identity with the Juggernath of the Hindus.

This astronomical measure of beatified human life was a typical chronicle of time numbered to God, over the patriarchal beginnings of the human race, common both to Jews and Baalists.

For Mr. Keane adds, just below, "St. Brendan, also," (the Brandon whom I have elsewhere taken as a human personification for the Descending node, substituted for the Crow or Raven whose mythic life also numbered 300 years,) "having lived to the age 300 years was seen ascending in a chariot to the sky! The ascent of Brendan was probably a CUTHITE tradition of the translation of Enoch." The Hindu traditions seem to have substituted Boodh, or Buddha, for Brandon.

This nodal idolatry of the Dragon-worshipping Baalists seems to have been associated by the Israelites in the wilderness with their historical traditions respecting the two brothers Cain and Abel.

Thus Cain, the first-born, (and tiller of the ground *Eastward*,) symbolised the oldest beginning of typical time to the Thoth, or beginning of the old Egyptian year from the Winter Tropic, for the first calling of light out of darkness from midnight.

This was symbolised *Southward* to Reuben, the first-born, and head of the 12 tribes in their first typical arrangement round the Jewish Tabernacle; hence called perhaps the Tabernacle of Moloch, from their assimilating it to the typical ordinances of the Idolators. But in the typical ordinances of Mosaic institution, Judah, the fourth son by birth, was made head of the 12 tribes, and his typical relation to the tabernacle was *Eastward to the rising sun*, as to the fourth day of typical time substituted for the first in Gen. i.

This was also the typical place of Abel's sacrifice. For it symbolised the lambing time at the vernal Equinox to Abel, as a human impersonation of the ascending node, under limitation of his typical life, to the day of the

Summer Solstice. Then came the day of the two brothers meeting *in the field*,\* for the purpose of a joint sacrifice. That of Abel's was then most favoured of God. Hence the envy of Cain and the slaying of his brother is typically associated with *the meridian distinction between ascending and descending light idolized by the Dragon worshippers*. This reckoned the nodal struggle between Ascending and Descending light *Northwards and Southwards*, as did Jeroboam in the *two calves* which he set up at Dan and Bethel. Compare also the like idolatry of Aaron in the wilderness (Exod. xxxii. 4), and the wars between the North and the South in Dan. xi.

In Gen. iv. 25, we read that Eve called the name of the son which she next bare to Adam in the 130th year of his life, *Seth* ("appointed"). "For God," said she, "has appointed me another seed instead of Abel, whom Cain slew." The death of Abel, therefore, symbolizes the short-lived triumph of those Jews who continued to symbolize the beginning of typical time *to the descending node Southward as to Cain the first-born*. This explains how he was banished from the North-West to the South-East, (Gen. iv. 16,) for the remaining days of that Jewish ignorance which God is said to have *winked at*, (Acts xvii. 30.) between the calling of Abraham and the establishment of a new typical dispensation by Moses.

This seems to have substituted the zodiacal angles of  $25^\circ$  for the Dragon symbolism of Aphophis, which reckoned  $2 \times 40^\circ = 80^\circ$  for the two days numbered to the two NODES.

But taking  $2 \times 25^\circ$ , or  $50^\circ$ , from  $180^\circ$  (the semi-equinoctial measure of 12 hours mean time,) we have a remainder of  $130^\circ$  for the 130 years numbered over Adam's life at the birth of Seth.

N.B.—This represents the diurnal arc as taken on the middle curve of the Alexandrine, or Greek-Egyptian Dial brought from Alexandria.

Connected with this ancient idolatry, which made the NODES an object of Divine worship, there is in this last number of *Good Words* (viz., for this December, 1867) a curious idolatrous symbol, which the writer calls a praying machine on the authority of Carlyle. But I suspect this title has no other foundation than irony; and, if so, that cannot be a happy expression which would ignore the once association of a reverential and typical meaning with a symbolic object, the use of which would now only excite derision and contempt.

The phrase "praying machine" reminds us of Babbage's "calculating machine," and we naturally think of something intended to work out prayers upon a similar principle. In this sense, I hold the phraseology to be a bad one. For gross as was the idolatry of the ancients, they never thought of prayer in that contemptible light.

The fact is, their idolatrous worship of the Nodes was simply idolizing the motions of the heavenly bodies. Hence their invention of *symbols mechanically contrived to convey the idea of their religious philosophy* to a people who could not read for themselves, and consequently could only be taught by symbols.

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\* The *field* of Gen. iv. 8, is as that of our Lord's parable, Matt. xiii. 38, viz., the *world* in its relation to "*the earth as given to the children of men*." Its application to the typical dialling of the ancient orientals, may be aptly illustrated from the *square aroure* with which Sesostris recompensed the military services of his soldiers, compared with the sacred square of 100 cubits, each quadrant of which was symbolized in the Egyptian Hieroglyphics as 25 hundredths.

It may be further and more fully illustrated from the dialling myth of Grecian history respecting Jason's encounter with the two brazen bulls in the enclosure sacred to Mars. (Apollonius Rhodius lib. iii. v. 1357.) Thus the arena in which the gladiatorial contests of the ancients took place was near to their Temple of Bacchus, or of the Sun, as if to cover the baseness of human motives by an appeal to God, in expectation that He who divides between light and darkness naturally, would as readily divide between the right and the wrong, in the *internecine contests ordained of man*, under conflicting influences of discordant human passions.



Thus, the Hebrew *Ruach* and the Greek *Pneuman*, like the Latin *Spiritus*, all mean *spirit* or *breath*; sometimes simply, at others, with an exclusive appropriation to express the Spirit of Life, the Inspiration of God, and Power of the Holy Ghost.

Thus, to denote the presence of God amongst men, the Hebrew Psalmist tells us (Psalm xviii. 9, 10) “*He bowed the heavens also, and came down; and it was dark under his feet. He rode upon the Cherubims* (the nodal symbols of ascending and descending light—the *line* or *horizontal boundary* of their *rising* and *setting*, or the vertical line which marks the beginning of their descent from their culminating glory, Psalm xix. 4), and did fly; *he came flying upon the wings of the wind.*”

In a similar figure of speech, they ascribed, also, *motion to the prayers of the saints*, as if ascending up to heaven with *the smoke* of their burnt offerings, Rev. v. 8: viii. 4, 5, or with *the Spirit of the Breath of Life*, given of God for their utterance, that God might be glorified in all the works of His creation. It was to realize this idea in the hearts of men who could not read for themselves, that symbolisms of a mechanical contrivance were formed, anciently; though in their use, *superstition* eventually predominated over *reverence* so far as to necessitate their being abandoned by devout minds.

The “Praying Machine,” therefore, and “the wheel” of ancient idolatrous superstition, did *symbolize to God* (as the hearer of prayer,—under the idea that there was, and as we believe, is a communion of spiritual life between God in heaven and man on earth) *the motions of the heavenly bodies, as pursuing their distinctive courses under guidance of His supreme will.*

Hence the phrase used by the Romans to express this Supreme Deity was “*Coeli numen*”—for the *power and will* of God, manifested in *the moving power of the Planets in their orbits*. But they numbered only *seven* planets to *nine orbits*—or *spheres of heavenly motion*. The two not numbered to any of the Planets in especial form—they numbered to *the two nodes* of Ascending and Descending Light—for *the week of nine days which prevailed in heathen Rome*, and was of Oriental origin, as evidenced on the Hindu Zodiac for the week of nine days, divided to the Equinoctial, as  $9 \times 40^\circ = 360^\circ$ .

This will explain the meaning of Cicero in the 4th Chapter of his *Somnium Scipionis*:—

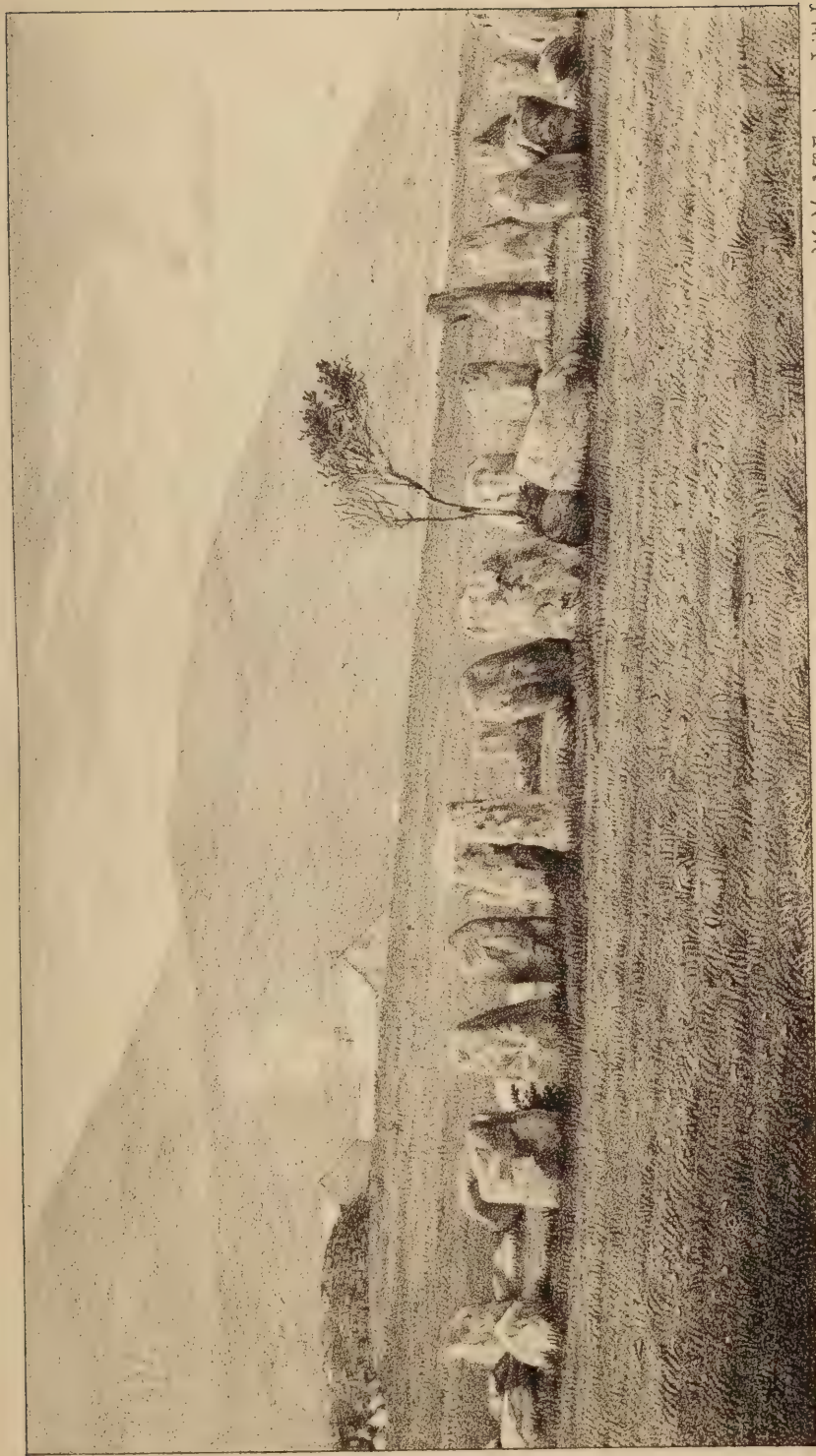
“Know that all things are comprehended within *nine orbs*, or rather spheres. Of these one is the heavenly, the outermost, which embraces all the rest,—*the Almighty or controlling* power of all, (“*summus ipse Deus*”) impelling and restraining the rest. In Him, all the other eternally revolving courses of the stars, *have their being*, (compare Acts xvii, 28). To Him *seven are subjected, whose revolutions have a motion contrary to that of heaven*. One of these is the planet which on earth is called

1. Saturn
2. Jupiter
3. Sol—central *nearly*
4. Venus
5. Mercury
6. The Moon

7 and 8. Nodal action. Here typified to *the Almighty*. But in the *Vishnu Purana* (pp. 78 and 240,) to RAHU, the Ascending Node, as one also with KETU, the Descending Node.

9 and *central*. The Earth. As lowest and without power of motion, to which all weights gravitate by their own power of motion.





Rev. J. Robertson, Photos.

W. H. McFarlane, Lith.

DRUID CIRCLE AT SWINSIDE BROUGHTON IN FURNESS,  
(The Stone with the tree is about W.N.W.)



PART II.

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THE TYPICAL & PROPHETIC TIME

OF THE

ANCIENT ORIENTAL BAALISTS,

ILLUSTRATED FROM THE MECHANICAL STRUCTURE

OF THE

GREEK-EGYPTIAN DIAL WITH STEPS,

BEING THE FIRST ATTEMPT TO REALIZE AN ABRIDGED EXPRESSION

OF THE EVIDENCE.

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MDCCCLXVIII.





THE TYPICAL AND PROPHETIC TIME OF THE ANCIENT  
 ORIENTAL BAALISTS, IN ITS RELATION TO THE TYPICAL  
 STRUCTURE OF THE GREEK-EGYPTIAN DIAL  
 WITH STEPS, AND TO THE TYPICAL TIMES OF  
 ANCIENT JEWISH PROPHECY.

THE Cali age of 432,000 mythic years =  $1440 \times 300$ , as  $1200 \times 360$  days.

From	432,000	{	for the 15 myriads of years num- bered over the early history of Babylon.
take	150,000		
<hr/>			
The remd.,	282,000		

numbers 940 lunar years of 300 days, leaving 500 of  
 difference for  $940 \times 500 = 1440$  lunar years of 300  
 days, in 1200 years of 360 days to the Cali age.

Again, 684 years of 300 days = 570 years of 360 days,  
 And 756 do. do. = 630 do. do.

For 1440 of 300 days = 1200 of 360 days to the Cali age.

This began A.M. 900, or in the 900th year of Adam's life, and ended at the Flood, A.M. 1656 = B.C. 2348 in the marginal chronology of our Bibles. Thus the three first ages of *gold* and *silver* and *brass* were typically and primarily numbered over the first 900 years of Adam's life, and the last of the four ages (that of *iron* and *sin*, in the end of typical time), to chronicle the history of man as a cycle of 1200 *lunations*, called lunar years, to each historic *sæculum* of 100 solar years, reckoned as  $100 \times 360$ , as  $120 \times 300 = 36,000$ . This cycle of 100 solar years they then repeated in continuous succession, by calling the 1st year of their second *sæculum* the 101st of their Cali age, or historic chronology. The 1st year of their third *sæculum* would thus be the 201st of their historic chronology, and so on. Thus, in fact, they never repeated the first three years, except under an allusion thereto of poetic license, and as applied to the four kingdoms, with *Chaldee-Babylon, for the Head of Gold*. Thus the Cali age, which nominally reckoned only 100 solar years of 360 (= 120 lunar years of 300 days), was artificially expanded to comprehend the history of man unto perpetual generations. When inquiries were made respecting *Manu*, why he dived and emerged like a water-fowl, seeing that there was no repetition of the Golden age intervening between the succession of historic *sæcula*, or ages of 100 years,

the ready answer always was, "*How could Manu reign\* in an age of sin?*" Thus they did, in effect, make *their "last times" and age of sin in the "end of typical time" apply prospectively to perpetual generations of man*, when they numbered the higher cycles to God, as eternally renewable, whilst measuring man's span of human life by the lowest and briefest of their four human ages. This they limited typically to 100 years of  $360 = 120$  of 300 days, renewable only under the good pleasure of God: thus *periodically* judging the world in righteousness, in respect both to those then taken to himself, and those remaining on earth at "*the time of the end,*" typically limited to 120, in Gen. vi. 3, as in the  $3 \times 40$  over Nineveh. Hence arose the Oriental myth respecting Brahma's life of 100 years, as 100 of  $360 = 120$  of 300 days. The 100 solar years, thus limited typically over the life of man by the antediluvian Orientals, was reduced to a cycle of 70 or 80 by Abraham's seed, as the typical limit of Jewish account in the Psalms of David.

Thus the whole *antediluvian* period of 1656 years was divided typically between two weekly cycles of 8, reckoned in days of 100 years each, and two monthly cycles of 28, reckoned in days of years; for the cycle of 60 began 72 years before the Cali age, in the 900th year of Adam's life, or A.M. 828. Hence arose two modes of computing the antediluvian period of the world's history, viz., as  $2 \times 828 =$  A.M. 1656, or as  $900 + 756$  lunar years of 300 days, = 1656 lunar years of 300, for 1380 solar years of 360 typical and prophetic days; but  $1380 = 750 + 630$ ; also  $756$  of  $300 = 630$  of 360 days. Again, 630 days of 24 hours were as 1260 of 12 hours, *for day without night*, numbered over the duration of typical time between the 900th year of Adam's life and the Flood, A.M. 1656, answering to our B.C. 2348. See the marginal chronology of our Bibles.

To 756 of 300, add 72 of 300, and we have 828 of 300 days, and to 630 of 360 add 60 of 360, and we have 690 of 360 days, for the interval between the beginning of the cycle of 60, A.M. 828, and the Flood, B.C. 1656. This identified the cycle of 60 with the old weekly cycle of 8 days, reckoned as days of 100 years each; whilst the beginning of the Cali age, in the 900th year of Adam's life, identifies it with the old week of 9 days, equally reckoned in days of 100 years. The 30 years of Adam's after-life show how, from the very earliest times of Oriental historical traditions, the two weekly cycles of 8 and 9 days were divided to the lunation of 30 days, compared with the equinoctial of 360 days, as on the two Hindu Zodiacs, copies of which will be found amongst the illustrations of these tracts.

This explains the principles upon which Manetho compressed the whole cycle of the kings of Egypt within a *typical limit of 30 dynasties*,

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\* Key to Chronology of the Hindus, vol. i. p. 141.



by dividing the equinoctial to 30° Muhurtas of 12° or 48 minutes, as equivalent to our equinoctial division of  $24 \times 15^\circ$ , for 24 hours of 60 minutes in time. In this form they devised almost endless impersonations of typical time, with this distinction, of numbering its larger cycles to God, *and the brief span of their diurnal arc for the shortest day, according to latitude, as given to man.* Such is the meaning which we are, I believe, authorised by facts to give to those words of the Psalmist: "The heaven, even the heavens, are the Lord's, but the earth hath he given to the children of men," to walk before Him thereon (for their own peace and salvation), as children of the light and of the day. Thus the tribes of Israel were typically symbolised to a diurnal arc of 12 hours. Their year of 12 months was also divided into two typical cycles, one of *seven* and the other of five months.

This comparison of their semi-lunar year with the diurnal arc of their short winter day, according to latitude, seems primarily to have been identified with the 120°, numbered to the 8 hours of the shortest day, at Nineveh. Thus the 8 souls saved with Noah, in the antediluvian world, were symbolised in renewed form to the diurnal arc of the repentant Ninevites; for that diurnal arc typically measured 120 days of *lunar* years, numbering 300 each, compared with 100 old Chaldean solar years of 360 each over Nineveh. This they made typically and prophetically to span a *week of six days*, altered by the Jews to one of seven (Gen. vi. 3; vii. 4), formed from the week of 8 and 9 days, by rejecting the two days set apart by the Baalists for an idolatrous worship of the NODES.

This opens out to our view a clear case of the controversy between God's people and the Baalists, continuously from the days of Cain to the fall of heathen Rome, *as the event which brought to its predicted end the idolatrous NODAL worship of the ancient Oriental Baalists*;\* for that was identified with the bloody gladiatorial contests of their arena, and renewed, as a trial by ordeal, in the mediæval age of the Christian Church, in its controversy with the heathen, whilst continuing to observe the week of 9 or 10 days, and its Baalistic association with the ancient Oriental worship of the Nodes.

That the earliest teaching of Christianity had to contend against this evil in other lands (for a "season and time," Dan. vii. 12, or till God's Sabbath sign should be accepted of all, in substitution for the NODAL idolatry of the Baalists) is clear from the legend of the 900,000 *vipers charmed or disciplined to the social condition of a Christian people*, by the preaching of St Patrick in Ireland, for the *vipers* of this reference are as those of Matt. iii. 7. Also that our own mediæval Church had to deal

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\* Compare Matt. xxiii. 35; 1 Cor. xv. 32; and Ephes. iv. 5, 10, with JOSEPH and JONAH as types of CHRIST.

with a people who, in some form or other, observed the old weeks of 9 or 10 days, is clear from the names of Septuagesima, Sexagesima, Quinquagesima, and Quadragesima Sundays, for *three weeks of 10 days*, making, with the 40 numbered to Lent, 70 days of typical account, ending at Easter. But 70 represent *half the lunar cycle of 140, or one-fourth the lunar year of 280 days*, divided to the equinoctial, for a solar year of  $364 = 13 \times 28$  days, in substitution for the old Chaldean lunar year of 300 days, divided to the equinoctial for a solar year of 360 days.

This *Sabbatic* observance of typical time substituted 7 planetary hours of Enoch, or  $7 \times 20 = 140$ , for the typical Dialling arc of the Baalists at Nineveh, numbering  $10 \times 12^\circ$  as  $12 \times 10^\circ = 3 \times 40^\circ$ , for the three days idolatrously numbered to the moon between her nodes by the Baalists at Nineveh, as in the Hindu symbolism for Subhadra, between Juggernath and Bala Rama. See the illustrations of these tracts.

The typical Dialling cycle of 140, as  $2 \times 70$ , divided in the half at Easter, in commemoration of the Jewish Passover, shows us the typical relation of God's week for confirming the covenant with many (as a week of 7 days, and days of years),\* to the old Baalistic weeks of 8, 9, and 10 days.

The above considerations impart, as it were, especial emphasis to our Lord's words: "Had ye known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless." They would not have condemned Him to a cruel death by crucifixion. Under the influence of an idolatrous worship of ascending light (expecting to see Him saved miraculously from the cross, if truly the Son of God), instead of being guided by the teaching of Jeremiah, that in the days when God should repeal the typical law of Moses, and bring in his new covenant of justice and mercy reconciled—the only law of man's abiding communion with God should be—the tree should be known by its fruits—the fruits of righteousness and peace—the gift of God—by the then outpouring of his Spirit upon all flesh, *i.e.*, upon Jew and Gentile equally, without respect of persons.

Thus our week of *seven* days bears a typical relation to the old weekly cycles of the Baalists, in a form which seems to unfold a new and important feature in the manifold evidences for the truth of Christianity.

Also, from the facts stated above, we are bound to consider the Noah's Ark of the Jewish Scriptures as *a symbolism for lunar typical and prophetic time*, numbered in weekly cycles to the diurnal arc of the shortest day, according to latitude; or to the semi-diurnal arc of the longest day; thus divided tropically into two half cycles on their east and west typical forms of Dialling, as by the Analemma, for the sun's two half-yearly circuits from tropic to tropic.

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\* Dan. ix. 27, with Gen vii. 4.

Thus the Noah's Ark, or *typical lunar ship of the Hebrews*, represented the old lunar year of 300 days in the 300 cubits of its length. That of Sesostris (*see* amongst the illustrations, a lithograph of the Egyptian Baris, from the photograph of a sculpture in the British Museum) represented the lunar year of 280 days in its typical length of 280 cubits.

To these I have added amongst the illustrations, one of *Charon's lunar boat*, as a symbolism of the same class, but without any traditional notice of its typical measurements, for anything I know.

This is copied from a photograph of ancient Spanish armour, as one of a few I was privileged to purchase, through J. W. Jones, Esq., from the person who was supplying a *complete set of about 70* to the British Museum.

Daniel's typical times of 1260, 1290, and 1335 days, numbered over the latter half of a week of seven years, have a retrospective reference (which I never thought of until developed *only now at the close of this inquiry*) to the end of typical time over the antediluvian idolatry of the Baalists, in its relation to the varying dimensions of *their typical and lunar ships*.

First, for the 120 years' notice of the coming Flood, *in the end of typical time, as thus ending a weekly cycle of seven days, and days of years*, 120 lunar years of 10 months each, would number 1200 *lunations*, or mythic years in 100 old Chaldean solar years of 360 days each. This formed the Hindu measure of typical time for the limit of their Cali age, commencing in the 900th year of Adam's life, or A.M. 900.

But the 60 years' cycle began earlier by 72 years than the Cali age. Also 72 lunar years of 300 days were as 60 solar years of 360 days. Thus we have the Cali age, or typical cycle of 1200, extended to one of 1260, when compared with the beginning of the old 60 years' cycle, to number therefrom 1260 days over the latter half of a typical and prophetic week of 7 years.

Again, 1200 years of 300 days = the Typical and Prophetic							
Millennium of,						1000 × 360 days.	
Also, 1440	do.	do.	=	do.	do.	1200	do.
Add 72	do.	do.	=	do.	do.	60	do.
<hr/>						<hr/>	
Then 1512	do.	do.	=	do.	do.	1260	do.
Add 144	do.	do.	=	do.	do.	120	do.
<hr/>						<hr/>	
We gain 1556	do.	do.	=	do.	do.	1380	do.
<hr/>						<hr/>	
Deduct as of Nodal account rejected,						45	do.
						<hr/>	
The remainder illustrates Dan. xii. 13,						1335	do.
						<hr/>	

According to the Jewish records of our Bible, the birth of Noah took place A.M. 1056. This in the Hindu cypher would represent the 156th year of the Cali age, which began in the 900th year of Adam's life.



Add 600 for the antediluvian period of Noah's life, and the Hebrew date of the Flood exchanged for that of the Hindu Chronicle. This dates  $156 + 600$ , or 756 of the Cali cypher, as the date of the Flood, equivalent to our A.M. 1656 = B.C. 2348.

But 756 years of 300 days answer to 630 of 360 days. Thus the interval between the 900th year of Adam's life and the date of the Flood, A.M. 1656, seems sometimes to have been *symbolised* to the 30 years of Adam's after life, and to the 600 years of Noah's antediluvian life (or 300 days and 300 nights in the old lunar year of 300 days, divided to the equinoctial of  $360^\circ$ , and to the lunation of 30 days) for a typical period of 630 days of 24 hours, answering to 1260 typical and prophetic days of 12 hours, *in the day without night of Rev. xxii.*

From the Cali age of 432,000, as the old Sothiac year of  $4 \times 360 = 1440$ , multiplied by the Noah's ark lunar year of 300 days, take 756 of 300 equal to 630 of 360 days.

The remainder gives 684 years of 300 = 570 of 360 days.

$$\text{Here } 756 + 684 = 1440.$$

$$\text{And } 630 + 570 = 1200.$$

From A.M. 1656 (= B.C. 2348, for our date of the Flood) take 1200 solar years of 360, as 1440 lunar years of 300 days, and the remainder of 216 numbers the cycle of the eight oldest gods of Egypt over the interval between the beginning of the Cali age, in the 900th year of Adam's life and our date of the Flood, as above quoted.

Again,  $756 + 72 = 828$ , or the half of A.M. 1656, as measuring two weekly cycles of 8, in years of 100 days each, increased by two typical lunations, numbering 28 days each, between the Creation and the Deluge.

But 828 Lunar years of 280 days are 644 prophetic years of 360 days ; and  $644 \times 2 = 1288$  for the 1260 of Dan. and Rev. increased by the month of the cutting off (Hosea v. 7 ; Zech. xi. 8), as a month of 28 days, compared with *the old Chaldean month of 30 days* in Dan. xii. 12.

Lastly, 900, less 72, or 828 lunar years of 290 days, are as 667 prophetic years of 360 days ; and  $667 \times 2$  (for day without night) = 1334 typical and prophetic days of 12 hours, as the reference of Rev. xxii. 5, compared with Dan. xii. 13.

Noah's postdiluvian mode of harmonising solar and lunar time adopted the following proportion :  $5 : 7 :: 50 : 70$  for  $7 \times 50 \div 5 = 70$ . Hence the two forms of Enoch's solar year, viz., that given in our Bibles as 365, or 73 cycles of 5 days to 52 weekly cycles of *seven* days = 364 days. For, in the astronomy of Enoch, we find the half month divided as  $2 \times 7 = 14$ , or  $2 \times 8 = 16$ , compared with  $3 \times 5 = 15$ . Hence the old Noah's Ark harmony of  $3 \times 50 = 2 \times 75$ .

From 30 of 300 days = 25 of 360 days = 9000,

We obtain  $3 \times 30$  years of 300 days =  $3 \times 25$  of 360 = 27,000.

Also,  $4 \times 30$ , or 120 years of 300 days,  $= 4 \times 25$  or 100 years of 300 days,  $= 36,000$  days of years.

But 48 of 300  $=$  40 of 360,  $= 14,400$ .

Therefore 144 years of 300 days  $=$  120 years of 360 days for  $3 \times 40 = 120$  days of years over Nineveh.

In this case (to obtain a number divisible both by 5 and 7) they substituted for 144 the semi-lunar arc of 140, or  $2 \times 70 = 5 \times 28$ . Thus they compared 10 lunar ascensions of 14 days with 14 half hours of Enoch, or of  $10^\circ = 40$  minutes substituted for 12 Muhurtas of  $12^\circ = 48$  minutes of time.

By rejection of the Nodes, the weekly cycle of 9 days was thus reduced to one of  $7 \times 40 = 280$ , and the half month numbered  $3\frac{1}{2}$  of  $40^\circ$  to 5 of 28, for their winter or tropical cycle of 5, extended to one of 7. Thus they made the solstitial glory of the longest day in summer *symbolise the resting of Noah's Ark on the Mountains of Ararat, in the seventh month*.

Similarly, from the old week of 8 days, when rejecting the  $2 \times 45$ , or 90, numbered to the Nodes, we have the winter cycle of 5 months as  $5 \times 27 = 135$ , with a summer cycle of  $7 \times 35 = 135$ , for half the old lunar year of 270, numbered to a semi-diurnal arc of 9 equinoctial hours, or  $9 \times 15 = 135^\circ$  on the equinoctial.

From the foregoing data, I am *now* inclined to think that the object of the fall between the hollow semicircle and the Steps on the Greek-Egyptian Dial with Steps, was *to limit the height of the front Steps to the semi-tangent of  $30^\circ$  above the angle of latitude*; for a comparison between the equinoctial hour of  $15^\circ$  and the half lunation of 15 days, also measured typically by  $15^\circ$  on the equinoctial.

For it seems that they numbered only ascending light on the front Steps, as no shadow from the central Gnomon falls upon them, except in summer-time. This may be the meaning of what the priests told Herodotus respecting the two statues of 25 cubits each, which Rhampsinitus erected to Summer and Winter, *at the west end of the Temple of Vulcan*. For, he adds, the people devoutly brought offerings to the symbol of Summer, whilst they held that of Winter in no honour at all. At this time of year (January) the shadow from the central Gnomon falls within the hollow circle.

If this reason be inadmissible, I know of no other to suggest, except that, possibly, the fall might represent the differences between the semi-tangent of the Zodiacal angle 25, and that of the old *nodal measure of the diurnal arc, estimated at 45*, when rejecting the nodal measure of ascending light (as they did in their weeks of 6 and 7 days) for that of the Zodiacal angle, compared with their *lunar Calendarium* for six planetary cycles of 5 days in the month of 30 days.

Thus the quadrant-height of the *seven* steps was that of Enoch's Quadrant, or  $7 \times 13 = 91$ , leaving two to solstitial account, whilst number-

ing  $5 \times 13$ , or 65 (the complement of 25) tropically, to their monthly and lunar Calendarium of  $5 \times 6 = 30$  days.

The six side Steps measure the *twilight of difference* between tropical and equinoctial time.

## THE SEVEN DWIPAS OR *INSULAR CONTINENTS* OF THE ANCIENT HINDU TYPICAL GEOGRAPHY.

The *first* of these, or the Jamba Dwipa, was divided into *nine varshas* or *countries*. These represent a comparison between  $90^\circ$ , as the quadrant of 360, and  $7\frac{1}{2}$  as *one-fourth the lunation of 30 days*, to a semi-diurnal arc of 7 hours in N. Lat. 30 ; for 4 weekly cycles of 9 days in the month of 36 days, compared with 4 of  $7\frac{1}{2}$  days (divided by Enoch into 2 of 7, and 2 of 8 days) in the old Chaldean month of 30 days.

This they took for the basis of a yearly harmony between solar and lunar time—numbered in *monthly* cycles of  $10 \times 36$ , compared with  $12 \times 30 = 360$  days—or the typical and prophetic Menwantara of the Hindus.

In page 197 of the Vishnu Purana, we read of the second or Plaksha Dwipa :—“The character of the time is there uniformly that of the Treta (or silver age). In the *five* Dvipas, from Plaksha to Saka (viz., from the *second* to the *sixth*, inclusive), the length of life is 5000 years.” Again, in page 487 of ditto, we read,—“The day that Krishna shall have departed from the earth will be the first of the Cali age,\* the duration of which you shall hear. It will continue 360,000 years of mortals. After 1200 Divine years shall have elapsed (viz.  $1200 \times 360 = 1440 \times 300$ , or 432,000 mythic years), the Krita (*i.e.*, the golden) age shall be renewed.” This is humorously alluded to in a passage quoted from Sir W. Jones, in vol. i, page 134, of the Key to the Chronology of the Hindus :—“They (the Pundits) insist that the Menu reigns only in every golden age, and disappears in the three human ages that follow it, continuing to dive and emerge like a water-fowl, till the close of his Menwentara.”

\* In page 484, another notice is given for the beginning of typical time between the Krita or golden age, and the Kali or age of sin and end of time :—“When the Sun and Moon, and lunar asterism Tishya (viz.,  $\delta$  in the constellation Cancer), and the planet Jupiter, are in one mansion, the Krita age shall return. From the birth of Parikshit to the coronation of NANDA, it is to be known that 1015 years have elapsed. When the two first stars of the seven Rishis (the Great Bear) rise in the heavens, and some lunar asterism is seen at night at an equal distance between them, then the seven Rishis continue stationary in that conjunction for a *hundred years of men*. At the birth of Parikshit they were in Magha (*i.e.*, in  $\text{♌}$ ), and the Cali age then commenced, which consists of 1200 (*Divine*) years.



The Pushkara, or *seventh* Dwipa, had two divisions. These seem to give both the Treta or golden, and the Crita or silver age, to the Pushkara Dwipa.

The Cali age (in its relation to the seven Dwipas) began with the fifth, or with the *second cycle* of 60; and the revolution of the four ages characterises the fifth, sixth, and seventh Dwipas, as beginning only after the formation of the cycle of 60, as that of the fourth Dwipa—thus  $4 \times 60 = 240$ , or  $6 \times 40$ , as if symbolised to the sixth day of the week, estimated by the *nodal* measure of 40 to a day on the equinoctial.

In tabular form, their arrangement would be as follows :—

5000 years as numbered to the cycle of 5.	1st, or Jambu Dwipa, $\frac{1}{4}$ th of 30 = $7\frac{1}{2}$ days.	
	2d, or Plaksha—the Parouvan of 15.	
	3d, The month of . . . . .	30.
	4th, The cycle of . . . . .	60, followed by the four ages.
	5th, The great cycle of . . . . .	$60, \times 60 \times 120 =$ The Cali Yug of 432,000 yr.
	6th, Saka Dwipa, or . . . . .	$60, \times 60 \times 240 =$ The Dwapara Yug of 864,000 „
	7th, Pushkara, { 1st Division or 60, $\times 60 \times 360 =$ The Crita Yug of 1,296,000 „ 2d Division or 60, $\times 60 \times 480 =$ The Treta Yug of 1,728,000 „	
		$\frac{3600 \times 1,200}{\text{as } 360 \times 12,000} \} = \text{The Divine age of } \underline{\underline{4,320,000 \text{ yr.}}}$

## FOR THE 100 YEARS OF MAN, REFERRED TO IN THE NOTE.

In Duff's India and India Missions (p. 101) we read :—"In reckoning the span of human existence, our lowest unit is a *second* of time. The primary unit in estimating the span of Brahma's existence is an ordinary year of mortals, or a solar year, which is declared to be equivalent to a day and night of the gods."

Hence  $60 \times 60 \times 10 = 36,000$  seconds in a day of 10 hours, numbers 100 cycles of 360 from their unit of *mortal time*, answering to the 36,000 old solar years, numbered over a *sæculum* (or historic cycle of 100 years), from the old solar year of 360 days, taken for the unit of time in Brahma's typical and prophetic life.

Thus reckoned, the Hindu Cali cypher of 432,000 mythic years in 100 years of historic time, represented as *years* the seconds in 5 days of 24 hours. These limited the monthly amount of lunar obscuration at the new moon or conjunction; hence the 60 days' cycle of Osiris, for  $5 \times 12 = 60$  days of difference between solar and lunar time yearly.

But the Hindus had another value for the Cali age, expressed in *astronomical time*, viz., their typical and prophetic half day of 12 hours,

for day without night. In this the *Matire* (or *one-fourth of a second*, for 240 Matires in one Venidique, or Indian minute) was the unit of typical time. Thus  $240 \times 60$  formed the NAIGUE or Indian hour, *answering to half the Muhurta*, for 30 Naigues ( $= 240 \times 60 \times 30 = 432,000$  Matires in the Saman or day of 12 hours; but the Muhurta numbered 30 hours of  $12^\circ$  to our 24 of  $15^\circ$  for day and night).

The *conjunction* referred to in the note, *as continuing for one hundred years of men*, may therefore have been limited astronomically to 12 hours.

Thus, in cap. lxxii. 6, Enoch, speaking of the new moon, says, "*In a day it receives a seventh portion, or half that portion, of its light. Its light is by sevens* (viz., reckoned by weekly lunar circuits of seven days), *by one portion, and by the half of a portion, i.e., according as we number 7 days of 24 hours, or 14 of 12 hours* (in distinction between day and night), weekly.

Again, I suspect that, like the events, so also the chronology of 1015 years from the birth of Parikshit to the Coronation of NANDA (the Cowherd, whose wife nursed KRISHNA in his infancy) *is a date only of typical import*, comparing the old Egyptian beginning of the year from the Winter Tropic, with its change to the *vernal Equinox*, about the time of Israel's exodus. Thus the Coronation of NANDA refers to the return of the *lambing season* as the joyous time of pastoral life. The typical chronology of 1015 years will measure four human ages to one Divine from a Cali age of 100 years—as 1000 years increased by the half month of 15 days. Thus we have two measures for this typical chronology; one is the half month of 15 days to a diurnal arc of 10 equinoctial hours, as  $10 \times 15^\circ = 150^\circ$  on the equinoctial, *and symbolised to the sun's south declination for the shortest day in N. lat. 30*, on their semicircular and hollow Dial of Babylonian origin; the other (or their four human ages to one Divine age of typical time) was measured on the quadrant dialling of Egyptian origin, as measuring typical time by the sun's quadrant of altitude from the equator to either tropic.

This was the measure by which they extended the old cycle of 5 to a Divine age of 50 for the *Pentecost* of the Jews, compared with a Divine age of 70 from their Sabbath cycle of 7 days for a basis. Similarly for 80, 90, and 100 from 8, 9, and 10. Thus the MITHRAS d'Arles measured 10 weeks of 9 days to the quadrant of  $90^\circ$  westward, from *full moon to full moon, between Cancer and Libra*.

With this they contrasted a like quadrant of  $90^\circ$ , measured eastward from *new moon to new moon*, between Capricorn and Aries, for two quadrants of 90 to the half month of 15 days.

Compare Ezek. xlv. 1-10 on the ordinance for the Prince, as going forth and returning by the east gate, in the *Sabbath* and at the *new moon*, with the *north* and *south* reserved for the people, who were always to go out by the gate opposite to that by which they entered. This

corresponds to the passage of the shadow over the hour lines on the semicircular Dial, *as always in one direction from the central Gnomon*; whilst the typical ordinance for the Prince responds to a quadrant measure of ascending and descending light on the seven or eight steps, by the reversing of the shadow from the hornings of the semicircle for morning and evening.

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## THE SYMBOLIC TREES OF LIFE AND KNOWLEDGE.

In page 263 of T. Landseer's "Sabean Researches" (Hurst, Robinson, and Co., London, 1823), we have the engraving of a *Symbolic Tree*, which is a mere variation of that formed by the interlacing of the Lotus and Papyrus—on the outside wrapper of these Tracts—and copied from Layard's "Nineveh."

Landseer identifies these with the groves of the ancient Baalists—as groves and trees of *symbolic account* with figurative reference to the lines of some ancient form of sphere or Planetarium; explanatory of the astronomical knowledge typically associated with the earliest religious traditions of the ancient Orientals. He adds that, "Almost without a metaphor, they might be termed trees of *knowledge*, if not of life; for knowledge was their ostensible and their only fruit. Of life, however, *astrology* always impiously aspired to fortell the duration, and predict the leading events. Ah, my dear sir,"—for the author was writing to a friend—"those seducing trees of EDEN are within sight. Let us avert our vision. Let us listen to no bland insinuations. Let us keep the serpent aloof. Let us say, and feel, and conclude at once that their fruit is *forbidden*."

This is a very rational conclusion, *so far as astrology is concerned, which sought "the knowledge of good and evil" in unauthorised form.* But there is a knowledge which results from meditating on the ways of God, manifested in his works, and is termed in Scripture a feeding upon Him, spiritually, by faith. Hence the force of our Lord's admonition, "Man liveth not by bread alone," when addressing those who lived in the land of the date-palm or bread-fruit tree.

The trees of life and of knowledge in the midst of the garden bore fruits only of *spiritual* nourishment for health and salvation.

The knowledge of *good* was the *then* assured result of man's meditating on the ways of God *by faith*. That of *evil*, was to be the natural consequence of leaning to a worldly human will, or the deceitfulness of the human heart,—making its worldly hopes and aspirations for this life only the law of life.



In this way man was, and always is, by a retributive providence of God, *cut off from the Tree of Life*, until restored to Him in Christ by gifts of the Holy Ghost. These must be manifested in his heart, as the only conditioned hope of God's covenanted mercy unto all flesh, in Christ. (See Heb. viii. 8, 10, from Jer. xvi. 14, 15, for the prediction of Jeremiah applied to the events of the Apostolic age, on the inspired authority of St Paul.)

These considerations seem to demonstrate the soundness of the conclusion that I have long since formed respecting the trees of Paradise and the serpent, as the imagery of a typical teaching unto spiritual life, associated with the astronomical traditions of the ancient Orientals.

In this case the prohibition of the Jews from tasting the fruit of the tree of *the knowledge of good and evil* amounted to a revelation of the Divine mind to His chosen people—in a form corresponding to that of the second commandment. *The object clearly was that they might not be ensnared by the teaching of the Dragon Worshipers, respecting the laws of ascending and descending light, superstitiously observed, but seek the light of life only, by walking before God on earth, as children of light and of the day, looking unto Him with the humble confidence of a righteous faith, whilst walking in the way of His commandments.*

The typical teaching of the *two trees* in midst of the garden of EDEN, *would thus symbolise the issues of life and death to God alone*; not to any Baalistic duelling of man against his fellow man, nor to any other form of superstitious faith in the astrological divination of man from the voices of the stars in their transit over the Meridian.

Thus the Jews were taught by Moses to read only a lesson of wisdom and mercy combined in the voices of the stars, as subsequently taught by David in Psalm xix., and not to interpret their voices in the way of any Baalistic superstition.

*The other hours of the day wisely spent* (for man's day of labour ending with the eleventh hour in the parable) *were to represent the fruit of the tree of knowledge for good*; but the meridian hour—typifying in the distinction between ascending and descending light, the issues of *good and evil* as of *life and death*—was to be typically numbered to God.

Thus death forms the characteristic symbolism for the end of typical time (as numbered to the hour of XII.) on the celebrated clock in the cathedral of Strasburg, to symbolise before men the coming of an hour known only to God, though one of the most solemn import to man in the flesh.

The hour lines of their typical Dialling—as the mountains whose sides were covered with these fragrant trees of life and knowledge—branched Eastward and Westward from the centre. But the Westward or Lunar hemisphere was given by the idolaters to the golden age of typical time in its relation to the fruit-bearing tree of the golden apples, *in the garden*

of the *HESPERIDES*, *Westward*; whilst the Garden of *EDEN*, or that of God's chosen people, was symbolised to the *Eastern portion* of the habitable world. Thus, the habitable world, as a whole (like the equinoctial divided into two hemispheres, an Eastern and a Western), represented the *EDEN* of God's planting, with the typical reservation of giving only the Eastern horizon to the South ecliptic to the ordinances of life for His people, *as children of the light and of the day*.

But the West He commanded to be given Northward to himself, as the source of life and light; but as in the most holy place of the Jewish typical sanctuary, *not under the old Baalistic symbol of the dragon's head*.

Hence the *characteristic differences of form* between the idolaters and God's people in their computations of typical time.

Enoch and the Jews (comparing Enoch xxiv. 9; xxxi. 1, 8, with Psalm xlviii. 2) *gave the North to God in the typical form of their East and West Dialling; beginning Eastward from the xiith hour, or noonday, for the day of their ancient Oriental astronomy, which began from the evening*.

This symbolised the beginning and end of typical time Northward to the new moons,—as the testimony of Joseph,—in its relation to the old Hindu Zodiac for the week of 9 days.\*

The Egyptians, on the contrary, symbolised the beginning and end of typical time to the *full moons* to begin their day typically from the South. This they symbolised to the full moon—at the *Winter Tropic*—as on the old Hindu Zodiac for the week of 8 days, and on the old Egyptian Zodiac of Tentyra.

When referring to the place of sunrise in the North-East, Enoch says: "Surveying the entrances of the North, I perceived seven mountains, replete with pure nard, odoriferous trees, cinnamon and papyrus." From these, he says, *he went some distance Eastward, over the Erythrean Sea, until he came to the garden of Righteousness, where, amongst other trees,*

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\* Hence Adam's typical age of 930 years represented the equinoctial divided to the old Chaldean lunation of 30 days, reckoned as days of years, and to the old Hindu week of 9 days, reckoned in days of 100 years. The 950 years of Noah's typical life were varied from the above, *only by adding a renewal of the golden age, or 20 days of years from the basis of 5 as that of their old 5 years' cycle*. Herein, therefore, we are taught to read allegorically the history of man from the beginning to the end of time as typically and prophetically limited of God over perpetual generations of the human race, classified as male and female under the types of ADAM and EVE. Hence the wide range given to the Cali age basis of the ancient Orientals for their typical and prophetic time. This extends from 432,000 *Indian matires* in half a day of 24 hours (for the day without night of Rev. xxii. 5) to 432,000 days in 1200 years of solar time, reckoned as 4320 cycles of 100 years, as a sufficiently large span of time to cover the most sanguine earthly expectation of the human race.



*Raphael showed him the Tree of Knowledge.* Thus the direction of the tree of knowledge followed that of the Sun's course through the hours of the day, beginning from the North-East. But I seem hitherto to have missed the right meaning of this, in supposing that the North was thus symbolised to God, as the South by the Egyptians, viz., as to the source of light behind the centre of the Dial. It is also not improbable that the error thus detected will qualify the typical estimate formed by me hitherto respecting the "Golden head" of the image reckoned southward for the beginning of typical time from midnight.

Can the meaning be North-East from Noonday for the beginning of the Evening hours on a West Dial, in a form to symbolise the Sun's NORTH Declination for the Summer season, to the South horizon, as the direction of its culminating glory at Noonday?

Similarly for the Morning hours of the Egyptian day—beginning from midnight—when beginning its year from the Winter Tropic. The Dialling for this may have symbolised its beginning of typical time to the Sun's SOUTH Declination, for the Winter season, but to the North horizon (for the beginning of the Hours of Day on an East Dial) with its culminating glory given Southward to the hours of xii. at Noon. Thus, the symbolic trees of life and knowledge divided typical time Eastward and Westward between the testimony of Joseph as that of the new moons numbered to Enoch's Eastern gates of sunrise, and that of Moses—as that of the full moons—symbolising the direction of the moon's opposition to Enoch's Western gates of sunset.

Thus we may learn how to interpret the record of Genesis respecting the calling light out of darkness, on the first typical day of creation; whilst it was not until the fourth that the sun and moon and stars were appointed for signs and for seasons, and for days and for years.

The last of these represents that ordinance of day and night which was designed for a typical law for the people of God when called in Christ (as a revelation of JEHOVAH, the self-existent source of light), through Abraham. This remained, however, without any national effect given thereto before the beginning of the Mosaic Dispensation (Exod. vi. 3). Then light and darkness began to be Equinoctially divided; for the day without night of Rev. xxii. 5, compared with the day of the earthquake which should usher in Messiah's advent, as a day known to the Lord, not day nor night, but one in which "at Evening time" it should be light (Zech. xiv. 7, 8).

Hence the idea of God's people, from the days of Abraham, being called in Christ to walk before Him "in the obedience of faith unto righteousness," as children of light and of the day,—thus renewed in Christ to the primeval law of man's creation, spiritually, in the likeness of God manifested in the flesh, for a manifestation of His eternal glory over all the earthly habitations of man, to perpetual generations (Rom. xvi. 25, 26).



## MANETHO'S THIRTY DYNASTIES OF THE ANCIENT KINGS OF EGYPT.

All the Sun-Pharaohs of Egypt were also lunar Lords, or Lords of 30 *days and years*, reckoning a year for a day, typically and prophetically. The primary form of solar year divided the equinoctial into 360 degrees, for the days of the old Chaldean year, numbering 12 months of 30 days.

Now,  $5 \times 216$ , or *five* cycles of 216, as numbered to the 8 oldest god-kings of Egypt, were as 3 years of 360 days; consequently, 50 of 216 were as 30 of 360. Also,  $40 \times 50$ , or  $2000 \times 216$ , were as  $40 \times 30$ , or  $1200 \times 360 = 432,000$ , the *mythic* years of their Cali age, or *typical span of historic time in the antediluvian world*. The Divine age, from this basis of 1200, was 12,000 years; and 3 times 12,000 = 36,000, for 120 lunar cycles of 300 days, in 100 solar years of 360 days.

Thus the ancient Babylonians made 36,000 years span the whole cycle of their typical chronology. For this the old Egyptian chronicle substituted 100 years of  $365\frac{1}{4}$  days, reckoned as days of years, and amounting to 36,525 days of years, ending in the 20th of Darius Ochus, when Egypt became tributary to the Persians, B.C. 338.

The sum of the typical cycles in that chronology }  
amounts to . . . . . } 34,644 years,

The years, numbered *historically* over the dynasties }  
from xvi. to xxx. inclusive, as from the beginning of the } 1,703 years.  
kingdom with Menes, are 75 generations in . . . }

*N.B.*—But they numbered 113 generations of mortal kings; consequently, we have here a deficiency amounting to 38, the number limited over the first part in the canon of Eratosthenes, wherein the sum of their joint reigns is stated at 1076 years. This chronology refers to Enoch's account respecting the Egregori, or *watchers* (the descendants of Seth, and guardians over God's people, when driven eastward from God's presence in the west of Eden) (Gen. vi. 2), in the days of Jared. The meaning of Jared is *to descend*; and I suspect that the apostacy thus referred to as that of the sons of God intermarrying with the daughters of men, means that the descendants of Seth (as the seed of the woman typically associated with the prediction of Messiah's advent) then began to renew the old Baalistic reckoning of descending

Brought forward, 34,644 years.

” ” 1,703 years.

*light, westward to their great lunar sea.* But God had appointed them to walk before Him as children of *the light and of the day, eastward and southward*, giving the north-west to Him, *under the mystery of a cloud enfolding fire*, or the source of light and life abiding in heaven, and veiled from the eye of mortal man by our earthly atmosphere enveloped in clouds. This, *without any possibility of a reasonable doubt*, represents the true meaning of Exod. xxxiii. 18-23, as the language of a metaphor from the Dialling notices of typical and prophetic time which prevailed in those times. Thus we are enabled to trace with clear and powerful effect how God's ordinances of day and night were made by the ancient Orientals a typical instruction unto spiritual life. But to insist on a literal meaning would be blasphemous, and terminate, at v. 23, in a form as disgusting as that by which Herodotus marked the termination of the reign of Apries by the revolt of Amasis.

But the historic times of the last xvi. dynasties in the old Egyptian chronicle is not only defective by the above 38 generations of mortal kings, but by a chronological term of } 178 years.

Thus we complete the whole cycle of . 36,525 years, ending at the 20th of Darius Ochus, or B.C. 338; but  $338 + 178 + 1703 = 2219$  years, would carry the history of Egypt back to the extent of 294 years only before our date for the Exodus, or B.C. 1491. The Jews, however, number only 1312 years before our Christian era, as the date of their Exodus out of Egypt. Again, the difference between their date of B.C. 1312, and our date of B.C. 1491, is 179 years. *Thus it was spanned exactly by the years of the defect in the old Egyptian Chronicle.*

Similarly, when comparing their chronicle of 3760 with ours of 4004, for the age of the world at the beginning of our Christian era, the total difference is one of 244 years. But  $244 \text{ years} = 216 + 28$ , or  $65 + 150 + 29$ .

$$\text{For } 8 \times 216 = 1728$$

$$\text{Add } (150 + 4) = 154$$

Their sum = 1882, or  $1703 + 179$  for the historical chronology and the defect thereof, in the old Egyptian chronicle; as 179 made up of the lunation of 29 days, and half the Noah's ark Lunar year of 300 days. Here eight times 216, increased by

$150 + 4 = 1882 = 72 \times 26$ , with a remainder of 10, for 72 lunations of 26 days, with a remainder of 10 days, reckoned as 72 Divine ages to a Manwantara of years, or great lunar cycle of 1882 years.

This old month of 26 days refers us to the symbolism in the Grand Gallery of the Great Pyramid, in which Piazzzi Smyth numbered 26 holes, which he reckoned as months of 26 days. Thus Enoch's solar year of 364 days was variously divided by the Hindus into  $14 \times 26$ , as  $13 \times 28 = 364$  days.

For 14 *monthly* Manwantara's to a Calpa, or day of Brahma, and  $5 \times 14 = 70$ , for the relation of the Egyptian cycle of 5 to the Jewish cycle of 70.

Thus, when history was written for an instruction unto life, *religiously, in parables and dark sayings of old*, the same facts would be chronicled by people of differing religious traditions, associated with variations of the same scientific astronomy, under a diversity of typical chronology, sufficient to justify the explanation given above of the 178 years defect in the old Egyptian chronicle.

Thus, the difference of 244 years remains to be divided between the times which preceded and those which followed the Exodus in the following ratio, viz., 65 before and 179, as  $150 + 29$  afterwards. For  $65 + 179 = 244$  years.

Again, both chronologies limit the *antediluvian* period of the world's history to 1656 years.

But A.M. 1656 + 857 years = A.M. 2513 from 4004 = B.C. 1491.

Also A.M. 1656 + 792 years = A.M. 2448 from 3760 = B.C. 1312.

The difference between 857 and 792 is 65, or that between the old lunar year of 300, and Enoch's solar year of 365, as that substituted by the Egyptians for the old Chaldean solar year of 360 days, for a comparison between 100 years of 300 days in the 30,000 to Helius.

And 100 years of 360 days in the 36,000 of the Hindus.

And 100 years of  $305\frac{1}{4}$  days in the 36,525 of the ancient Egyptians.

Again, the difference of 179 between our B.C. 1491 and the Jewish B.C. 1312, for the date of the Exodus, answers to the defect in the old Egyptian Chronicle, *and limits that defect to the history of the times which followed the Exodus*. But can we account for this, as we have for the defect of 65 between the Flood and the Exodus? I think we can. For  $65 + 179 = 244$ , the whole amount of difference between the two chronologies from the date of the Flood. But 216, the cycle of the eight oldest gods of Egypt, increased by 28 the Jewish month of four weeks (varied as  $217 + 27$  days), *may indicate a reason for rejecting the combination of those two typical cycles of the Jews, whilst causing them to perpetuate the leading facts of their religious and historical traditions, with a diminished cycle of typical and prophetic time; for the ancient chronology of history*



was *purely typical*, and the reason was obviously to combine in their memories the traditions of their religion and astronomical science, with those of their kings who were *both kings and priests*—the heathen being worshippers of Vulcan, or the Sun and Moon ; *but the Jews worshippers of God, as the light of man's spiritual life.*

This formed the antagonism between the spiritual Israel of God, by a calling of Abraham's seed in Christ (John iv. 21-25), under the events of the Apostolic age, when "both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together, against the holy child Jesus, the anointed of God" (Acts iv. 27).

### THE SEVEN DWIPAS, OR INSULAR CONTINENTS, OF HINDU PHILOSOPHY AND HISTORY ALLEGORICALLY COMBINED.

Cicero, in his "*De Natura Deorum*," cap. xx., tells us that "from the unequal orbits of *the five planets*, compared with those of the *Sun and Moon*, mathematicians formed *their great year*, which is concluded when, after finishing their several courses, they return to the same relative position in the heavens which they had at first."

This appears to represent the philosophy of the ancient Hindus in their *seven Dwipas, or Insular Continents, compared with the nine Varshas of their Jambu Dwipa* ; for that Dwipa contained *Bharata Varsha*, or "*the land of Works*," Compare John xi. 9, and ix. 4, viz., as representing the Equinoctial, divided to the old week of nine days, as  $9 \times 40 = 360$  ; of which *the southern portion was typically numbered to the Dialling Arc of their shortest day*. Thus, they made the Sun's south declination for the winter season symbolise *descending light to the south-east, as the gift of God to man on earth ; but ascending light to the north-west*, as to God the source of light enthroned in heaven. This symbolism spake the language of a metaphor similar to that used by the Psalmist ; "The heaven, even the heavens, are the Lord's ; but the earth hath He given to the children of men,"

The cycles of the five Planets as numbered by Cicero.	Saturn, 30 years,	} $12 \times 30 =$ the old solar year of 360, in days of years.
	Jupiter, 12 "	
	Mars, 2 "	} $4 \times 360 =$ the great Sothiac cycle of 1440, in days of years.
	Venus, 1 "	
	Mercury, 1 "	

Again, multiplying the old cycle of *five*, in its relation to that of the five planets, by 216, as that of the *eight* oldest gods of Egypt (whence,

probably, their nodal cycle of  $5 \times 8 = 40^\circ$ , for the length of their nodal day, when dividing the Equinoctial into  $9 \times 40 = 360$ ), we have  $5 \times 216$ , as  $3 \times 360 = 1080$ ; for a lunar cycle of *five*, compared with a solar cycle of three years.

Twelve such cycles number 12,960 typical years. Multiply these by 100, and we have the silver age of the Hindu cypher, numbering 1,296,000 mythic years in 300 solar years. Multiply 1,296,000 by 3, and we have 3,888,000, or the Hindu cypher for the 900 years of Adam's life.

To this cypher of	3,888,000 mythic years,
Add the Cali age of	432,000
<hr/>	

Their sum gives the Divine age of 4,320,000 mythic years in one millennial day of solar time.

Again, from the Cali cypher of 432,000 seconds, in 5 days of 24 hours, we obtain that for the golden age of 1,728,000 seconds, in 20 days of 24 hours.

Multiply 360 by 20. This gives  $7200 = 12 + 600$  as  $6 + 1200$ , for six Cali ages, measuring 12 times the old Babylonian NERUS of 600; as referred to in the 666 of Rev. xiii. 18.

To these 7200 add the old lunar year of 300, as that of their Noah's ark symbolism. The sum of  $7500 \times 9$  (for the 9 Varshas of the Jambu Dwipa) gives 67,500, for the typical measurement of that Dwipa. But the Jambu Dwipa was the *central* and *smallest of Seven*, each of which doubled the size of the preceding one.

Hence, from 67,500

2
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135,000
2
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270,000
2
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540,000
2
<hr/>
1,080,000
2
<hr/>
2,160,000
2
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We have the Divine age of 4,320,000 mythic years, made to span the

*typical and prophetic times associated by the ancient Hindus, with their mixed allegory of history and philosophy relating to their seven Dwipas, or Insular Continents, and the nine Varshas of their Jambu Dwipa.*

Hence, the *oceans* by which these Dwipas were severally surrounded represent the language of a *metaphor*, associating the lunar ship of their Noah's ark symbolism with the idea of the Sun and Moon and five planets, pursuing their respective circuits through the expanse of heaven, as a ship through the waters.

Thus, *Wind* (as supposed to represent the moving power of the heavenly bodies) and *Water*, made emblematic of the space through which they appeared to move, were made emblems of the *Spirit of God*, as that of life, ever brooding over the works of creation. Hence, with reference to the spiritual and eternal life of man, the word *ruarch* of the Hebrews, like the *spiritus* of the Romans, was used in the early Christian Church to designate the Holy Ghost, the Comforter, the Lord and giver of life. Hence, also, the Waters of Baptism (like the waters of NOAH) were made to symbolise the refreshing influences of the Spirit of God.

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### CONCLUDING REMARKS.

If the account respecting the trees of life and knowledge, herein given, be *approximately* correct (and, to this extent, I have no doubt), it follows that we are doing an injustice, though unintentional, when we regard the earliest chapters of Genesis as speaking a language which should be interpreted literally; for, thus interpreted, it does not speak a language *intelligible* to man's *finite* comprehension, and it is begging the question in lamentable form to be told, as we often are, that we cannot be expected to know these things here, but in another world all will be made clear.

Is this reverently to treat the inspired authority of a Book, compiled by the servants of God, progressively through many generations, as a law of life and hope in death—to say that we cannot be expected to understand the same until endowed with new faculties in another world after death? What is this but to substitute conventional views of our own for those which represent the mind of God, revealed for our instruction unto life? And for what purpose is all this continuously being done? To exalt, as man supposes, the popular estimate of these sacred writings, by attempting to impose on the consciences of others *certain views of inspiration*, which convert the language of an intelligent and powerful teaching for good into one of an unintelligent superstition.



Our *real* belief in the Divine inspiration of Moses will be better exemplified in an honest endeavour to ascertain the true meaning of his words, than by assuming that *any form of interpretation traditionally revered* at one time must, however unintelligible, be received for ever with the same unquestioning spirit as the inspired authority of Moses himself.

The fact is, Moses was skilled in all the knowledge of the Egyptians, even as Daniel learned from books the true meaning of the 70 years predicted over the captivity of the Jews in Babylon. Men of the highest devotional feelings, combined with Oriental learning (as, for instance, the late Dr Samuel Lee) have never scrupled to say that Moses compiled his Book of Genesis from the records of traditional history. It is sufficient to maintain the authority of *his Divine legation*, if we believe that it was only by the inspiration of God that he was taught how *spiritually to discern between the primeval revelation typically associated with an undying memorial of God manifested in the works of Creation, and the idolatries of the Baalists by whom it had been corrupted in Babylon and Egypt.*

To combine the evidence of traditions having a threefold origin, viz., revelation, science, and historical fact, these facts necessarily required to be moulded into the form of *allegory*. Hence the reference of the Psalmist to the *parables and dark sayings of old*. That the astronomical science of those days not only differed from that of our times, but was handed down under qualification of many fluctuating variations in connection with their traditions of religion confirmed by the facts of history, does in nowise affect the inspired authority of Moses. That was confined by the nature of the case *to the gift of spiritual discernment between the idolatrous superstition of the Baalists and the means by which fallen man might be spiritually renewed to the primeval law of his creation in the likeness of God, that God's people on earth might ever have in Him communion of light and life, as children of the light and of the day* (John iv. 25). This is my reason for regarding the opening chapters of Genesis as a *typical, or allegorical teaching of things to be spiritually discerned*. Our Church, as a witness to the truth, requires from its clergy belief in the *plenary inspiration* of Holy Writ. The true scope of its meaning in this is sufficiently clear from articles vi. and vii. For the *plenary inspiration of its Divine authority is there manifestly limited to declaring the all-sufficiency of religious precepts taught in Holy Writ for the salvation of souls by the eternal law of salvation revealed of God in Christ by gifts of the Holy Ghost*. It does not express any opinion on the mixed character of the writings contained in the sacred books of the Jews, otherwise than to divide between those typical ordinances of the Mosaic Law, which were only for a temporary purpose, and its moral ordinances as of continuous obligation in the Christian Church also. But the very necessity for this

distinction, and for exacting faith in the plenary inspiration of Scripture as the foundation of faith in Christ unto the salvation of God, *imply that these sacred writings of the Jews did mix up other traditions with the primeval revelation of God to man, which had only a mere temporary connection therewith.* Thus the ordinance for the salvation of the world in Christ was ordained of God *before the world began in a twofold sense.*

1st, Before the creation of man—for man was, *by the law of his creation*, made spiritually in the likeness of God—and our redemption from the power of evil is not from any superstitious virtue attaching to the Christian name, but by the spirit of our adoption in Christ (*the God-man*) to become sons of God. This proceeds only through gifts of the Holy Ghost, hence called the Lord and Giver of life, *i.e., the life eternal.*

2d, Before the foundation of the world, in its typical relation to the worldly sanctuary of Jewish typical ordinances, as the Lamb of God typified in the Paschal Lamb, first sacrificed at the Exodus of Israel out of Egypt.

For this highly important application of the thought, I am wholly indebted to the writings of the late Samuel Lee, D.D., Regius Professor of Hebrew and Arabic in the University of Cambridge.

Hence the Divine ordinance for the salvation of the world in Christ, whose incarnate manifestation with power was to be, and was, preceded by *the typical dispensation of Mosaic institution, added to the primeval promise of mercy not to disannul the promise, but to exact from believers in the promise carefulness to live in the spirit of righteousness and peace.* This is *the eternal law* of the world's redemption from the power of evil in Christ. Man was, by the law of his creation, *spiritually* in the likeness of God framed for communion of life with God on earth; and so the law of his redemption from the power of evil to the salvation of God in Christ is by renewal of Divine grace unto the "obedience of faith," by gifts of the Holy Ghost (Rom. xvi. 25).

Thus Holy Scripture sets before us ample testimony for a soul-stirring belief in the Divine authority of its *plenary inspiration*, without affecting to claim the infallibility of a like eternal law, for all the traditions of astronomical science upon which the ancient Orientals based the theory of their cosmogony. With this Moses prefaced his mission to the Jews in a form to separate (under the inspiration of God) from the corruption of *the Dragon-worshipping Baalists* the primeval typical teaching of God's will from His works, especially from His ordinances of day and night.

Inattention to this fundamental law of the world's redemption from the power of evil, as ordained of God in Christ, has led to the *almost* traditional error of interpreting what is said in Genesis respecting Adam and Eve and the tempter serpent, as if it referred to an enchanted garden, wherein there existed, only 4004 years before the Christian era,



but *one man and one woman*, with a serpent-enemy, about whose form, previous to the temptation, men vary in opinion, *whether it was erect, or like that with which it seems to us stamped by the law of its creation.*

In all this we forget that *Adam* and *Eve* are individual names, meant to typify the earliest traditions of human life in the East, divided into two classes, male and female. The reference to the *wife* of Cain, and to all the patriarchs as having had other sons and daughters besides those mentioned by name in Scripture, is not to be passed over as a matter of no importance. It has a specific significance inseparable from the traditions relating to the generations of the promised seed ; for it connects *the typical law of man's communion with God by the law of his creation with the calling of Abraham and his seed in Christ*, as a calling out of Babylon, as from amongst the Dragon-worshipping Baalists in the plains of SHINAR, literally and *mystically*, as in Zech. v. 11.

We must remember that, before Abraham was, God did dwell with man, under an incarnate manifestation unto spiritual life in the hearts of *His* people. But Jews and Gentiles equally speak of another people. These were the *Dragon-worshippers*, by whom many amongst the people of God were seduced from serving Him by the typical laws of His own ordinance, *to the worship of lunar light ascending at sunset, symbolised to the Dragon's head, as to the head of Hydra in Leo.* With this lunar worship of ascending light originated the deification of their kings by the Egyptians at the death of the body, as from the ascension of Abel, when slain through envy by Cain ; for this is the first record of that nodal idolatry, which culminated in cruelty unto the crucifixion of Christ, before its fall. Hence the pointed reference of our Lord to the death of Abel, when reproving the Jews for the blindness and obduracy of their opposition to Him, in Matt. xxiii. 35 : "That upon you may come all the righteous blood shed upon the earth, *from the blood of the righteous Abel* unto the blood of Zacharias, son of Barachias, *whom ye slew between the temple and the altar.*"

Though commentators are not agreed as to the individual Zacharias here meant, *there is a typical index to the cause of that murder in the words recorded.* In this, perhaps, lies the whole force of our Saviour's words, which seem thus to point to Ezek. viii. 16 : "And he [the angel] brought me into the inner court of the Lord's house ; and, behold, at the door of the temple of the Lord, *between the porch and the altar*, were about five-and-twenty men,\* *with their backs toward the temple of the Lord* [*i. e.*, with their backs towards the most holy place, as *Baalistic worshippers of the rising sun* ; whilst David and Daniel, and the other servants of God, *worshipped toward the most holy place*], and their

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\* Their number was seemingly intended to symbolise the zodiacal angle of ascending light, when beginning to be reckoned eastward towards the rising sun.



faces toward the east ; and they worshipped the sun toward the east." Similarly, in verse 14, the vision of Jewish women, seen weeping for Tammuz, manifestly refers to a corruption of the typical law of sacrifice instituted by Moses, in a spirit no less offensive to God than that of the Baalists, and equally hostile therewith to the *earthly* mission of Christ and His apostles. This is the meaning of Acts iv. 25-27.

Thus the Church of our own age will receive no accession of strength from multiplying vain formalities in the matter of clerical costume. This is a secondary matter within the province of a legal definition as to what should and what should not be the law of the Church which claims the privileged protection of the State. But the rulers of the State have no power over the clergy (high or low), except in respect to their temporalities, and that not without endangering the sure foundation of that State's prosperity. The clergy, in a righteous performance of their duties, are the servants of God only. For discipline they are reciprocally answerable to the State, as the State to the Church, in regard to the law of the world's salvation in Christ.

The great blessing of the primeval ordinance respecting a State Church is that of making the servants of God true to their Divinely-appointed ministration for the salvation of souls, instead of being tempted to go with the multitude right or wrong from the necessities of their temporal condition.

The doctrines of the Church cannot be moulded by Act of Parliament, though it may be protected thereby in a righteous vindication of the truth against the common enemies of Church and State.

But *if it* voluntarily, or from the external necessity of the case, *should ever submit to take from the State the law of its own human will, it will be an evil day both for Church and State, unless the then guiding power of the State be in happier harmony with the will of God, in peace and righteousness, than is generally in revolutions of this kind.* Infidelity is on the increase ; *and the common thirst for a saving knowledge of God must be supplied with intelligence.* It will not do to own the Bible as the Word of God, whilst declaring it to be unintelligible, excepting for some cause the blame of which rests wholly with ourselves.

It is the glory and strength of our Church to be tolerant as to differences of opinion in the *interpretation* of Scripture, provided they do not impeach the *plenary inspiration of its Divine authority*, and that they righteously vindicate the law of man's redemption in Christ from the power of evil.

# THE MONTHS AND PAROUVANS OF THE HINDUS, From the *Key to the Chronology of the Hindus*, vol. ii. p. 375.

ough Aswini is here accounted the *first* month, equally as when the year was divided  
ms in the *Vishnu Purana*, where the sequence of the Asterisms follows the same order  
of Dr. RIEU's reference, there is this difference in their numbering to the signs of the

given to *Libra* for the beginning of the year from the Autumnal Equinox, and Chaitra  
eventh from Aswina, by Cartica, in the *Key to the Chronology of the Hindus*.

These Asterisms are from the *Vishnu Purana*.  
The explanations by Dr. RIEU, of the  
British Museum.

N.B.—Th  
to 27 Asteris  
as in the 28  
zodiac.  
Aswina is  
to Aries as s

These Asterisms are from the *Vishnu Purana*.  
The explanations by Dr. RIEU, of the  
British Museum.

The Central Avasthana	4 Arahbhi	{ 10 Magha 11 Purva 12 Uttara	{ Regulus, or Cor Leonis Phalguni—Leo	4	♈	P
		{ 13 Hasta 14 Chitra 15 Swati	{ Corvus Spica Virginis Arcturus	5	♏ or ♍	M
		{ 16 Visakha 17 Anuradha 18 Jyeshtha	{ Libra Scorpio's head Scorpio's heart	7	♎ or ♏	C
Beginning of Southern Avasthana	6 Jyesth	{ 19 Mula 20 Purva 21 Uttara	{ Scorpio's tail Shada—Sagittarus	9	♏ or ♐	T

The Asterism "*Abijit*" was added be-  
tween Uttarshadha and Sravana, to form  
the 28 of Dr. RIEU's list compared with  
the above 27, or 3×9 divisions from the  
*Vishnu Purana*.

The Eastern  
Zodiacal Signs

The path of the

On the north of Agastya (or CANOPUS, a  
note to *Vishnu Purana*, p. 227,) and south  
south of Capricorn,) "exterior to the Vaisw  
PITRIS." This is moreover described as "  
Does this refer to the idea that after death  
supposed to range about within the region  
the moon, as next above the earth in their  
sublunary was accounted as synonymous with  
cap. 4. "But below is nothing except wha

qs.	HALF-MONTHS, OR PAROUVANS.	MONTHS.	HALF-MONTHS, OR PAROUVANS.
aussha	{ 7 Pausha 8 Pausha Magha	3 ♎ or ♏ Margasirsha	{ 6 Margasirsha Pausha 5 Margasirsha
agha	{ 9 Magha 10 Magha Phalguni	2 ♐ or ♑ Cartica	{ 4 Cartica Margasirsha 3 Cartica
phalguna	{ 11 Phalguna 12 Phalguna Chaitra	1 ♒ or ♓ Aswina	{ 2 Aswina Cartica 1 Aswina
chaitra	{ 13 Chaitra 14 Chaitra Vaisacha	12 ♈ or ♉ Bhadra	{ 24 Bhadra Aswina 23 Bhadra
vaisacha	{ 15 Vaisacha 16 Vaisacha Tyaishttha	11 ♊ or ♋ Sravana	{ 22 Sravana Bhadra 21 Sravana
tyaishttha	{ 17 Tyaishttha 18 Tyaishttha Ashadha	10 ♌ Ashadha	{ 20 Ashadha Sravana 21 Ashadha

st and West divided to the North and South, under an inverted order of the  
gns, for the relation of a Polar Equinoctial to an East and West Dial combined.

♈	♏	♎	♐	♑
♒	♓	♈	♉	♊
♌	♍	♏	♎	♐
♒	♓	♈	♉	♊

gods lies to the North of the Solar Sphere, or to the North of the Nagavathi, and South  
of the seven Rishis, i.e., South of Ursa Major.

a constellation in the ARGO, see  
of the line of the goat (query,  
anara path lies the road of the  
bounded by the moon and stars."  
the souls of the departed were  
of space between our earth and  
planetary system. For the word  
h mortal by Cicero, *Som. Scip.*  
it is frail and mortal except the

souls of the human race, the gift of the gods. The month February was con-  
secrated to the manes of their ancestors by the Romans, as the South Ecliptic  
was to their PITRIS, or departed spirits, by the Hindus.

This was under the dominion of their YAMA, or god of Hell, answering  
to the Pluto of the Greeks.

Thus in the NODAL symbolism of the Dragon Worshippers, the south  
was given to the belly of the Dragon, as to the belly of the whale which  
swallowed up Jonah, and is termed the belly of Hell in the figurative language  
of ancient Jewish prophecy.

The Northern Avasthana	3 Aairavati	{ 9 Aslesha 8 Pushya 7 Purnavasu	{ Claw of Cancer Cancer Gemini
		{ 6 Ardra 5 Mrigasirsha 4 Rohini	{ Shoulder of Orion Head of Orion Hyades
		{ 3 Crittica 2 Bharani 1 Aswini	{ Pleiades But 1st in Dr. Rieu's 28, reckoned in same direction and by the same names. Musca Aries
Southern Avast. contd.	9 Mrigavathi Vaiswanari	{ 27 Revati 26 Uttara 25 Purva	{ Pisces Bhadrapada, Pegasus, and Andromeda
		{ 24 Satabishtha 23 Dhanishtha 22 Sravana	{ Aquarius the Dolphin Aquila, or the Eagle, at the Winter Tropic.

The meaning, as explained by Dr. Rieu,  
is *same*, and the symbol is *three footsteps*.  
Compare this with Vishnu's title of TRI-  
VIKRAM, the three-stepper, in his 5th or  
Dwarf Avatar. Compare also the relation  
of Arion and the Dolphin, to Vishnu on  
his Porpoise.

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# THE TWELVE DIALLING PROBLEMS

OF

## SYLVANUS MORGAN,

PROVED BY SPHERICAL TRIGONOMETRY,

BY

MR. JAMES WOOD, MASTER MARINER, WHITBY.

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On June 3rd, 1868, in lat.  $54^{\circ} 30'$ , the sun's declination being  $22^{\circ} 23' N.$ , the obliquity of the ecliptic being  $23^{\circ} 27'$ ; I require to know the sun's right ascension, longitude, ascensional difference with the time of his rising and setting; also his true amplitude with the variation of the compass (his mag. amp. being  $E. 19^{\circ} N.$ ) and also his true azimuth at 6 hours from the meridian, with his true altitude at that time, which the following proportions will give.

Log. tang. dec.  $22^{\circ} 23' N.$  + co-tang. oblq.  $23-27-10 = \log. \text{ sine rt. asc.}$   
 Log. sine dec.  $22^{\circ} 23' N.$  + 10 — log. sine oblq.  $23^{\circ}-27' = \log. \text{ sine } \odot\text{'s longitude.}$   
 Log. tang. dec.  $22^{\circ} 23' N.$  + log. tang. lat.  $54^{\circ} 30' - 10 = \log. \text{ sine ascenl. diff.}$

This ascensional difference added to 6 hours will give the app. time of  $\odot$ 's setting, and subtracted from 6 hours will give time of rising.

Log. sine dec.  $22^{\circ} 23' N.$  + log. secant lat.  $54^{\circ} 30' N.$  — 10 = log. sine  $\odot$ 's amp. from E. at rising, and from W. at setting towards the North.

Co. sine lat.  $54\frac{1}{2}^{\circ} + 10$  — co. tang. dec.  $22^{\circ} 23' = \log. \text{ co. tang. of true azi. at 6 h.}$

Co. sine dec.  $22^{\circ} 23' + 10$  — sine true azim. = log. co. sine of true alt. at 6 h.

To find Sun's Right Ascension.

To find the Sun's Longitude.

Log. tang. decl. $22^{\circ} 23'$	9.614718	Sine + 10 =	19.580699	
+ „ co. tang. oblq. $23^{\circ} 27' - 10$	0.362735	Sine —	9.599827	
„ sine of right asc. $71^{\circ} 42'$	9.977453			or $\Pi 13^{\circ} 7'$
				$9.980872 = \text{sine long. } 73^{\circ} 7'$

### PROBLEM V.

To find the Sun's Ascensional Difference.

Log. tang. decl. $22^{\circ} 23'$	9.614718	Sine	9.580699
+ „ tang. lat. $54^{\circ} 30' - 10$	0.146732	+ Secant — 10,	0.236046
„ sine asc. diff. $35^{\circ} 16' = 2h 21' 4''$	9.761450		
	6h 0' 0''		

Sun sets -  $8h 21' 4''$

Sun rises -  $3h 38' 56''$

### PROBLEM I.

To find the Sun's Amplitude.

	9.580699
	9.816745 sine amp.
	E. $40^{\circ} 59' N.$
	Mag. amp. E. $19^{\circ} - N.$
Variation	$21^{\circ} 59' W.$

To find the True Azimuth and True Altitude at 6 o'clock.

## PROBLEM III.

## PROBLEM II.

$$\begin{aligned} \text{Log. co. sine lat. } 54^\circ 30' + 10 &= 19.763954 \\ - \text{,, co. tang. decl. } 22^\circ 23' & \quad 10.385282 \end{aligned}$$

$$\text{Co. sine} + 10 = 19.965981$$

$$\text{,, co. tang. azim. N. } 76^\circ 33' = 9.378672$$

$$\text{Sine} \quad \quad \quad - 9.987922$$

$$\text{True Altitude, } 18^\circ 4'$$

$$\text{Co. sine} = 9.878059$$

Or thus,

## PROBLEM II.

## PROBLEM III.

$$\begin{aligned} \text{Log. sine lat. } 54^\circ 30' & \quad 9.910686 \\ + \text{,, sine dec. } 22^\circ 23' & \quad 9.580699 \end{aligned}$$

$$\text{Co. sine} + 10 = 19.965981$$

$$\text{Log. sine alt. } 18^\circ 4' = 10 - 9.491385$$

$$\text{Co. sine} \quad \quad \quad - 9.978042$$

$$\text{Log. sine azim. N. } 76^\circ 33' \text{ E.} = 9.987939 \text{ in the morning, or N. } 76^\circ 33' \text{ W. in the evening.}$$

To find the Time or Meridian Distance, and the Sun's Altitude, when true East or West.

$$\begin{aligned} \text{Log. co. tang. lat. } 54^\circ 30' + \text{tang. decl. } 22^\circ 23' - 10 &= \text{log. co. sine mer. dist. } 72^\circ 55' \\ \text{,, co. sine dec. } 22^\circ 23' + \text{log. sine mer. dist. } 72^\circ 55' - \text{sine azim. } 90^\circ \text{ or } 10 &= \text{co. sine alt.} = 27^\circ 53'. \end{aligned}$$

$$\begin{aligned} \text{Log. co. tang. lat. } 54^\circ 30' & \quad \left. \begin{array}{l} \\ \\ \end{array} \right\} -10 \left\{ \begin{array}{l} 9.853268 \\ 9.614718 \end{array} \right. \\ + \text{,, tang. decl. } 22^\circ 23' & \quad \left. \begin{array}{l} \\ \\ \end{array} \right\} \\ \text{,, co. sine m. dist. } 72^\circ 55' &= 9.467986 \end{aligned}$$

$$\begin{aligned} \text{Co. sine} & \quad \left. \begin{array}{l} \\ \\ \end{array} \right\} -10 \left\{ \begin{array}{l} 9.965981 \\ 9.980403 \end{array} \right. \\ + \text{Sine} & \quad \left. \begin{array}{l} \\ \\ \end{array} \right\} \end{aligned}$$

$$\text{Or time from noon. } 4\text{h. } 51' 40''$$

$$\text{Co. sine alt. } 27^\circ 53' = 9.946384$$

$$\begin{aligned} \text{Or time before 6h. P.M.} & \quad \left. \begin{array}{l} \\ \\ \end{array} \right\} \\ \text{or after 6h. A.M.} & \quad \left. \begin{array}{l} \\ \\ \end{array} \right\} 1\text{h. } 8' 20'' \end{aligned}$$

Sun's Declination and Ascensional Difference given to find the Latitude and Amplitude.

$$\begin{aligned} \text{Log. sine ascl. } 35^\circ 16' + 10 - \text{tang. decl. } 22^\circ 23' &= \text{co. tang. lat. } 54^\circ 30' \text{ N.} \\ \text{,, co. sine decl. } 22^\circ 23' + \text{co. sine ascl. diff. } 35^\circ 16' - 10 &= \text{co. sine amp. } 40^\circ 50' \text{ N.} \end{aligned}$$

$$\begin{aligned} \text{Sine asc. diff. } 35^\circ 16' \text{ log.} + 10 &= 19.761464 \\ - \text{Tang. dec. } 22^\circ 23' \text{ N.} & \quad 9.614718 \end{aligned}$$

$$\begin{aligned} \text{Co. sine} & \quad \left. \begin{array}{l} \\ \\ \end{array} \right\} -10 \left\{ \begin{array}{l} 9.911942 \\ 9.965981 \end{array} \right. \text{ Prob. 1.} \\ \text{Co. sine} & \quad \left. \begin{array}{l} \\ \\ \end{array} \right\} \end{aligned}$$

$$\begin{aligned} \text{Co. tang. lat. } 54^\circ 30' \text{ N.} &= 10.146746 \\ (\text{Prob. 6.}) & \quad \quad \quad \end{aligned}$$

$$\begin{aligned} \text{True amp. N.} & \quad \quad \quad 40^\circ 59' : \text{co. s. } 9.877923 \text{ from E.} \\ & \quad \quad \quad \text{at rising and W. at setting} \\ & \quad \quad \quad \text{towards the North.} \end{aligned}$$

Sun's Declination and Altitude at the hour of 6 given, to find the Latitude and his Azimuth.

$$\begin{aligned} \text{Log. sine alt. } 18^\circ 4' + 10 - \text{sine of decl. } 22^\circ 23' \text{ N.} &= \text{log. sine of lat. } 54^\circ 30' \text{ N.} \\ \text{,, co. sine decl.} + 10 - \text{co. sine } 18^\circ 4' &= \text{log. sine of } \odot \text{'s azim. N. } 76^\circ 33' \text{ E. in the morning.} \end{aligned}$$

$$\begin{aligned} \text{Log. sine alt. } 18^\circ 4' + 10 &= 19.491385 \\ - \text{,, sine decl. } 22^\circ 23' \text{ N.} & \quad 9.580699 \end{aligned}$$

$$\begin{aligned} \text{Co. sine} & \quad \quad \quad - 9.978042 \\ \text{Co. sine} + 10 &= 19.965981 \end{aligned}$$

$$\text{,, sine lat. } 54^\circ 30' \text{ N.} = 9.910686$$

$$\begin{aligned} 9.987939 \text{ sine azim.} \\ \text{N. } 76^\circ 33' \text{ E. A.M.} \end{aligned}$$

The Sun's Declination  $22^{\circ} 23' N.$  and his Altitude  $27^{\circ} 53'$  being due East ; required the hour distance from 6 o'clock, and the Latitude = the Elevation of the Pole.

(Prob. 4.)

(Prob. 7.)

Log. co. sine alt. $27^{\circ} 53' + 10 = 19.946384$	Sine log. — - - 9.669942
— „ co. sine dec. $22^{\circ} 23' = 9.965981$	Sine log. $+ 10 = 19.580699$
<hr/>	
„ Time from 6h. } $17^{\circ} 5' \text{ co. s.} = 9.980403$	Sine of lat. $54^{\circ} 30' N. \log. = 9.910757$
Or, } $1h. 8' 20'' \text{ after } 6h. A.M.$	

The Sun East or West, the Time from 6h. =  $1h. 8' 20'' = 17^{\circ} 5'$ , and the Sun's Declination  $22^{\circ} 23' N.$  ; Required the Altitude at that time, and also the Latitude.

(Prob. 8.)

(Prob. 8.)

Log. co. sine time from 6h. $= 17^{\circ} 5' \left\{ \begin{array}{l} 9.980403 \\ 10 - \end{array} \right.$	Sine $+ 10 = \log. 19.467996$
+ „ co. sine decl. - $22^{\circ} 23' \left\{ \begin{array}{l} 9.965981 \\ 10 - \end{array} \right.$	Tangent log. — 9.614718
= Co. sine alt. $27^{\circ} 53' = 9.946384$	Co. tang. $54^{\circ} 30' N. \log. \left\{ \begin{array}{l} \\ 10 - \end{array} \right. = 9.853278$

June 3rd, 1868, in Latitude  $54^{\circ} 30' N.$ , Longitude  $0^{\circ} 33' W.$  ; the Planet Venus was on the Meridian at 3h. P.M. (civil mean time), consequently at 9h. P.M. she would be 6h. West of the Meridian, her Declination  $23^{\circ} 30' N.$  ; I require to know her true Altitude and Azimuth, also her Amplitude and time of Rising and Setting.

Log. co. sine lat. $54^{\circ} 30' + 10, 19.763954$	
— „ co. tang. dec. $23^{\circ} 30' = 10.361698$	Co. sine $+ 10, 19.962398$

Co. tang. azim. N. $75^{\circ} 50' W. = 9.402256$	Sine — 9.986587
---	-----------------

Co. sine of alt. $18^{\circ} 57' \log. 9.975811$
--

h. m. s.

Rising at 6 29 48 A.M.

Tang. lat. — 10, 0.146732	Sec. — 10 0.236046
+ Tang dec. 9.638302	+ Sine decl. 9.600700

h. m. s.	— — — Sine amp. $43^{\circ} 22' = 9.836746$
9 0 0 mean time.	
2 30 12 = $37^{\circ} 33'$ sine log. 9.785034 = ascensl. diff.	

Setting 11 30 12 P.M. mean time.

Log. secant lat. $54^{\circ} 30' - 10 = 0.236046$
+ „ Sine decl. $23^{\circ} 30' = 9.600700$
= „ Sine amp. $43^{\circ} 22' N. = 9.836746$

To be reckoned from East at rising and from West at setting towards the North or South according as the Declination is North or South.





TABLE the Sun is represented in the several points of the Ecliptic (in the column of Longitude) when on the Meridian, that is, at apparent Noon, and sheweth his corresponding Declination and Meridian Altitude, at that time ;  
and also sheweth his true Altitude and Azimuth for every hour from Sunrise to Sunset, with the apparent Time and Azimuth bearing of his Rising and Setting.

LONGITUDE.	South Declina- tion.	Points Diff. Decl.	Mer. Alt.	At 1h. from Noon.			At 2 hours from Noon.			At 3 hours from Noon.			At 4 hours from Noon.			At 5 hours from Noon.			At 6 hours from Noon.			At 7 hours from Noon.			At 8 hours from Noon.			SUN'S					
				Alt. A.M.	Mean Azim.	Alt. P.M.	Alt. A.M.	Mean Azim.	Alt. P.M.	Alt. A.M.	Mean Azim.	Alt. P.M.	Alt. A.M.	Mean Azim.	Alt. P.M.	Alt. A.M.	Mean Azim.	Alt. P.M.	Alt. A.M.	Mean Azim.	Alt. P.M.	Alt. A.M.	Mean Azim.	Alt. P.M.	Alt. A.M.	Mean Azim.	Alt. P.M.	Alt. A.M.	Mean Azim.	Alt. P.M.	RISING.	AZIM.	SETTING.
♈ 0°	23° 27'	5° 1½	12° 5'	11° 1'	s. 14°	11° 1'	7° 55'	s. 27½°	7° 55'	3° 3'	s. 40½°	3° 3'	- -	- -	- -	- -	- -	- -	- -	- -	- -	- -	- -	- -	- -	- -	- -	H. M. S.	-	H. M. S.			
♈ 22 35'	18 25½	3 4½	17 6½	16 0	s. 14¾	16 0	12 42	s. 29	12 45	7 36	s. 42½	7 40	1° 1'	s. 55°	1° 6'	- -	- -	- -	- -	- -	- -	- -	- -	- -	- -	- -	- -	7 51 32	s. 57	4 9 4			
♈ 18 11 42	15 21½	3 4½	20 10¾	19 0	s. 15¼	19 2	15 38	s. 30	15 41	10 23	s. 44	10 27	3 40	s. 57	3 45	- -	- -	- -	- -	- -	- -	- -	- -	- -	- -	- -	- -	7 31 12	s. 63	4 29 8			
♈ 12 2 18	12 17	3 4½	23 15	22 2	s. 15¾	22 4	18 33	s. 31	18 36	13 10	s. 45	13 15	6 19	s. 58½	6 25	- -	- -	- -	- -	- -	- -	- -	- -	- -	- -	- -	- -	7 11 24	s. 68½	4 51 4			
♈ 6 23 43	9 12¾	3 4½	26 19½	24 4	s. 16¼	24 6	21 28	s. 32	21 32	15 57	s. 46½	16 2	8 57	s. 60	9 3	0° 59'	s. 72½°	1° 8'	- -	- -	- -	- -	- -	- -	- -	- -	- -	6 53 0	s. 74	5 8 0			
♈ 0 15 35	6 8½	3 4½	29 23½	28 5	s. 17	28 7	24 23	s. 33	24 27	18 43	s. 48	18 49	11 35	s. 61½	11 42	3 31	s. 74	3 39	- -	- -	- -	- -	- -	- -	- -	- -	- -	6 34 24	s. 79½	5 25 52			
♈ 0 7 44	3 4½	3 4½	32 27¾	31 7	s. 17½	31 9	27 17	s. 34½	27 21	21 29	s. 49½	21 34	14 13	s. 63½	14 20	6 2	s. 76	6 10	- -	- -	- -	- -	- -	- -	- -	- -	- -	6 17 48	s. 84½	5 43 20			
♈ 0 0° 0'	0 0	3 4½	35 32	34 8	s. 18	34 10	30 11	s. 35½	30 15	24 13	s. 51	24 19	16 50	s. 65	16 57	8 33	s. 78	8 43	in the Horizon		from Merid. 90°	- -	- -	- -	- -	- -	- -	6 0 44	E. or W.	6 0 44			
♈ 0 22° 15'	North. 3° 4½	3 4½	38 36½	37 39	s. 19°	37 11	33 4	s. 36½	33 7	26 58	s. 52½	27 3	19 27	s. 67	19 33	11 6	s. 79½	11 14	2° 26'	N. 88°	2° 35'	- -	- -	- -	- -	- -	- -	5 43 16	N. 84½	6 17 48			
♈ 0 14 25	6 8½	3 4½	41 40½	40 11	s. 20	40 13	35 57	s. 38	36 0	29 41	s. 54½	29 45	22 2	s. 68½	22 8	13 37	s. 81½	13 45	4 55	N. 86½	5 5	- -	- -	- -	- -	- -	- -	5 25 52	N. 79½	6 35 12			
♈ 0 6 17	9 12¾	3 4½	44 44¾	43 11	s. 20¾	43 13	38 48	s. 39½	38 51	32 22	s. 56	32 26	24 36	s. 70½	24 42	16 7	s. 83	16 15	7 25	N. 84½	7 34	- -	- -	- -	- -	- -	- -	5 8 8	N. 74	6 53 8			
♈ 0 27 42	12 17	3 4½	47 49	46 11	s. 21½	46 13	41 38	s. 41	41 40	35 3	s. 57½	35 7	27 9	s. 72	27 15	18 37	s. 85	18 45	9 55	N. 82½	10 4	1° 25'	N. 70¾	1° 35'	- -	- -	- -	4 49 40	s. 68½	7 11 40			
♈ 0 18 18	15 21½	3 4½	50 53½	49 12	s. 22½	49 13	44 28	s. 42½	44 31	37 8	s. 59	37 12	29 40	s. 74	29 45	21 5	s. 87	21 12	12 23	N. 81	12 30	3 58	N. 69°	4 7	- -	- -	- -	4 30 16	N. 63	7 31 24			
♈ 0 7 25	18 25½	3 4½	53 57½	52 10	s. 23½	52 11	47 15	s. 44	44 17	40 19	s. 61½	40 22	32 10	s. 76	32 14	23 31	s. 89	23 37	14 51	N. 79½	14 58	6 32	N. 67	6 40	- -	- -	- -	4 9 40	N. 57	7 51 48			
♈ 0 0	23 27	5 1½	58 59	57 1	s. 26	57 1	51 46	s. 48	51 46	44 30	s. 65½	44 30	36 11	s. 82	36 11	27 30	N. 85½	27 30	18 54	N. 76	18 54	10 43	N. 64½	10 43	3 17	N. 52½	3 17	3 30 24	N. 46½	8 29 36			

N.B.—This Table is calculated for the Latitude of 54° 28' North. For the year 1868 when the Sun entered ♈ March 19th, 19h. 43m. Greenwich time, consequently he would be on the Meridian of 64° East of Greenwich at Noon March 20th, at that time. The Sun would enter ♊ June 20th 16h. 10m., and would therefore be on the Meridian of 117° 30' East at Noon June 21st, at that time. The Sun would enter ♎ September 22nd 6h. 32m., and would be on the Meridian of 98° West (at that time), being there Noon September 22nd. The Sun would enter ♏ December 21st 0h. 28m. Greenwich time, and would be on the Meridian of 7° at Noon December 21st.





TABLE of Sun's Declination, and Altitude corresponding to six points of 13 degrees each of the Ecliptic on both sides of the Equinoctial points Aries and Libra; and one point of 12 degrees on each side of the Solstitial points Cancer and Capricorn; with the time of his apparent Rising and Setting, to the nearest minute, in Lat. 54° 30' N.

Sun's place in the Ecliptic.	North Dec.	Alt. at Noon.	1h. P.M. or 11h. A.M.	2h. P.M. or 10h. A.M.	3h. P.M. or 9h. A.M.	4h. P.M. or 8h. A.M.	5h. P.M. or 7h. A.M.	6h. P.M. or 6h. A.M.	7h. P.M. or 6h. A.M.	8h. P.M. or 4h. A.M.	Sun Rising.	Sun Setting.
	° ' "	° ' "	° ' "	° ' "	° ' "	° ' "	° ' "	° ' "	° ' "	° ' "	Apparent Time. 6h. A.M. h. m.	Apparent Time. 6h. P.M. h. m.
Aries or Libra	0 0	35 30	34 7	30 12	24 15	16 53	8 39	in the Horizon.	- -	- -	6h. 5 31	6h. 6 29
♈ 13° or ♍ 17°	5 8	40 38	39 11	35 1	28 48	21 13½	12 51	4 11	- -	- -	5 3	6 57
♈ 26° or ♍ 4°	10 3	45 33	43 59	39 35	33 7	25 20	16 32	8 10	° ' "	° ' "	5 3	6 57
♈ 9° or ♍ 21°	14 31	50 1	48 20	43 44	36 59	29 1	20 18	11 42	3 3	- -	4 35	7 25
♈ 22° or ♍ 8°	18 17	53 47	51 6	46 23	39 39	31 44	23 18	14 42	6 37	° ' "	4 10	7 50
♈ 5° or ♍ 25°	21 9	56 39	53 43	48 57	42 3	34 22	25 33	17 5	8 59	1 18	3 49	8 11
♈ 18° or ♍ 12°	22 56	58 26	56 30	51 17	44 3½	35 47	27 6	18 30	10 18	2 51	3 34½	8 25½
1st point ♍	23 28	58 58	56 59	51 46	44 30	36 12	27 31	18 55	10 44	3 19	3 30	8 30

SOUTHERN SIGNS.

Sun's place in the Ecliptic.	South Dec.	Alt. at Noon.	1h. or 11h.	2h. or 10h.	3h. or 9h.	4h. or 8h.	5h. or 7h.	Sun Rising. Apparent Time.	Sun Setting. Time.
	° ' "	° ' "	° ' "	° ' "	° ' "	° ' "	° ' "	h. m.	h. m.
♌ 13°, or ♋ 17°	5 8	30 22	29 4	25 20	19 38½	12 30	7 7½	h. m. 6 29	5 31
♌ 26°, or ♋ 4°	10 3	25 27	24 13	20 43	15 12	8 15½	0 4	6 57	5 3
♌ 9°, or ♋ 21°	14 31	20 59	19 49	16 25	11 9	4 25	- -	7 25	4 35
♌ 22°, or ♋ 8°	18 17	17 13	16 6	12 50	7 44	1 10	- -	7 50	4 10
♌ 5°, or ♋ 25°	21 9	14 21	13 16	10 5	5 7	- -	- -	8 11	3 49
♌ 18°, or ♋ 12°	22 56	12 34	11 30	8 23	3 30	- -	- -	8 25½	3 34½
1st point ♋	23 28	12 2	10 58	7 53	3 0½	- -	- -	8 30	3 30



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THE  
TYPICAL STRUCTURE  
OF THE  
GREEK-EGYPTIAN SUN-DIAL WITH STEPS,  
IN THE  
BRITISH MUSEUM.

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Designed for the use of the BRITISH MUSEUM, as illustrating from the  
structure of that Dial the TYPICAL and PROPHECIC TIMES of the  
ANCIENT ORIENTALS—JEWS AND BAALISTS.

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HORNE AND SON, PRINTERS, WHITBY.





# The TYPICAL and PROPHETIC TIMES referred to in the Two DELIVERANCES OF ISRAEL, Illustrated from the Typical Structure of the GREEK-EGYPTIAN DIAL WITH STEPS.

BETWEEN the 430 years of Israel's bondage in Egypt (as terminating in that form of computation, *at the Passover of the Exodus to the very day*, Exodus xii. 40) and the 70 years of Israel's latter-day bondage in Babylon, there is clearly, to my mind, a connection of typical account. This, moreover, has specific reference to the idolatrous worship of typical time by the ancient Oriental Baalists, both Egyptians and Babylonians.

First of all, the old Egyptian week of *eight days*\* was compared with a semi-diurnal arc of 8 hours, when the Equinoctial was divided to a year of 3 seasons, viz. : Seed Time and Harvest, to a summer cycle of 8 months ; and winter, to a Flood Season of 4 months. The 8 months of Seed Time and Harvest ended with the old Egyptian harvest feast of the *eighth* month. This was substituted by Jeroboam at Bethel (I. Kings xii. 32) for the Jewish harvest feast of the *seventh* month, as the institution of a people who divided the Equinoctial to a summer season of 7 months, and their longest day to a semi-diurnal arc of 7 hours. This they compared with half a month of  $4 \times 7 = 28$  for the old Chaldean month of 30 days, which was dedicated, both by Babylonians and Egyptians, anciently to NITOCRIS.

This summer arc of 210 they supplemented to a winter arc of 150, numbering 5 hours of  $15^\circ$  to the semi-diurnal arc of its shortest day. Thus they contrasted a winter season of 5 months with a summer season of 7 months.

The old Egyptian week of 8 days was typically divided into two half-cycles of 4, *whilst the nodes continued to be reckoned as days of the week*. This was clearly the case in respect to Aaron's idolatrous worship of the two calves (Exodus xxxii. 8) ; and, again, in the days of Jeroboam (i. Kings xii. 28). But when two days ceased to be numbered to the NODES weekly, the Egyptian weekly cycle of 8 days was reduced to one of 6, instead of 7, by omitting Sunday ; whilst the Hindu zodiac for a week of 9 days retained the primeval sabbath institution when rejecting the Baalistic idolatry connected with the worship of the NODES, from the date of Abel's murder by Cain through envy.

Thus from the week of 6 days was formed the Baalistic cycle of 666, as from that of 7 days the Jews formed the cycle of 777, which they numbered as their great sabbath sign, in memory of Lamech's victory over the idolatry associated with the Baalistic worship of the NODES. The half-cycles of these weeks were all of typical and prophetic account, thus :—

The Divine age of 3 was 30, and the *Great* Divine age 300

„	„	$3\frac{1}{2}$ was 35, and	„	„	350
„	„	4 was 40, and	„	„	400

\* This they numbered in days of 100 years for the 800 years of Adam's life after the birth of Seth—even as Enoch extended the week of *seven days* to one of 700 years, in his typical prophecy of 10 such weeks to one week of 7 millennial days.

Thus we trace the relation of the 400 numbered in Gen. xv. 13, and Acts vii. 6, to the 430 of Exodus xii. 40 with Galat. iii. 17, as the Great Divine age of the 40 limited over Israel's wandering in the wilderness. This was, it seems, extended to 430 for a combination with the old Chaldean idolatrous worship of NITOCRIS, or the lunation of 30 days. Thus the characteristic distinction between these two forms of the ancient Oriental Baalism was  $40 + 30 = 70^\circ$  for the days of years numbered over the captivity of the Jews in Babylon, *according to the number of days they had added idolatrously to the great sabbath sign of Mosaic appointment*, for the end of Jewish typical and prophetic time with the harvest feast of the 7th month. Thus, in the latter-day prophecy of Haggai ii., 70 days from the 15th of the 7th month would end on the 25th of the 9th month, in a form to number 75 days from the day of the great atonement, or 10th of the 7th month; and the 1335 days of Dan. xii. 13, if reckoned over the latter half of a week of 7 years, beginning from the 10th of the first month, or the preparation for the Passover. Thus 1260 from the 10th of the 1st month to the 10th of the 7th month, increased by 75 (or the quadrant of the Noah's ark lunar year of 300) = 1335 days. The 1290 are to be similarly accounted for, viz. : 30 to the *month of the cutting off* between the Passover of the first and that of the second month, compared with the month of difference between the Jewish harvest feast of the seventh month and that of Jeroboam's idolatry. Compare Hosea v. 7 with Zech. xi. 8; Isaiah xxi. 23—25, xxvii. 12, 13. Thus the 1290 of Dan. xii. 12, increased by 40 (for the 40 years numbered over the Jerusalem of the latter-days, as over Nineveh in Jonah's mission), extend only to 1330, or  $1260 + 70$ . Hence the 1335, reckoned backwards to the preparation of the Passover on the 10th of the 1st month, instead of only to the 15th, or the day of the Passover, extends the Jewish cycle of 70 to one of 75, as if to connect *the violation of the law of their sabbath, which occasioned the captivity* (ii. Chron. xxxvi. 21), with their having idolatrously substituted the Noah's ark quadrant cycle of 75 for their own sabbath cycle of 70. This, however, was in its turn corrupted into a like idolatrous measure of typical time—as a quadrant measure of Sesostri's *lunar ship*, which measured only 280, instead of 300, cubits in length.

Thus the primeval *revelation* constituted a typical manifestation of God's will for the happiness of man, to be read by man in the works of God—especially in the imparted gift of life—for a purpose of spiritual communion with Him on earth, *as life of a higher order than that given to the beasts that perish*. The corruption of this primeval and typical revelation into the dead formalities of an idolatrous ceremonial by the ancient Oriental Baalists, both in Egypt and Babylon, associates, therefore, the two deliverances of Israel (as referred to in Jerem. xvi. 14, 15 : xxxi. 31—35, and applied by St. Paul to the events of the Apostolic age, in Heb. viii. 7—13) *with a calling of Abraham and his seed in CHRIST, and out of Babylon*. This calling extended over the whole span of typical and prophetic time, from its beginning in Babylon until the waters of the mystic Euphrates should be finally dried up by the preaching of Christ's everlasting Gospel, and a way thus prepared for the redeemed of Israel to enter into God's eternal rest, as ordained in Christ over the spirits of all flesh.



THE ANTEDILUVIAN CHRONOLOGY OF THE JEWS HARMONISED WITH  
THAT OF THE BABYLONIANS AND OTHER ANCIENT ORIENTALS.

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In the *Fragments of Berosus*, from Alexander Polyhistor (published by W. Pickering, London, 1832) we read that Berosus lived in the age of Alexander, son of Philip. Also he mentions (in his first book) that "there were written accounts, preserved at Babylon with the greatest care, comprehending a period of above *fifteen myriads of years* (150,000)"; and that "these writings contained histories of the heavens, and of the sea; and of the birth of mankind; and of kings, and of the memorable actions which they had achieved."

Again we read, a little further on, "In the *second book* was contained the history of *ten kings* of the Chaldeans, and the periods of the continuance of each reign, which consisted collectively of a *hundred and twenty sari*, or *four hundred and thirty-two thousand years* (viz., the Cycle of the Hindu Cali age), reaching to the time of the deluge. For Alexander (*i.e.*, Alexander Polyhistor), enumerating the kings from the writings of the Chaldeans, after the *ninth, Ardates*, proceeds to the *tenth*, who is called by them Xisuthrus, in this manner:—

"After the death of Ardates, his son Xisuthrus reigned 18 Sari. In his time happened a *great Deluge*, the history of which is thus described. The Deity, *Chronos* (an impersonation for the end of typical time, like that of *Saturn eating up his children*), appeared to him in a vision and warned him that upon the *fifteenth* day of the month Dæcius there should be a flood by which mankind should be destroyed."

The above is clearly a case of *traditional history mythically chronicled*. For in the first case we have 15 myriads of years referred to, *seemingly*, as a Cycle covering the whole span of its history, and *ample enough!* But we again find the longer Cycle of the Hindu Cali age, or 432,000, numbered over the reign of 10 *antediluvian kings*, as 120 Sari of years. This represents the Babylonian Sarus as their Cycle of Cycles,  $60 \times 60 = 3,600$ . But that was not the only expression for the Sarus of the ancient Babylonians. It represented in fact the relation of the divine age to the four human ages of typical time, *as always the decade of the number chosen for a basis*. Thus 60 was the decade of 6, and 600 of 60. Similarly,  $60 \times 60 = 3,600$  was the decade of 360, for 360 *seconds in one hour compared with 360 days in the old Chaldean Solar year*. For the typical relation of the hour to the day of 12 hours as that of the month to the year of 12 months. See Rev. ix. 15. Thus we obtain a definite mode of comparing the 666, of Rev. xiii. 18, (as a combination of Babylonian Cycles from a basis of 6, formed by reducing the the old Baalistic weekly Cycle of 8 days to one of 6 omitting Sunday,) with the 777, of Gen. v. 31, typically numbered over the life of Lamech, from a basis of 7, to chronicle the retention of Sunday in the weekly Cycle of *seven days, which remained after excluding the two once numbered to the Nodes in the old Hindu week of 9 days*.

Thus considered we obtain another expression for the 120 Sari of this Mythic Chronology, viz., the 1,200 years otherwise numbered over the Cali

age of the Hindus, as 100 solar years each numbering 12 months, and therefore representing 1,200 *lunations*, as mythic years, for the span of 36,000 numbered by the Hindus where the old Egyptian Chronicle numbered 36,525.

Thus they *severally* (viz., Babylonians, Egyptians, and Hindus,) chronicled *their traditions of the past and their notices of passing events in sæcula, or recurring Cali ages of 100 years. To these they gave the consistency of a continuous historical chronology by dating the beginning of the first Cali age from the year A.M. 900, or the 900th year of Adam's life.* Because in their typical chronology of four human ages to one divine age of typical time, from a Cali age of 432,000 *mythic years* = 100 solar years, they reckoned an aggregate of the *three* previous ages, 3,888,000 mythic years as 900 solar years. Hence the sum of the *four* ages represented; in fact, a *millennium of solar years, estimated at 360 days to a year.*

Thus from a Divine age of 5 days numbering 24 hours from the basis of *half a day, or 12 hours, they formed the Manwantara of 72 Divine ages to the solar year of 360 days.* Again they numbered 14 Manwantaras to the Calpa, or Millennial day of Brahma. But  $71 \times 14 = 994$ , and  $72 \times 14 = 1,008$ . So that the millennial day was not an *exact, but an approximate harmony of solar time numbered in Cycles of 6, with lunar time numbered in Cycles of 5 or 7.*

This was formed from a half monthly basis of  $2 \times 7 = 14$ , compared with  $3 \times 5 = 15$ , *under a dialling comparison of 12 equinoctial hours of 15°, or 60 minutes, with 12 half months of 15 days, in the six months limited over the sun's north and south declination from the equator.*

To harmonize their lunar Cycle of 10 with their solar Cycle of 12, they reduced the diurnal arc for the shortest day in N. Lat. 30, from  $10 \times 15 = 150$  to one of  $12 \times 12 = 144$ . These multiplied by the Calpa, or Millennial day, give respectively

15,000 days of years, corresponding to the interval between Bacchus and Amasis, in Herodotus. The leagues of height by which the elevation of Dhruva, or the Pole Star, above the earth is measured in the *Vishnu Purana*, were 150,000—or the 15 myriads of years—numbered as above over the earliest Chronicles of Babylonian History.

144,000 for the first fruits of the world's redemption in Christ from bondage to the idolatry connected with that Baalistic Cycle of 10, for which the Jews neglected to observe that of 7, the Sabbath sign of Mosaic ordinance, as combined with the Cycle of 5, *in the number of 12 limited over the tribes of Israel, and again over the apostolic mission of Christ's elect in Israel.*

This confirms the interpretation I have elsewhere given to the "*six score thousand persons*" of Jonah iv. 11, who represented the then population of Nineveh, the great city of three days' journey across. For the dialling arc of the shortest day would be  $120^\circ$ , or  $3 \times 40^\circ$ , and this multiplied by 1,000 gives the 120,000 numbered typically as the amount of its population.

The only task now remaining is to endeavour, if possible, to trace the relation of this typical chronology to the Jewish mode of numbering 1,656 years over the antediluvian period of the world's history.

Perhaps the solution is to be found, *principally*, in the difference between the Noah's ark *lunar* year of 300 days, as that of Jewish typical prophecy, on a comparison of Daniel with the Book of Revelation.

For  $1,200 \times 300$ , as  $1,000 \times 360 = 360,000$ . But, according to the Jewish records in our Bible, the birth of Noah took place A.M. 1056. This in the Hindu cypher would represent the 156th year of the Cali age, which began A.M. 900, or in the 900th year of Adam's life. Add 600 years for the antediluvian period of Noah's life—and the Hebrew date of the flood—exchanged for that of the Hindu chronicle, gives the year 756 of the Cali age. But  $756 \times 300 = 630^* \times 360$ , for the 600 to Noah and the 30 remaining to Adam after the 900th year of his age. Also, the Cali age of 432,000 mythic years\*  $= 1,440 \times 300$ , as  $1,200 \times 360$ . From the 1,440 of 300 days each take 756 of 300 = 630 of 360 days. The remainder gives 684 years of 300 = 570 of 360 days.

$$\text{For } 756 + 684 = 1440$$

$$\text{and } 630 + 570 = 1200$$

Then from A.M. 1656, = B.C. 2348, take 1200 years of 360 days = 1440 years of 300. The remainder 216 numbers the Cycle of the 8 oldest gods of Egypt, over the interval between the beginning of the Cali age in the 900th year of Adam's life and the year of the flood, dated A.M. 1656, = B.C. 2348 in the marginal chronology of our Bibles.

Also, 72 years of 300 days are as 60 years of 360 days, for the beginning of the 60 year's Cycle earlier by 72 years than that of the Cali age in the 900th year of Adam's life.

Again,  $756 + 72 = 828$ , or the half of A.M. 1656, for two typical weeks of 890 years and two monthly Cycles of 28 days, reckoned as 1656 days of lunar years between the Creation and the Deluge.

But 828 lunar years of 280 days, are 644 prophetic years of 360 days, and  $644 \times 2 = 1288$ , for the 1260 of Daniel and Revelation, with the month of the cutting off (Hosea v. 7, and Zech. xi. 8,) reckoned primarily as a month of 28 days, before being extended to one of 30 days in the reference of Daniel xii. 12, to  $1260 + 30 = 1290$ .

Lastly, 828 lunar years, or 900 less 72, of 290 days, are as 667 prophetic years of 360 days; and  $667 \times 2 = 1334$  typical and prophetic days of 12 hours, *for day without night*, as the reference of Rev. xxii., compared with Dan. xii. 13.

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\* These seem to have formed a Chronological Cypher for harmonizing the records of history variously chronicled to the world's age, like the artificial Cycle of the Julian period in later days.



## LIST OF BABYLONIAN KINGS AND THEIR REIGNS.

	Length of reign in Sari.
1. Alorus .....	10
This king, their "god of light," seems to have impersonated Vishnu's <i>first</i> incarnation in the form of a <i>fish</i> . Thus I apprehend the Alorus of Abydenus is the <i>Oannes</i> , or <i>fish</i> , which appeared in the <i>first year of Babylonian history</i> , " <i>from that part of the Erythrean Sea* which borders upon Babylonia</i> ," viz., as symbolised to the beginning of their diurnal arc. But why this <i>fish</i> should be afterwards described as " <i>an animal destitute of reason</i> ,"† seeing that he was the <i>first</i> instructor of a mixed and savage people in the <i>arts, sciences, religion, &amp;c.</i> , is unaccountable, except read figuratively to imply that <i>his teaching was the inspiration of God, and no slow development of human reason</i> .	
2. Alaparus .....	3
3. Amillarus .....	13
In his time came up from the sea a second Annedotus, a semi-dæmon very similar in form to Oannes.	
4. Ammenon.....	12
5. Megalarus.....	18
6. Daos .....	10
In his time <i>four double-shaped personages</i> came up out of the sea to land, whose names were Euedocus, Eneugamus, Eneuboulos, and Anementus.	
7. Euedoreschus — the Euedorchus of Appollonius .....	18
In his time appeared another <i>Anodaphus</i> , according to Abydenus. But Appollonius says, " <i>in his days there appeared another personage from the Erythræan Sea like the former, having the same complicated form between a fish and a man, whose name was Odacon</i> ."	

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\* See Enoch cap. lxxvi. 7.

† By these "*unreasoning animals*," which rose up out of the Erythræan Sea in the part towards Babylon (*i.e.*, from the North-East, as the place of sunrise in the astronomy of Enoch), I think we are to understand the symbolic animals which adorned their *planisphere in the Temple of Belus*. That of Oannes, their fish god, was numbered the *first* of these as the *Janus* of their *Solar year* symbolised to the beginning of their diurnal arc. This will explain the reference to *double and four shaped personages*. For the *Janus* of their quadrant dialling was four headed, whilst that for the year of three seasons represented the *Trimurti*, or three headed symbol, of the *Hindus*. Similarly that for the *semi-equinoctial* was their *Janus byrions*. This was sometimes divided as *male and female*, to impersonate the *Sun and Moon*. Hence, by "*unreasoning animals*," I think we are to understand *symbolic animals*, which though *mute, or devoid of articulate speech*, seem to be gifted with *life, in the power of motion, and with a voice of light eternally proclaiming the power, wisdom, and goodness of God*.

It represents the typical instruction of Psalm xix., as corrupted *idolatrously* by the Baalists, and suggests the idea of the *Planisphere in the Temple of Belus* — as the object of reference in this case as in Ezek. viii 8, and in the case of St. Peter's prophetic vision (Acts x. 11,) illustrated by reference to the *Planisphere of Tentyra*.

(All these, says Apollodorus, related particularly and circumstantially whatever Oannes had informed them of; concerning these Abydenus has made no mention.)

The typical relation of these personages coming up out of the sea—as *symbolic or compound emblems*—shows the source of the imagery used in Dan. cap. vii., as symbols for *distinctive beginnings* of typical time, applied by Daniel to foreshadow prophetically the successive beginnings of *four heathen empires rising up out of the mystic sea*—on which the lunar emblem of the old Chaldean Baalism was enthroned. See Rev. xvii., and compare the following words of Polyhistor respecting *the teaching of Oannes, and of the other animals like Oannes*; images of which were preserved in the Temple of Belus at Babylon.

“The person who presided over them, *was a woman named Omoroca*; which in the Chaldean language is Thalath; in Greek, *Thalassa, the Sea*; but which might equally be interpreted the Moon.\* All things being in this situation, *Belus came and cut the woman asunder*; and of one half of her he formed the earth, and of the other half he formed the heavens,† and at the same time destroyed the animals within her. All this (he says) was an allegorical description of nature.”

- |   |    |
|---|----|
| 8. Amempsinus, named only by Apollodorus .....                | 10 |
| 9. Otiartes, called Ardates by Polyhistor .....               | 8  |
| 10. Xisuthrus succeeded to his son Otiartes, and reigned..... | 18 |

In his time happened the great deluge. So that the sum of all ———  
the kings is *ten*, and the term which they collectively reigned a 120°  
hundred and twenty Sari. ———

The 120° of this reference measured the dialling arc for the winter day at Nineveh, with a *typical repetition for three days*, as  $3 \times 40 = 120^\circ$  numbered over Jonah's mission. Thus 12 hours of  $10^\circ = 10$  hours of  $12^\circ$ , to the dialling arc for the shortest day at Nineveh. This was substituted, seemingly, for that of  $150'$  in N. Lat. 30, in its relation to the semi-lunar year of the Noah's ark symbolism. For that numbered 150 degrees on the Equinoctial to *ten lunar ascensions of 15 days, compared with ten equinoctial hours of  $15^\circ = 60$  minutes*. This, again, was reduced by the Jews to a Cycle of 12 by substituting  $12 \times 12 = 144$ , for  $10 \times 15 = 150$  reduced to  $10 \times 14 = 140$ , or half of 280, the old lunar year of the Sabbatarians.

The above Cycle of *ten* antediluvian kings of Babylon, in its typical relation to the *ten* principal incarnations of Vishnu, may be divided into two tropical half Cycles of dialling account, thus, as *differing computations for a dialling with steps, like that of the Greek-Egyptian dial, adding a Lunar Calendarium to the Analemma for the Sun's half-yearly circuits from Tropic to Tropic*.

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\* Hence the Baalistic flood of the idolators, assimilated to the waters of Noah.

† This corresponds to Enoch's division of the Zodiac, or 12 gates of heaven, into six Westward to the Moon, and six Eastward to the rising Sun.

	Sari of reign.		Sari of reign.
1. Alorus, the Sun in	⌘ 10	Meridian to the ark's solstitial	10. Xisuthrus - - ⌘ 18
2. Alaparus - - -	⌘ 3		9. Otiartes - - - ⌘ 8
3. Amillarus - - -	⌘ 13		8. Amempsinus - - - ⌘ 10
4. Ammenon - - -	⌘ 12		7. Euedoreschus - - - ⌘ 18
5. Megalarus - - -	⌘ 18		6. Daos - - - - - ⌘ 10
	7 × 7 56		8 × 8 = 64
			See Dan. vii. on the four hea- then empires symbolised to the power of Babylon, culminating in <i>Leo</i> , as the lion with eagle's wings, in the days of Nebu- chadnezzar.

THE LUNAR SHIPS OF THE ANCIENT ORIENTALS as used for a Harmony of Solar and Lunar Time, *typically and prophetically*; i.e., in the allegorical language of the prophetic traditions, associated with their historical records.

The ancient Orientals seem to have divided the *Antediluvian Cycle of the Hebrews* (or of Abraham's seed migrating Westward across the Euphrates) A.M. 1656 into two half Cycles of 828, for two weekly Cycles of 800 years, and two monthly Cycles numbering 28 days of years.

The latter half Cycle of 828 they began with their Cycle of 60 earlier by 72 years than their Cali age, which they dated from the 900th year of Adam's life. This they thus reckoned as the *twelfth* year in a second Cycle of 60. From this Cycle of 60 they formed what they called a Cycle of Cycles, or  $60 \times 60 = 3,600$ . This multiplied by 100 was equal to 1,200 Cycles of HORUS, or lunar years of 300 days. The *lunar ship* of the ancient Hebrews, called "*Noah's ark*," was a typical measure for this form of the lunar year; as the *lunar ship* of SESOSTRIS was for the old lunar year of 280 days. This was the BARIS, or sacred boat of the Egyptians, symbolised—to the Western, or Lunar, Hemisphere of Enoch's typical astronomy—as their ferry boat for the souls of the departed to their sire's islands of the blessed with which they supposed the great Atlantic Ocean, or their great and unexplored Western Sea, to be studded; whilst symbolising the habitable parts of the earth, Eastward, to the beginning of the diurnal arc on their East and West Dialling. The hour lines of this they arranged in two parallel rows answering to the Sun's two half-yearly circuits from Tropic to Tropic. Thus they numbered a semi-diurnal arc of 7 hours Eastward to their longest day for Summer, and a semi-diurnal arc of 5 hours for Winter. Thus they symbolised Westward to the Moon, or their Lunar ship freighted with the souls of their departed. At its passage from West to East by North; for a return in life with armies, to hold renewed communion with God in



the land of the living ; as children of light and of the day, *passing from East to West by South*, in the direction of the Sun's apparent circuit of the heavens.

This was symbolised *to the passage of the Hebrews*, so called from *passing Southward to the West over the Euphrates, from the sunny region by the mountains of Armenia* ; whilst the Argonauts sailed from West to East by North when in pursuit of the golden fleece, as an allegory for the returning light of day.

The gold coast of Ophir and the ships which Solomon sent there for gold, were probably symbols, *like the lunar ship of Sesostris*, of that great Oriental Baalism encouraged by Solomon after his marriage with Pharoah's daughter.

There is a beautiful sculpture of the Baris, or sacred boat of the Egyptians, in black marble, in the long gallery of the British Museum, lithographs of which will be found in these Tracts.

The above facts present a *clue of surprising accuracy for harmonising the chronology of the Jews in the marginal references of our Bible with the typical cypher of the Hindus for their four human ages to a Divine age of 4,320,000 mythic years in 12,000 solar years ; for their Cycles of 7 and 5 multiplied by their millennial day of Brahma.*

In proof of this, their Cali Cypher of 432,000 *mythic years* represents the Sothiac Cycle of the Egyptians, or 1,440 ( $= 4 \times 360$ ) multiplied by the Cycle of HORUS, or the lunar year of 300 days, measured *in cubits* to the length of the *lunar ship* called Noah's ARK. Thus they formed a *typical and prophetic Cycle* of 1,200 times 360 days answering to 1,440 times 300 days.

Again, for the interval of 756 years between the beginning of the Cali Cypher in the 900th year of Adam's life, or A.M. 900, and the date of the flood A.M. 1656. These reckoned as 756 lunar years of 300 days amount only to 630 solar years of 360 days, which was the year of their typical and prophetic Manwantara. This they divided into 720 *half days* of 12 hours for a Cycle of 360 numbered to day without night, as in Rev. xxii. 5. Thus the Cycle of 630 solar years substituted for 756 lunar years combines the 30 years of Adam's after life with the 600 years of Noah's antediluvian life ; as a *typical and prophetic Cycle* of 1,260 *half days* substituted for the lunar interval of 756 days of years, between the beginning of the Cali age A.M. 900, and the date of the flood A.M. 1656. But the Cycle of 60 began A.M. 828, or 72 years before the Cali age in the 900th year of Adam's life. Thus they divided the world's age at the time of the flood into *two half Cycles* of 828 ; as if to compare two weekly Cycles of 800, with two monthly Cycles of 28, for a typical comparison of hours and days with months and years as in Rev. xi. 15.

But 828 lunar years of 280 days are as 644 prophetic years of 360 days, and  $644 \times 2$  give 1288 days, for the 1260 of Daniel and Revelation, increased by the month of the cutting off, (Hosea v. 7, Zech. xi. 8,) considered as a month of 28 extended to one of 30 days in the  $1,260 + 30 = 1,290$  of Dan. xii. 12.

Again 828 lunar years of 290 are as 667 prophetic years of 360 days, and  $667 \times 2 = 1334$  typical and prophetic *half days* of 12 hours for day without night, comparing Rev. xxii. 5 with Dan. xii. 12, 13, in illustration of the typical language of Jewish prophecy, when comparing the latter half of a week of seven years, increased by 70 or 75 typical days, with the latter

days and last times of the Mosaic or typical dispensation — assimilated to the latter and last days of the antediluvian world.

But the Jewish prophets substituted a flood of fire for a flood of water when symbolising the latter half of the week for confirming God's covenant with many to an outpouring of the seven vials of the Apocalyptic vision, after the cutting off of Messiah, but not for himself, in the middle of the week.

THE ALLEGORICAL HISTORIES OF CAIN AND ABEL in their NODAL relation to the old Hindu week of 9 days, as divided to the Equinoctial for the first 900 years of Adam's life, which preceded the Kali age, or beginning of Hindu historical time.

The Jewish *Winter* Cycle of 5 months to the Lunar year of the Noah's ark symbolism, as that of 300 days.

	1 Adam	
	10 Noah	
2 Seth		9 Lamech
3 Enos		8 Methuselah
4 Cainan		7 Enoch
5 Mahalaleel		6 Jared

This represents the relation of the Jewish Cycle of *five* to that of *seven* as formed from the old weekly Cycle of *nine* days by rejecting the *two* once numbered to the NODES, in the allegorical history of Cain and Abel.

For *Seth's* birth, as Adam's next appointed *seed*, after the death of Abel, and consequent *rejection of the Nodal emblem for Ascending and Descending light* (when made one of a *murderous device by the idolatrous and dragon-worshipping Baalists*,) introduced a new measure of Ascending and Descending light, namely, the *two zodiacal angles of 25°*. For the semi-equinoctial of 180° less 50° leaves 130° for the days of the years of Adam's life at the birth of Seth.

Also, this Cycle of 50° was the Divine age of the idolators from their Cali age Cycle of 5 days for its typical basis. It formed, moreover, the *Pentecostal Cycle of the Jews from their Sabbath Cycle*, by substituting  $7 \times 7 = 49$  for  $5 \times 10 = 50$ .

This explains the origin of the metaphor respecting the house of 5 brethren divided against itself. For it clearly contrasts the Parouvan, or half month of the idolators as  $3 \times 5 = 15$  days, with that of the Sabbatarians, as that of Mosaic ordinance, viz.,  $2 \times 7 = 14$  days.

The Jewish *Summer* Cycle of 7 months and weekly Cycle of *seven* days reduced from the old lunar year of 9 months compared with the old weekly Cycle of *nine* days, by throwing out the Nodes once numbered to Cain and Abel on this Cycle.

The Cycle of seven thus formed is symbolised in the Apocalypse *to the seven stars in the right hand of the angel of light*. Rev. i. 20.

Compare Rev. x. 2, which represents the same angel of light with "his right foot upon the sea and his left foot upon the earth."

The Summer season of seven months, thus symbolised *Westward* to the seven stars in the angel's right hand, or *Westward to God*, explain the reason for which the most holy place, or the holy of holies, was placed at the *West end* of the Jewish typical sanctuary. The reason in this case was parallel to that which gave the great Western, or Atlantic Ocean, to their *lunar arc*, between *sunset* and *sunrise*; as to their *sacred ark*, or lunar ship.

Hence arose the allegories relating to their Sacred Boat as that in which the ancient Orientals took their dead out for immersion in their *sacred rivers* (before burying their dead by depositing them in the earth, as Abraham first did in the case of Sarah,) *to be floated out to the great Western Sea, or Atlantic Ocean, as the place appointed for their resurrection unto life*, from the islands of the blessed, and their garden of the *Hesperides*, in its contrast to the garden of Eden on the East. Thus Evander and the early colonists of Latium from Greece, are represented by Ovid, in his *Fasti*, as requiring from the heirs to their property to deposit their bodies in the Tiber that



It moreover unfolds the character of our Lord's instruction to the Jewish people, *as elsewhere explained in these Tracts*, from his two miracles relating to the loaves and fishes.

For these solemnized the memory of God's merciful Providence over man—both in the bounty of his harvest gift, and his blessing on the fruits of the earth, garnered with industry and thankfulness for a prudent and righteous use.

they might be floated back to their native Greece. Also that the younger generation could not be induced to fulfil that desire more exactly than by committing to the Tiber an effigy of the dead, made of straw.

Thus the Ascending Node of Lunar light was symbolised Westward to the North by the Dragon's head in the Dragon worship of the ancient Oriental Baalists. Hence arose the Grecian myth of Charon and his ferry boat, of which I have here added the lithograph from a photograph of some old Spanish armory, with allegories of ancient history embossed thereon. There is a complete set of about 70 in the British Museum, and this is *one of eight* I purchased through J. W. Jones, Esq., from the party who supplied the set to the British Museum.

Thus their belief in the doctrine of the Resurrection was symbolised in *the sacred boat*, or *ark*, which should carry the bodies of their dead to the place appointed for the resurrection of the spirits of life to a new and endless communion with God. This they symbolised to the North-East, as to the rising Sun.

The Allegorical History of Cain and Abel, considered as the NODAL brethren of Jewish tradition, in their impersonation of the old weekly Cycle of 9 days—to the first 900 years of Adam's life—or *the three allegorical ages of typical and prophetic time—which preceded the last or Cali age of 100 solar years*. This they extended to *one of 432,000 typical years*, thus devoted by the ancient Orientals to chronicle historically the events of human life, traditionally, from the beginning to the end of the world.

1. Adam. Gen. iv. 17.

2. Cain.

3. Enoch.

4. Irad.

5. Mehujael.

6. Methusael.

7. Lamech, with his two wives, Adah and Zillah, the parents of the Nodal brethren.

8. Jabal, the father of such as dwell in tents and of such as have cattle, born to Adah.

“And his brother's name was Jubal: he was the father of all such as handle the harp and organ.”

9. Tubal-cain, an instructor of every artificer in brass and iron; and the sister of Tubal-cain was Naamah.

These were born to Zillah.



In connection with the above facts, we must remember that the 8th and 9th days were the two days numbered to the NODES in the weekly cycle of 9 days on the Hindu Zodiac.

The pastoral character of Jabal's life, like that of Abel, is thus typified to the ascending node, as to the spirit of man ascending to God, who gave it, when the dust was given to the earth at the death of the body. His brother Jubal's occupation associated the harmony of the spheres with the pastoral life of Jabal—to hymn the glory and mercy of God on high in its relation to peace on earth and good will to man—proclaimed in the harmony of the spheres, as in Psalm xix. and xxiii. compared together.

The typical life of Tubal-Cain, as an instructor of every artificer in brass and iron, is associated with that of a *lunar sister Naamah, under a twofold manifestation of power involved in the working of metals*: viz., for the peaceful purpose of agricultural life, and for the aggressions of a warlike spirit. The first of these would characterize a *female impersonation of the New Moon, as then in some eastern gate of the Sun, or on the same side of the heavens with the Sun's place, according to the time of year, as described in the typical astronomy of Enoch*. This relative position is now described as the *conjunction of the Sun and Moon*, whereas the Moon at the full is said to be *in opposition to the sun*—whence its *male personification, as the Warrior Chandra*, by the Hindus. This seems to be the meaning of Enoch in the words of cap. lxxvii. 21.

*In the night it appears for each\* 20 days (i.e., in the month of 29 compared with that of 30 days, as months of three weeks only, but divided to ascending light westward for two out of three numbered to the long winter night, and for the remaining third eastward to descending light) as the face of a man, and in the day as heaven, for it is nothing else except its light—i.e., as then represented in the short winter day by the light of the sun obscuring at noon-day the moon, reclaimed from its opposition by night unto typical harmony with the sun for a manifestation of their combined glory on the meridian at noon-day.*

Thus Abel and Jabal would be the most ancient allegorical histories answering to the Krishna of the Hindus, as the Nomios Apollo of the Greeks, whilst Tubal-Cain would symbolize the warrior caste of the Hindus to their Rama Chandra, as (in this respect, at least) *partially* one with the Vulcan of the Greeks.

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\* These 20 days thus *limited over the Monthly Golden Age of lunar light in the astronomy of Enoch* form the basis of the metaphor used by the Psalmist, lxxviii. 11, "The chariots of God are 20,000—even thousands of angels: the Lord is among them, as in Sinai, in the holy place." Compare Heb. 1—7 with Psalm civ. 4, and with 2 Kings ii. 12, respecting the *heavenly character* of Israel's chariots and horsemen, contrasted with the material forces of their Gentile enemies. Thus, with reference to the nodal symbolism for an antagonism in nature between the peaceful occupation of the *shepherd's life*, and the murderous concomitants of *military glory*, we read in Luke iii. 14 that when the soldiers followed the publicans in asking our Lord "And what shall we do?" viz., to inherit eternal life. His answer did not urge them to renounce allegiance to Cæsar and their vocation as soldiers, but to perform their duties righteously and in the fear of God, *as placed in a condition of life, the necessities of which were created by conflicting impulses of an infirm human will*, whenever circumstances arose to excite man against his fellow-man under discordant jealousies of adverse worldly interests which would not otherwise be reconciled in the fear of God. To meet this condition of things, the recorded answer of our Lord is framed, saying, "Do violence to no man; neither accuse any falsely, and be content with your wages."

This nodal symbolism was thus typically given to two classes of men whose mode of life was of a diverse character, *liable to become antagonistic* under the impulse of infirm human passions when stimulated by any supposition of conflicting worldly interests. A warning against this murderous tendency of an unsanctified human will seems to have been originally implied under the typical ordinances for a nodal destination between ascending and descending light. Hence the murders referred to in the allegories of Cain and Lamech are not of a class for us to judge them by the law against murder, enunciated in Gen. ix. 6, "Whoso sheddeth man's blood, by man *may*" *i.e.*, judicially; (not necessarily *shall*, as in hasty human vengeance,) "his blood be shed." This distinction is justified by the reasons for which Moses appointed, to the Israelites, 48 cities of refuge. It also represents the Hebrew *future* as an historical present, capable of being used *relatively* or *absolutely*. Thus Professor S. Lee, in his Hebrew Grammar, p. 340, translates Gen. xii. 2, "And I MAKE thee a great nation, and I BLESS thee, and so MAKE thy name great." Similarly we read, "A land wherein THOU MAYEST (or SHALT) EAT bread without scarceness, thou SHALT (DOST, MAYEST) not lack anything in it," Deut. viii. 9. Again in Psalm lxix. 23, "LET their table BE for a snare before them," &c.; "it SHALL be," &c.

To the above I would add, Psalm iv. 1, "*Hear* (THOU HEAREST, or WILT hear,) me when I call, O God of my righteousness;" and Psalm cix. 1, "*Hold not* (THOU HOLDEST NOT, or WILT not hold,) thy tongue, O God of my praise." These are cases of the future (as an historic present) representing *the force of the imperative softened off to the prayer of a petitioner* for mercy or protection.

The charge of *murder*, in a literal sense, cannot well be maintained against CAIN, or LAMECH; nor can it be thought of *otherwise* than as taken in connection with the expressed condition of *a typical instruction associated, on the inspired authority of Scripture, with their allegorical histories*. For upon this basis the ancient Baalists seemed to have raised their idolatrous and murderous worship of the NODES.

Compare the words of our Lord's denunciation against the anti-christian faction of the Jewish Church in the apostolic age, Matt. xxiii. 35, "That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar."

And again, in I. Cor. xv. 32, when St. Paul says, "If *after the manner of men* I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not?"—his words evidently imply a connection between the gladiatorial contests of his times and the doctrine of the Resurrection thus corrupted by the Baalists in their worship of ascending light.

## A TECHNICAL MEMORY

For the typical and prophetic times of the Antediluvian Patriarchs.

## CHRIST IN THE CORNFIELDS.

*The Sabbath was made for man, not man for the Sabbath.*—Mark ii. 23, 27, 28.

God of man's Sabbath rest,  
 Light of creation blest<sup>1</sup>  
                     Under that law,  
 Teach us to read the same  
 In the light of its aim,  
 As day and night proclaim  
                     In type<sup>2</sup> that law.

Brightly the harvest-sun  
 Beamed till its race was run,  
                     In Eden's day.<sup>3</sup>  
 Fruits of "four<sup>4</sup> months" possessed,  
 Marked how God's presence blessed  
 Eden, God's glorious rest,  
                     With man on earth.

Ere Eden's loss to man,  
 God will'd, in type, to plan  
                     Eden regained.  
 Thus of prophetic fame,  
 Seven weeks<sup>5</sup> lent their name  
 Harvest's new type to frame—  
                     Seventy weeks.

Lamech (the feeble) said  
 To his wives Light and Shade,  
                     Hear ye my voice !  
 Cain lived a Nodal<sup>6</sup> sign,  
 Harvest renewed is mine ;  
 Mine be your type of time<sup>7</sup>  
                     Numbered to God.

Yearly, for seventy<sup>8</sup> days,  
 Hymn ye God's harvest praise,  
                     Through seven years.  
 'Tis Mercy's Sabbath sign ;  
 Live by this law Divine ;  
 So be it yours and mine  
                     To know God's rest.

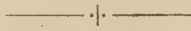
Then no more Baal name  
 But Jehovah proclaim  
                     Our God of light.



Though darkness still lower,  
 'Tis but the *sixth*<sup>9</sup> hour,  
 With *seven-fold*<sup>10</sup> power.  
                     God reigns in light.

The "man and youth" I slew<sup>11</sup>  
 Were seasons known to you,  
                     By Baal's mark.<sup>12</sup>  
 Seventy hours bespeak  
 Gloomy winter's brief week,  
 When, in vain, mortals seek  
                     Eden's flowers.

But, as summer returns,  
 Man, in ecstasy, learns  
                     God dwells with him.  
 Eden regained, he prays  
 Wisely to read God's ways,  
 And enjoy length of days  
                     Peacefully spent.<sup>13</sup>



#### NOTES ON THE FOREGOING HYMN.

<sup>1</sup> Gen. ii. 2, 3; Ezek. xx. 12. Also Levit. xxvi. 34, 35, with II. Chron. xxxvi. 21, with Matt. ix. 13, as pre-eminently an ordinance of mercy for man to his fellow man, from their common need of God's mercy.—Matt. xviii. 28.

<sup>2</sup> The signs of Gen. i. 14, xxxvii. 9, 10; with Jerem. xxxi. 35, 36; Matt. xxvi. 29; Ezek. xxxii. 7; Rev. vi. 12-17, &c.

<sup>3</sup> The sabbath of the seven typical days numbered over the works of God in Gen. i., and at the close of man's antediluvian history, Gen. vii. 4.

<sup>4</sup> Compare John iv. 35 and Gen. vi. 3, with Deut. vi. 10-15, for the law of Israel's spiritual communion with God on earth.

On the harvest season of *four* months see John iv. 35, and read the 120 years of Gen. vi. 4, as 120 *days* for the typical days of this harvest season.

These were extended typically to 130 days in the symbolism of Seth's birth in the 130th year of Adam's life, and again under the Levitical law, as already referred to.

Lamech's prophecy (Gen. iv. 24) should be compared with Dan. ix. and Matt. xviii. 22. These 70 weeks, or 70 times 7 days, were symbolised also in the winter week of north lat. 30°, when each day numbered only *ten* hours, even as the lunar year of the Noah's ark symbolism numbered only *ten* months, or 300 days. These were the days numbered to the reign of Horus by the Egyptians.

Ten hours to a day (or seventy to a week) were 490 in 7 weeks, even as 70 × 7 days number 70 weeks as 490 days.

Thus the harvest season of 130 days, when contemplated *prophetically* in connection with anniversary returns of the mercy, numbered 130 + 360, or 490 typical days. Hence the "man and youth," or "man and his offspring," slain by Lamech, are an allegory for the beginning and ending of one harvest



These, moreover, may be numbered to the harvest season in another form, viz., as substituting 130 days for the 120 called years in Gen. vi. 3. Thus, between the Pentecost, or 5th of *third month*, and the Feast of the Tabernacles, or the 15th of *seventh month*, there were 130 days of typical account. These increased by the 360 days of the old solar year (to give anniversary reference to the type for a renewal of mercy, as in our Lord's parable respecting the unfruitful fig tree, Luke xiii. 8,) make the 490 days of the seventy typical weeks.

On a comparison of the day and year-day in the oriental chronology of typical prophecy, the winter day of 10 hours in N. lat. 30° symbolised Noah's lunar year of 10 months.

Hence 7 such days (for a sabbath of 70 hours) symbolised 7 such years, or 70 months. Then 10 such sabbaths, or weeks, symbolised 70 such years, or 700 months. These also symbolised as many years, for the sabbath or week of Enoch's typical prophecy, each day of which numbered 100 years. As there were ten such weeks in his prophecy, it extended over the great prophetic and typical cycle of seven thousand years, or a week of seven millennial days.

Again, Daniel's prophecy of the 70 weeks, cap. ix., compared with the seventy times seven of our Lord's plea for mercy between man and his fellow man, in Matt. xviii. 22, place it beyond a reasonable doubt that the seventy and sevenfold vengeance of Lamech's prediction to his two wives (Beauty and Shadow), are like the sevenfold vengeance on the slayer of Cain—words of typical significance comparing the natural opposition between light and darkness to the spiritual opposition between sin and righteousness, as in reply to the gainsaying spirit of those who are continually saying—Why does God permit evil to exist in the world? The answer is given by our Lord in the parable of the tares sown by an enemy amongst the wheat, the uprooting of which might prove destructive to the wheat if not allowed to grow up together until the harvest.

Thus Cain's mark may have been the seven days' measure of typical time substituted for the Baalistic cycle of 6 days. For, by reference to Matthew xxiii. 35, it appears that even in the days of Cain the Sabbath *sign* of God's typical reference to the six days of creation had been in a great measure superseded by men putting darkness for light, in opposition to the will of God as declared by his servants the Prophets. Matt. xxiii. 35, seems to bear out such an interpretation of Gen. iv. 23, 24.

6 See Genesis iv. 14 and 16.

7 The prophetic time of Rev. x. 6; Dan. ix. 24, xii. 11, 12, represents a form of typical instruction which is ever been realised with spiritual and everlasting effect where Christ's gospel is received, under confirmation of God by gifts of the Holy Ghost.

Enoch's typical prophecy of *ten weeks*, together amounting to *one week* of *seven* millennial days, has been formed upon the basis of Lamech's *seventy weeks*, thus, according to the oriental method of reckoning hours, and days, and months, and years, by cycles of common application to all, as done seemingly in Rev. ix. 15.

70 days, numbering 10 hours each, contained ..... 700 hours.

70 years, numbering 10 months to a year, contained ... 700 months.

Hence 70 weeks of 7 days, of 10 hours each, numbered 4900 hours, or 490 days.

But 70 weeks of 10 days which was the form of }  
week when the solar year of 360 days and lunations of } numbered 700 days.  
30 days were divided only into 3 parts }

Thus, counting *days* for *years*, as all the orientals did, typically and prophetically, we have for the 70 weeks of Lamech's prediction, 490 days, and the 70 weeks of *ten days*, as *one week* of Enoch's }  
typical reckoning ..... } = 700 days of years.





This, however, was predicted to continue *mystically in Messiah's day* as a formidable obstacle at the Passover of their deliverance out of Babylon, *as a Passover of the second month.* Haggai ii. 8, with Rev. ix. 13, that the 1260 days numbered over the latter half of a week of 7 years to the Jews might be reckoned from the Passover of the *second month* over Egypt in regard to their typical year of 8 months, and week of 8 days.

Hence the 1290 days of Dan. xii. 11, to cover "*the month of the cutting off,*" as the difference of typical time between Israel and the Egyptians, respecting the end of their typical year with the ingathering of the harvest, by Israel in the *seventh*, by the Egyptians in the *eighth* month. This was further extended by 40 typical days from the 15th of the *eighth* month to the 25th of the *ninth* month, for the 40 days of years numbered prophetically over the latter days of Jerusalem as over Nineveh.

This typical number 40 stands connected with the old Hindu week of 9 days, as  $9 \times 40^\circ = 360^\circ$  on the Equinoctial. But, with those days, *the idolatrous worship of the Nodes, and the bloody gladiatorial contests of the Roman Meridiani,* were transferred from the Colosseum at Rome to the arena of the ancient Gauls at Nismes and Arles, and gave rise to those *bull fights* which still, I believe, have an interest for the popular mind in Spain—without any reference to this their Baalistic origin—to *the passage of the Sun by Taurus and Leo when comparing the Baalistic Lunar Cycle of 5* (as of tropical account in their old Lunar year of 10 months, *and its association with the siege of Troy,*) *to the Jewish weekly Cycle of 7 days.* This throws an important light on our Saviour's words respecting the lunar house of 5 and its relation to the half month of 14 days divided by the Jews into two weekly Cycles of 7 days. Luke xii. 52.

<sup>9</sup> Matt. xxvii. 45, "Now from the *sixth* hour there was darkness over all the land unto the *ninth* hour." Compare Revelation from the opening of the 6th seal to the outpouring of the 6th vial, with the mystic number 666.

<sup>10</sup> Isaiah xxx. 26, "Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be *sevenfold*, as the light of seven days, [viz., in the week for confirming God's covenant with many, Dan. ix. 27,] in the day that the Lord bindeth up the breach of his people and healeth the stroke of their wound."

<sup>11</sup> Compare the remarks in p. 132 of the *Sequel to the Tracts On the Relation of Christianity to Judaism & Heathenism*, on the word "*almighty,*" as a translation of the Hebrew for God the *destroyer*, equally as the *giver* and *preserver*, of human life. For Lamech is a personification of *exhausted nature*; the harvest season, at its close, predicting its renewable vitality, through the mercy of God, but in connection with *the primary typical year of only three seasons.*

<sup>12</sup> By "*Baal's mark.*" I here mean to imply a conviction in my mind that the "*Cain's mark*" of Gen. iv. 15, was the old nodal mark of a typical instruction, unto spiritual life, from God's ordinances of Day and Night; or from the alternation of ascending and descending light ordained of God over perpetual generations of the human race. The murderous associations with this primeval form of typical instruction were the corruption thereof by the ancient Oriental Baalists, in the manner already explained. Hence arose in the middle ages of the Christian Church its patronage of the trial by ordeal—diversified by tournaments—and *the duelling form of deciding private quarrels*, until it became evident that this sort of justice and honour too often covered injustice and dishonour by a semi-legalized pretence for murder.

Hence the reference to the NODAL line of ascending and descending light in Psalm xix. 4, commemorates the glory of God manifested in his works; whilst that of the Baalists devised gladiatorial fights, as an internecine con-



test between light and darkness. This was symbolised to the 6th, or noon-day hour, and has always been associated with the old Chaldean Cycles of 60 and 600. Hence the mystic number 666 in its relation to the old weekly Cycle 6, formed from the Egyptian weekly Cycle of 8, when ceasing to number two days weekly to the NODES.

The Jews, when rejecting the Nodes, formed their week of 7 days out of the old Hindu week of 9 days. Then typical time began to be numbered to God Sabbatically (as a sign of merciful significance) instead of in NODAL form, *as corrupted by the idolators into one of murderous cruelty*. The words traditionally attributed to Cain anticipate this effect of his being made the nodal symbol in their division of typical and prophetic time.

The consolation of God, in alleviation of this fear, speaks the language of Psalms xix and xxiii., compared together and spiritually applied.

For it declares that the Nodal symbolism of Jewish astronomy should point to God's Sabbath law—as a law of mercy—the violation of which would cause God to become the avenger of his suffering people.

Hence the typical difference between the 666, as the Cycle of the *Antediluvian Baalists*, and Lamech's Cycle of 777 in its relation to the Sabbath Cycle of Noah's Postdiluvian life, which numbered 10 divine ages of the idolators to 7 Pentecostal Cycles of the Jews, in the Postdiluvian lunar year of 350 days, was ordained to be *a difference of prophetic account in the language of Jewish typical prophecy*. For it symbolised the latter day calling of Abraham's seed (both the Jews of Jerusalem, and of Israel's dispersions in all lands) *as the chosen people of God*, by a calling out of Babylon. Thus they were (by a typical instruction unto spiritual life) *numbered as children of light and of the day, both on the diurnal arc of their East and West typical dialling for Nineveh and the Pyramid plain*. Thus  $6 \times 20^\circ$  for 6 hours of Enoch, compared with  $3 \times 40^\circ$  for Jonah's journey of three days across the great city of NINEVEH, gave a diurnal arc for the shortest day, of  $8 \times 15$ , as  $12 \times 10 = 120$ , or the half of 240, for the diurnal arc of the longest day at Nineveh.

Comparing the above with the diurnal arc of a like typical dialling for N. Lat. 30, *as the Eden of typical prophecy for Palestine and the Pyramid plain*, we observe that the semi-diurnal arc for the longest day in N. Lat.  $30^\circ$ , was  $7 \times 15^\circ = 105^\circ$ . This was less by  $45^\circ$  (the diurnal arc of the NODES, on the Hindu Zodiac for the old Egyptian weekly Cycle of 8 days, as  $8 \times 45 = 360$ ), than the semi-lunar arc of 150 in the Noah's ark symbolism for the old lunar year of 300 days. But that semi-lunar arc of 150 was reduced, by the Sabbatarians, to one of 140, the half of 280, or  $10 \times 28$ , for the contrast of Enoch's solar year of  $13 \times 28 = 364$ , with the old solar year of 360, *numbering 60 to the solar Cycle of Osiris*, supplementary to the old lunar year of 300 days, *as symbolised by the Egyptians to the Cycle of Horus*, for "*the Man and Youth*," sacrificed by Lamech, to establish *the sabbatic harmony of solar and lunar time invented by Enoch in his solar year of 364 days, numbering 13 lunations of 28 days each*.

In this way the semi-lunar arc of the old Noah's ark lunar year of 300 days, was first reduced to one of  $140^\circ$ , for which *the dialling arc of a winter day measuring  $12 \times 12^\circ$ , or  $144^\circ$* , was substituted.

These two measures of typical time to the sun and moon (compared with the semi-diurnal arc of  $105^\circ$ , as of the longest day in N. Lat.  $30^\circ$ , or the Eden of Jewish typical prophecy,) give us  $144$  less  $105 = 39$ .

Can this have any typical reference to the 38 kings of Egypt in the first part of the Canon of Eratosthenes, extending from the beginning of the kingdom with Menes to its first breaking up in the days of Amunthanteus? For 39 would seem to number 4 Egyptian weeks of 8 days, increased by the Jewish week of 7 days, as in substitution for the Baalistic weekly cycle of 6 days, on rejecting the NODES; for  $4 \times 8 = 32 + 6 = 38$ . Note also 38 monthly cycles of 28 days with a remainder of  $12 =$  the 1,076 days of years.

Thus for the 38 Egyptian kings of Eratosthenes, it is not improbable that the Israelites, on their exodus, may have substituted a divine age of 40,



from a basis of 4 for half the old Egyptian week of 8 days. Such a divine age would substitute 5 cycles of 8, as  $8 \text{ of } 5 = 40$ , for that of  $10 \times 7 = 70$ , as the symbol of their religious traditions respecting the 70 sons who came out of Jacob's loins. Hence the 40 years wandering of Israel in the wilderness of Sinai, in condemnation *for their setting up therein the star of their god Remphan and the calves of their idolatrous NODAL worship in Egypt*. Exod. xxxii. 8, as an idolatry renewed by Jeroboam, I. Kings xii. 28, with Acts vii. 40-44. Hence, therefore, the relation of these  $40 + 30$  (for the month of the cutting off) to the 70 days of years numbered over the Babylonian captivity. If this position be sound, it opens out a probable clue to the 52 kings which formed the *second part* of the Canon of Eratosthenes, as 52 weekly cycles of 7 days in Enoch's solar year of 364 days.

Again 140 (or the half of 280) less  $108^\circ$  leaves a remainder of only 35, or  $7 \times 5$ , for the postdiluvian arc of Noah's *typical life*, when multiplied by 10, limited over the typical chronology of Eratosthenes.

This substituted a lunar year of 350 days for that of 300 days; *or the antediluvian year of the Noah's ark symbolism*.

This typical dialling for a *semi-lunar* year of 5 months (as  $5 \times 30 = 150$ , or  $5 \times 28 = 140$ , or  $5 \times 35 = 175$  the half of 350,) compared with a solar, or diurnal arc of 12 hours for the shortest day; and subdivided into two semi-diurnal arcs of 6 hours, represents the relation of the side to the front steps on the Greek-Egyptian Dial with Steps. For the dialling on the steps is that of the Analemma which measures the sun's half-yearly course from Tropic to Tropic, by two quadrants numbering 6 hours of  $12^\circ$  each, or 72 to the side steps for 144 on the hollow semi-circular dial. Thus the side steps of the Greek-Egyptian Dial with Steps represent half the semi-diurnal arc of the shortest day compared with *an ascending and descending quadrant measure of the twilight difference between tropical and equinoctial time*.

This difference in the astronomy of Enoch for a parallel of latitude corresponding to our own, has reference to 12 planetary hours of  $20^\circ$ , or 80 minutes of time, compared with 16 equinoctial hours of  $15^\circ$ , or 60 minutes. Thus they represented a day of 12 parts, or hours of  $15^\circ$ , on the equator, as 9 hours of  $20^\circ$ . They next compared the diurnal arc of their winter day as 8 equinoctial hours of  $15^\circ$  with 6 of  $20^\circ = 12 \times 10 = 120$ : the half of 240, or  $12 \times 20$ . Enoch lxxi. 18.

Their semi-lunar arc of 135, the half of 270, represented the semi-equinoctial of 180 less  $45^\circ$ , *for the Nodal measure of one day numbered thereon, as to the twilight of typical time*.

That was the *Nodal measure of their diurnal arc on the old Egyptian Zodiac for  $8 \times 45 = 360$* . This reduced to  $6 \times 45$ , for the old lunar year of 270 days, left  $2 \times 45$  to the Nodes. But the arc of  $220^\circ$  (or that of the great Babylonian Sarus, by which they are said to have calculated the return of eclipses,) less 180, left 40, *for the Nodal measure of one day numbered thereon, as to the twilight of typical time*.

But in the *Vishnu Purana*, the relation of tropical to equinoctial time is represented by dividing the equinoctial into 30 muhurtas of  $12^\circ$ , or 48 minutes of time. This therefore substituted a semi-equinoctial division of  $15 \times 12^\circ$ , for one of  $12 \times 15^\circ$ . The twilight difference therefore between the tropical and equinoctial day would be in the ratio of  $3 \times 12 = 36$ , or  $2 \times 18^\circ$ , nearly as  $7 \times 5 = 35$ . This gives  $18 \times 12 = 216$ , or the Cycle of the 8 oldest gods of Egypt to their longest day, and that of  $12 \times 12^\circ$ , as  $8 \times 18^\circ = 144^\circ$ , for the diurnal arc of their shortest day typically compared with a semi-lunar year of 140, equal in length to half the lunar ship of Sesostris, or 280 cubits.

But the difference between this semi-lunar year of 140 and the semi-equinoctial of 180, gave to the twilight of typical time a *Nodal measure of 40, for the diurnal arc on the Hindu Zodiac for the week of 9 days, as  $9 \times 40 = 360$* .

Thus the twilight measure of typical time, as given to the side steps of the ancient Oriental dialling with steps, *seems to have compared the Nodal measure of their diurnal arc*, as  $40$  or  $45^\circ$ , with the zodiacal angles of  $25^\circ$ , for the statues of Summer and Winter, measuring each 25 cubits in height, as placed by Rhampsinitus at the West end of the Temple of Vulcan, and thus typically to the beginning of their dialling arc.

But the twilight difference between a longest day of  $216^\circ$  and a shortest of  $144^\circ$ , compared with the semi-equinoctial of  $180$ , was  $3 \times 12 = 2 \times 18$ , or 36, nearly as  $7 \times 5$ ; for the lunar month, when *ten* such months made up the Cycle of Noah's postdiluvian life. Thus we seem (after much circuitous sailing over the lunar sea of the ancient Orientals) to have obtained a tolerably safe anchorage for Noah's ark *on the mountains of Ararat in the seventh month*. For the steps of the Greek-Egyptian Dial thus seem to reduce the Nodal measure of  $8 \times 5^\circ = 40^\circ$  (as the diurnal arc in a weekly Cycle of 9 days) to a lunar Cycle of  $7 \times 5^\circ = 35$ ,\* compared with the zodiacal angle of  $25^\circ$ , as that of the tropical solar Cycle of  $5 \times 5^\circ$ . This represents *the Noah's ark of the postdiluvians compared with its antediluvian measurement of  $300^\circ$* , or ten monthly Cycles of  $6 \times 5^\circ$ , for the Egyptian Cycle of HORUS, supplemented by *two* monthly Cycles of  $6 \times 5^\circ = 30$ , for the 60 days of years numbered to the reign of OSIRIS.

These two Cycles represent the *man* and *youth* of Lamech's typical sacrifice to vindicate the Sabbath Cycle of Mosaic institution against the solar and lunar Cycles of the Baalists, substituting for it a weekly Cycle of 6 and its multiples, extending to the mystic number 666, opposed to Lamech's Cycle of 777.

<sup>13</sup> See Prov. iii. 16, and compare the summer day for N. lat.  $30^\circ$ , as measuring 14 hours of  $15^\circ$  by an arc of  $210^\circ$ , or the complement of  $150^\circ$ , which measured their winter day of 10 hours, and their winter season of 5 months numbered to the flood for the winter half of the old lunar year of 10 months, or 300 days, answering to the length of Noah's ARK.

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\* This difference between  $7 \times 5 = 35$ , and  $8 \times 5 = 40$ , I have always imagined must have to do with the fall between the equinoctial of the hollow semi-circular dial and the steps, without being able to give any dialling reason. The connecting link perhaps may be found in its substituting the zodiacal angle of  $25^\circ$  combined with a lunar arc of  $7 \times 5 = 35$ , for the old Nodal measure of the diurnal arc (*reckoned as a semi-diurnal arc of 40, or 45, for day without night*).



## COPIED FROM THE "CHRONICLE," OF SATURDAY,

JANUARY 25th, 1868.

Observations of P. LE P. RENOUF on an old Egyptian Calendar discovered in 1829, by CHAMPOLLION, in two of the royal tombs at BIBAN-EL-MOLUK, near Thebes.

"The Calendar which is unfortunately imperfect in many parts, *must have consisted* (?) of 24 columns, two columns being assigned to each month, or to every 15 days. The Egyptian year as is well known, consisted of 12 months of 30 days each and five supplementary days. Each column contains 13 entries, *one for the beginning and one for each of the 12 hours of the night, as in the following specimen*, which stands for the first fifteen days of Choiak, the *third* Egyptian month.

"Throughout the Calendar a star occurs in one of seven positions, the '*middle*,' the *right eye, ear, or shoulder*, or the *left eye, ear, or shoulder*. And it will be observed that the position is not merely described in words, but graphically indicated. *The perpendicular line passing through each of the positions corresponds to the limb of a sitting figure which is drawn underneath the diagram*, and represented as facing the spectator. The line of '*the middle*' passes through its axis.

"Now what is meant by '*the middle*,' the '*right eye*,' the '*left shoulder*,' &c.?"

The answer subjoined assimilates the phraseology to that for the hour of midday, or the Sun on the meridian, and translates it to the midnight culmination, or transit of the stars, adding—

"We ourselves say that when the Northern Crown is on the meridian, Arcturus is on *the right hand* and Vega on *the left*. The Egyptian terms are expressive not only of direction, but of comparative distance. '*Left eye*' is nearer to the meridian than '*left ear*,' and this again less distant from the meridian than '*left shoulder*.' *Whether determinate distances were implied cannot possibly be discovered from the data at present in our possession.* There is, however, an immense amount of proof that they were not very considerable."

Without having seen the symbolism referred to, it may seem presumptuous to offer an opinion on its character, yet the above description is so clear, *and the relation so clearly that of the twelve radiating hour lines to the Seven Steps of the Greek Egyptian Dial, compared with Blundevil's Calendarium for our week of seven days numbered to fourteen planetary hours of day and night, that I cannot refrain from inviting attention to the subject*, on the part of those capable of weighing its merits astronomically. When viewed in connection with Blundevil's Calendarium, the opinion of M. Biot that *astrology* might have had something to do with it *is not so incredible to my mind*; as taken for granted by P. le P. Renouf.

His opinion may, *possibly*, be based upon modern ideas of dialling differing from those which prevailed when that calendarium was in use. For instance the equinoctial hours were given to the meridian, on an east and west Dial (which was the oldest form of dialling), but to the east and west horizon on either a horizontal or south vertical Dial. The "*middle*," therefore, might (not improbably) mean the Equator, as midway between the Tropics. In



this case the Mithraic symbol (whether in the sitting posture of Sesostriis and his wife, or in the standing form, as the Mithras d' Arles, or Jason of the Greeks,) would represent *the Sun on the Equator, as for any east and west dial, not on the meridian as given to the earth's axis*, on the horizontal and south vertical dials.

In this case the distance *from shoulder to shoulder* would "*not be very considerable*," as limited between the two zodiacal angles, estimated at  $25^{\circ}$  by the ancient Egyptians, but by modern astronomers  $23\frac{1}{2}^{\circ}$ . But it might be the symbol for a meridian (like those which may still be seen in the south of France) limited to one-fourth hour before and after xii. ; or at most to 7 hours from 9 A.M. to 3 P.M., divided in the half by the hour of xii.

The width of the Mithraic image, from the *right* to the *left* shoulder, is a symbolism for the Sun's two half-yearly circuits from tropic to tropic ; the Equator in the dividing of time marking the relation of the xii. o'clock hour *to the golden head of the image seen by Nebuchadnezzar in a vision of prophecy compared with that of MITHRAS d'ARLES*, which forms one of the Illustrations in these Tracts. The dividing of typical time as thus given to the Equator — represents the Pushkara Dwipa of the Hindus — as centred on Dhruva or the Pole Star, and intersected by the Ecliptic in the Equinoctial points, *for an East and West Dial*. For a South Vertical or Horizontal Dial, the Meridian will intersect the *two* tropics by the solstitial colure.

Query, The relation of the curved part to the steps of the Greek-Egyptian Dial is only that of 12 hours to seven steps.

I have here numbered the 12 hours of night, in their relation to the seven positions of the star, as for the 12 hours to the seven steps of the Greek-Egyptian Dial.

Query, Does this represent the PAROUVAN (or half month of 15 days) symbolised Southward to the diurnal arc of the shortest day, and the shortest night of the summer season, *as to the Sun's South Declination from North latitude?*

Again, might not the 24 columns above referred to have been arranged in two parallel columns of 12?

For the primeval form of typical day beginning from noon  
for evening before morning.

Western Signs to West Dial.

South West.

North West.

Left shoulder.

12

11

10

9

8

7

6

5

4

3

2

1

ear.

eye.

Mid figure —  
Right eye.

ear.

shoulder.

Beginning of night, *Ari*, on right eye.

1 Goose's head in the middle.

2 Goose's tail on left eye.

3 The *Chu* on left shoulder.

4 *Sār* on left shoulder.

5 *Sahu* on right eye.

6 SOTHIS in the middle. Earth's Axis to Equinoc-

7 Head of *Two Stars* on right shoulder. \*

8 *Two Stars* on left eye.

9 *Water Stars* on left ear.

10 *Lion's Head* on left shoulder.

11 *Lion's Tail* on left shoulder.

12 The *Many Stars* on right eye.

Compare the Seven Stars in the right hand.—Rev. i.

Zodiacal Signs as on  
the Hindu Zodiac for  
the week of 9 days.

South East  
to hours of the

North East  
East Dial.

Sun on the

Equator.

tial Colure.

Right shoulder

Left shoulder

The above Egyptian symbolism seems to represent the *testimony of Moses* as that of the *full Moon*, for the beginning of typical time Westward to the NORTH, or from the South. The Dragon symbolism for the NODES apparently reverses the above, and represents the *testimony of Joseph*, or of the *new Moons*. This followed the astronomy of ENOCH by symbolizing the beginning of typical time from the North East in the days of Abraham. He is represented in Deut. xxvi. 5, as "Syrian ready to perish, and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous."

The times, also, of Abraham are represented as the times of the ignorance which God winked at (Acts xvii. 30) during the reign of death, from Adam to Moses (as to the close of the Mosaic or typical dispensation) even over those who had not sinned after the similitude of Adam's transgression—i.e., presumptuously—Rom. v. 14 : Psalm xix. 13.

This *Syrian* symbolism gives *the sun in Leo* to the right shoulder of the above Egyptian symbolism, even as the angel of Rev. x. had his *right foot on the sea*, or *Westward*, compared with Ezek. i. 10, and the position of Benjamin (the son of Jacob's *right hand*) *westward*, or towards *the most holy place* of the typical sanctuary.

There is yet *another* feature to be noticed—viz., the position of DAN *northwards* (as the Judge of Israel in God's name, *i.e.*, until the coming of Shiloh), compared with what is said of him in Gen. xlix. 17, "Dan shall be a *serpent* by the way, an adder in the path, that biteth the *horse's heels*, so that the rider shall fall backward."

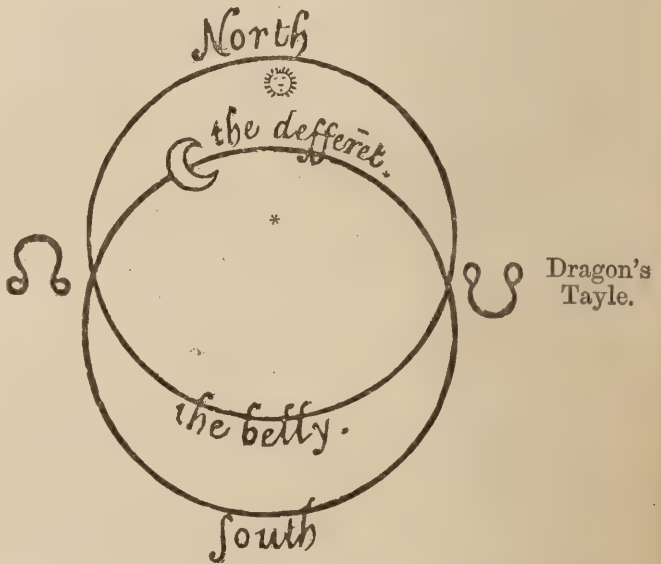
There cannot be a doubt but that reference is here made to *the bruising of the serpent's head*, in Gen. iii. 15, by *Messiah and His people*. The reference to the *rider* is moreover of a similar character to that in Psalm lxxviii. 4, "Extol Him that rideth on the heavens by His name JAH, and rejoice before Him." For it contrasts the words of this Psalm (as speaking the language of Psalm xix.) with the relation of Pharaoh and his horsemen at the exodus, to the *old* Baalistic emblem of the '*fiery flying serpent*' worshipped by the ancient Orientals. In this form, they personified the sun's solstitial glory to the *seraphim*, or *burning ones*, whilst impersonating the NODES of Ascending and Descending light, as *Cherubim*, or *indices of God being nigh at hand*.

NORTH to God,  
as in Psalm lxxv.  
6, with lxxviii. 2.

Signs as on the old Hindu Zodiac  
for the week of 8 days.

♈	II
♉	☉
♊	☽
♋	♈
♌	♉
♍	♊

Dragon's  
Head.

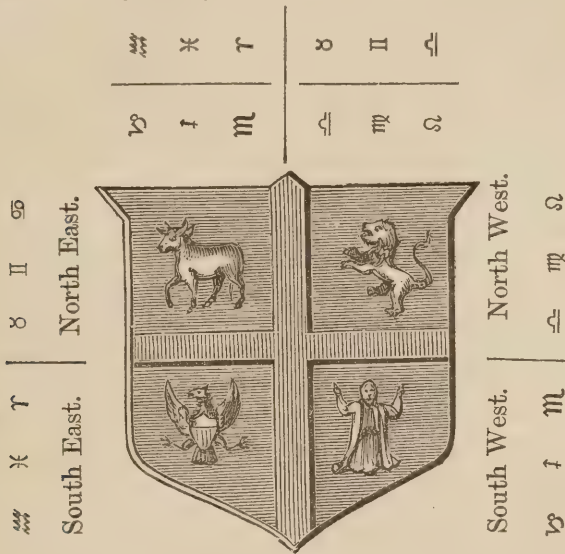


Typical positions of the south altered from representing *the golden head of the Mithraic image in old Egyptian symbolism*, to give the *Dead Sea and its burning plains southward of Jerusalem* to the *belly of the dragon*, as that of *Jonah's whale*, or the *belly of hell*, with Gehenna, or the Valley of the Children of Hinnom, made a type thereof, in the days of that fiery flood under which the Jerusalem of the Typical Dispensation was to pass away for ever. This was the Tophet prepared for the King of Babylon and his heathen representatives, from the "Golden head" of Daniel ii. 38, until



made the burnt mountain of Jeremiah li. 25, in the day of God's judgment on the Jerusalem of the Apostolic age. Isaiah xxx. 33, xxxi. 9.

The subjoined symbolism of the Freemasons, represents the signs, as on the *old Egyptian Zodiac of Tentyra* :—



The 2nd or Plaksha Dwipa, doubled that of the Jambu for the Parouvan or half month of 14, 15, or 16 days.

The 3rd or Salmali Dwipa, doubled the 2nd, for the relation of the two Parouvans, or half months to the old Chaldean month of 30 days typically numbered to the succession of the four ages, limited over the last 30 years of Adam's life. For *these were*, by the ancient Hindus, *limited over the sublunary chronicle of the world's history*, divided in the ratio of three out of four ages, to the idea of a more elevated communion between God and man in the Patriarchal ages, than under the humiliated relation of man to God in the Kali or last age.

This, though short for some computations, was for others made to extend typically over a cycle of 432,000 years to represent it as an *historic sæculum* of 100 years renewable over the history of man to perpetual generations.

The nine Varshas of the Jambu Dwipa were given to nine grandsons of *Swayambhuva Manu*, who was *one with the Adam of Jewish tradition*.

The genealogy runs thus:—Swayambhuva Manu had *two* sons, Priyavrata and Uttanapada. The latter of these had but one son, viz., Dhruva. *He was symbolised to the Pole Star, as a devotee of Vishnu*. This seems to characterize the primeval form of symbolising ascending light to the soul of man returning upwards and northwards to the God who gave it; whilst descending light was *the gift of God to the sublunary sphere of man's mortal life on earth*. This corresponds to the Jewish tradition respecting Cain and Abel. For on the death of Abel, Cain (the elder-born) was sent eastward in Eden, there to exercise his worldly occupation as a tiller of the ground.

Thus Priyavrata, the eldest son of Swayambhuva Manu, had *ten sons* and *two daughters*. These ten were the ten Patriarchs of Jewish record. Of these only *seven* were temporal regents of the *Seven Dwipas, or insular continents, into which the whole earth was then divided*.

The remaining *three* devoted themselves to a religious or contemplative life. "Agnidhra," to whom he gave the Jambu Dwipa (viz., the *first* and *central* of the seven insular continents, or lunar circuits extending from the week of seven days to one of seven millennial days), had *NINE* sons *equal in splendour to the Patriarchs*.

These nine seem to represent the Post-diluvian Patriarchs, of Mosaic record, from Noah to Abraham.

Their names and their territories were respectively,—

1st. NABHI, the eldest son. He obtained the country called Hima, *south* of the Himavat, or *snowy mountains*.

Thus Reuben's relation to the typical tabernacle of the Jews was southward.

This symbolizes the *earliest* beginning of typical time to the Sun in Capricorn at the winter tropic. Thus they represented it as beginning in the Sun's south declination; whence their philosophical myth of the descending node being *the elder born of the two nodal brothers*, in a philosophy that reckoned *night older than the day*.

2. Kimpurusha obtained Hemakuta, between Himavat and Nishadha.
3. Harivarsha obtained the country of Nishadha, viz., that by the Nishadha, or *southern range* of the two central mountains, Nila and Nishadha.

4. Ilavrita to Mount Meru, in the centre of this typical and dialling geography.\*
5. Ramya, the high or ascending node, to the beginning of the Sun's north declination between Meru, in the centre and the Nila mountain, or *north-ern* range of the two central mountains.
6. Hiranvat obtained the country lying further to the north, viz., between the Nila and Sweta range of mountains.
7. Kuru obtained the country north of the Sweta mountains, and bounded by the *Sringavan* range.
8. The countries *east* of Meru were assigned to Bhadraswa.
9. Gandhamadana, on the *west*, was assigned to Ketumala.

Having installed his sons sovereigns in these several regions, the pious King Agnidhra retires to a life of penance, *at the holy place of pilgrimage†* Salagrania.

The *eight‡* varshas, or countries, Kimpurusha and the rest, are places of perfect enjoyment, where happiness is spontaneous and uninterrupted. In them there is no vicissitude, nor the dread of decrepitude or death; there is no distinction of virtue or vice, nor difference of degree as better or worse, *nor any of the effects produced in this region* (viz., the *ninth*, or Bharata Varsha,) *by the revolutions of ages*. These revolutions of the ages represent therefore an ordinance of typical time limited over the *ninth* or *Bharata* Varsha. This was that varsha of the Jambu Dwipa (or *first insular continent*), which represented *India*, or *Bharata*, as the *central kingdom of the solar glory* extending eastward and westward therefrom over the face of the whole earth.

With the above compare the *Somnium Scipionis* of Cicero, wherein he numbers (cap. iv.) nine spheres in the following order,—

1st and outermost. That of heaven—encircling the rest—as the “*Summus ipse Deus*,” presiding over all, and in whom the seven planetary orbits

\* The mountain ranges of this typical geography were as the Pelion Ossa and Olympus of the Greeks for *half the Cycle* of 6, in the wars of the earth-born Titans (eastward) against Jupiter in Scorpio, for the *a Jove principium*.

In the *Vishnu Purana* (p. 224 compared with p. 163,) we are told, “The mountain range which lies most to the north (in Bharata-varsha) is called Sringavan (the horned), from its having three principal elevations (horns or peaks), one to the *north*, one to the *south*, and one in the centre; the last is called the equinoctial, for the sun arrives there in the middle of the two seasons of spring and autumn, entering the equinoctial in the first degree of Aries and Libra, and making day and night of equal duration, or 15 muhurtas each.” The muhurtta measured 48 minutes of time to 12 degrees on the equinoctial.

† This seems to corroborate an opinion I have long since formed on other data, viz., that the pilgrimages of the ancient Orientals, like those of the Mediæval Church, had the relation of a typical memorial respecting the beginning of their religious traditions, compared with the *apparent* circuits of the sun from east to west daily, but from south to north and inversely, or from tropic to tropic *half-yearly*.

The solemn processions of the Romish Church (such as that of the “*fete Dieu*,” which I witnessed at Cologne on the 20th June, 1867,) have, I apprehend, a like typical significance in their arrangements, as understood by those conversant with their details. The idea seems to have been suggested by Psalm lxxviii. 4.

‡ The eight regions above the earth subjected to 8 Lokopalos, or regents of the spheres, viz., of the 8 above the earth, our *sublunary habitation*. When 8 are named reference is made to heaven—as the sphere of ascending light—in contrast to earth as the sphere of descending light.



have their being, but with a retrograde motion, or with a motion contrary to that of heaven.

2nd orbit or sphere, to the planet Saturn.

3rd ditto to Jupiter.

4th ditto to Mars.

5th ditto to the Sun, near the centre.

6th ditto to Venus } as satellites of the Sun.

7th ditto to Mercury }

8th and *lowest of the spheres* (as thus limited to the reign of eight Lokopalas in the *Vishnu Purana*) *the Moon receiving its light from the Sun.*

Below this *all is mortal except the souls of men, the gift of God.*

*Above the moon all things are eternal.* For the *Earth* (which is *central* and *lowest* moves not, but all things gravitate towards it, *by an inclination of their own.*

This seems to explain what the ancient Orientals meant when variously numbering the dominant kingdom upon earth *as the central kingdom of the solar glory*, extending over all the earth.

Comparing the above with the words of Cicero in cap. xx. of the *de Natura Deorum*, we see how the Sothiac or great year of the Egyptians was formed, viz., by multiplying the cycles of the five planets together thus, Saturn 30, Jupiter 12, Mars 2, Venus 1, Mercury 1, multiplied together as  $30 \times 12 \times 2 \times 2 = 1,440$ , or  $4 \times 360$ .

Again, the cycles of the Sun and Moon multiplied together, *to obtain a harmony of solar and lunar time for the seven instead of that limited to the five*, unfold to us, conclusively, the origin of their typical chronology for the four human ages. For 1,440 multiplied by the old lunar year of 300 gives the Cali age of 432,000 mythic years, four of which cycles make up the Golden age of 1,728,000 mythic years. Consequently the Golden age of typical time numbered four *solar* years of 360 multiplied by four *lunar* years of 300.

But the Cali age of 1,200 years represents 4 solar years of 360 days, multiplied by the old lunar year of 300 days.

Again, for the old Sothiac year of  $4 \times 360 = 1,440$ , the old Egyptian Chronicle substitutes one of  $4 \times 365\frac{1}{4} = 1,461$ .

It then multiplies this form of their Sothiac, or great year, by 25 to obtain the cycle of 36,525 *days of years*, to symbolise the 100 years limited by them over their cycle for *the precession of the Equinoxes*. This, therefore, they made the cycle of their *historical chronology*, which they divided into *three human ages out of four numbered over their religious and astronomical cycles of prophetic time, or of time typically numbered to God.*

The last and *shortest of these* they typically limited to 100 years, for the life of man, before its reduction to a typical limit of 70 years in the times of David.

These 100 years explain the myth respecting the 100 sons of Rishabha (the son of Nabhi by his queen Meru) of whom *Bharata* was the eldest. For this was one in character with the Grecian myths respecting the "*centimanus Gaias*" and the 100 eyes of ARGUS, whom Juno set for *a watch over IO*. This myth represents *the Moon on the meridian dividing between the Western*

*Hemisphere*, as numbered to the Moon for the place of sunset, and the Eastern Hemisphere as given to the Sun for sunrise, eastward, through *six signs of the zodiac*. These they called the six Eastern and the former the six Western gates of heaven.

The primary form of this typical dialling (in its relation to the Noah's ark symbolism for a flood season varying from four to five months) seems to have given the old semi-lunar year of 150 days to *the diurnal arc of the shortest day, numbering 10 equinoctial hours in N. lat. 30*. From this they formed their cycle of typical chronology. This reckoned  $6 \times 150 = 900$  years numbered over the six days of Creation, which preceded the Cali age, *as that given to the historic records of human life, computed by centuries*.

This will enable us to read with enlarged precision of thought the meaning once attached to those words of the Psalmist (cxv. 16) "The heaven even the heavens are the Lord's, but the earth hath he given to the children of men." Compare Hezekiah's complaint (Isaiah xxxviii. 18) with the following verse, "The dead praise not the Lord, neither any that go down into silence."

Thus the 930 years numbered typically over the life of Adam are to be resolved into  $6 \times 150$ , for the six typical days of Creation numbered over the first 900 years of his life.

Hence the relation of the Jewish *typical Sabbath to the Cali age*, as the end of prophetic time *completing the first Millennium of the world*. For the *seventh day* (following  $6 \times 150^\circ = 900^\circ$ ) had reference to the old lunar arc of  $150^\circ$ , reduced sabbatically to one of  $140^\circ$ , or half the lunar year of 280 harmonized with a *diurnal arc* of  $12 \times 12$ , or  $144^\circ$ . Thus the relation of Brahma's millennial day to 14 Manwantaras of lunar time, each numbering 72 divine ages (with the *year-day* for the divine age) gives  $72 \times 14$ , as  $7 \times 144 = 1,008$ , approximately for 1,000 *days of years*.

The remaining 30 years of Adam's life symbolised the lunation of 30 days to the equinoctial of 360 days, divided as  $9 \times 40^\circ$ , for a week of 9 days, and increased by Enoch to 364, for 52 weeks of seven days, after rejecting the nodes. For the week of 9 days was first reduced to the old Egyptian week of 8 days, as  $8 \times 45^\circ = 360$ , by omitting Sunday, and lastly into one of 6 days, or  $6 \times 45 = 270$ , by omitting 90 for the two days once given to the Nodes. For  $6 \times 45 = 270$ , they seem next to have substituted  $6 \times 60 = 360$ , and last  $6 \times 25 = 150$ , supplemented by 30, for the semi-equinoctial of 180.

When they began to measure ascending and descending light by the two zodiacal angles of 25, substituted for the two days previously numbered to the Nodes, they divided the semi-equinoctial of 180 into 130 to Seth, or Aphophis, and 50 to the Sun *for the divine age from the cycle of 5 taken as the basis of the 4 human ages to one divine age of typical time*.

Thus Adam's life of 800 years after the birth of Seth seems to have numbered the week of 8 days (as days of 100 years like those of Enoch's typical prophecy of 10 weeks answering to one week of seven millennial days) to the lunation of 30, compared with the equinoctial of 360 days.

ON THE IDOLATROUS WORSHIP OF THE TWO NODES BY THE ANCIENT ORIENTALS, converted into one of a *typical teaching of things spiritual*. This made the Doctrine of God manifested in the flesh (or that of the tree shall be known by its fruits) as the only Scriptural distinction between Ascending and Descending light *spiritually in its relation to the Salvation of Man*.

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That Jonah was a type of Christ is without doubt a fundamental principle of Christian doctrine ; but whether we receive it in the full extent of its typical teaching is another question. We admit that Jonah in the belly of the whale prefigured our Lord's descent into the grave, for three days and three nights previous to His resurrection ; but we little understand how to reckon the interval between Good Friday and the morn of Easter Sunday as  $3\frac{1}{2}$  days and nights, and what constituted the similarity of circumstances in each case, for each was thus condemned to suffer *through the wicked perversity of a cruel superstition substituted for religion in the popular worship of God*.

In the days of each, *the old week of 8 and 9 days prevailed, in both of which two were numbered idolatrously to the NODES of ascending and descending light*. With this idolatry they associated a kind of divination by lots as in the case of Jonah, cap. i. 7, or otherwise, as in the case of the king of Babylon, Ezek. xxi. 21, compared with Joash in the days of Elisha, ii. Kings, xiii. 15—19. Similarly, when Pilate could find no fault in Jesus (John xviii. 39), he turned to the Jews saying, “ ‘*But ye have a custom\** that I should release unto you *one* at the Passover ; will ye then that I release unto you the king of the Jews ?’ Then cried they all again, saying, ‘Not this man, but Barabbas.’ Now Barabbas was a robber.” Like Jonah, our Saviour had His hour of temptation (John xii. 27) to save His own life by sacrificing the object of His mission ; but the Divine spirit within Him triumphed over that of His human will, as He said, “Now is my soul troubled, and what shall I say ? Father, save me from this hour : but for *this cause came I unto this hour*.” What was the cause, as declared by our Lord himself ?—That they (the Jews) might learn “*God willed mercy rather than sacrifice*.” For, had they known the true meaning of that saying, he told them, they would not have condemned the guiltless. But this they did, *as in obedience to a mere superstitious impulse of heathen bigotry, dividing between light and darkness, by a spirit of divination causing them to choose darkness for light*.

Jonah feared the popular will would not appreciate the mercy of God, if accepting this repentance of the Ninevites, and that under such an impression they would put him to death as a false prophet. Therefore, he turned himself westward to (or, towards, as Daniel, vi. 10, prayed towards Jerusalem) Tyre in a ship of Tarshish, instead of eastward to (or, towards) NINEVEH, with his mission of God.

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\* Typified in the living bird of Levit. xiv. 53, and in the scapegoat of Levit. xvi. 10 as that to which the lot fell for its release.



Now, the *two* Nodes were both numbered to the Western Horizon (ascending westward to the north, and descending to the south) on the old Hindu Zodiac for the week of 8 days at 45° to a day. But on that for the week of 9 days the ascending node was given to the *north-west*, and the descending node to the *south-east*, at 40° to a day. This formed the typical characteristic of Jonah's mission, because the measured length across NINEVEH, as the Diurnal Arc of its shortest day was *three days of 40°* each on the Equinoctial numbering 120. The object of his prophetic mission (possibly to the Jews associated with remembrances of NINEVEH) was, therefore, to substitute the *lunar sabbath sign of God's harvest mercies for the golden emblem of the lunar glory, worshipped idolatrously* as the gold of OPHIR\* imported in the ships of Tarshish, from SHEBA, queen of the south. Jonah's mission of light was to *begin in descending form*, but not in the spirit of King Solomon's idolatry when he joined Hiram, king of Tyre, in sending ships of Tarshish to OPHIR for gold. God had determined that the Jewish estimate of ascending and descending light should be *typically reckoned eastward*. Thus *Cain was sent eastward* in Eden to till the land. Thus Jonah, at length, went one day's journey *eastward* outside the city of Nineveh (Jonah iv. 5) to await the issue of his prediction, limited *over 40 days of years*. There was also the like interval of 40 days between the Passover of the crucifixion and the ascension, reckoned as years, *preceding the week of Christ's pentecostal coming again* (*spiritually*, to the men of that generation) *in the power of the Holy Ghost, as the comforter of His people who had survived the fall of the Jewish church and nation*.

The typical instruction from *this* NODAL day of 40° on the Equinoctial, compared with 40 days and years of historic time (by the typical structure

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\* That the gold of OPHIR, for which Solomon sent ships of Tarshish (or *merchant ships*, but ships of a commercial people who worshipped only *Baalism* and *Ashteroth*, or *suns and moons*, as the Divine source of their prosperity) to SHEBA, queen of the south, was an idolatrous symbol of the Baalists, is clear from its *mystic* relation to the 666 of Rev. xiii. 18.

For the 120 talents given by Queen Sheba to Solomon (i. Kings, x. 10) measure the *arc* of the shortest day to the shortest night, for the latitude of Nineveh, as *one lunar season*, or *one third the old solar year of 360 days*. But this lunar season was also called a lunar year. Hence the reference in ii. Chron. ix. 21, to these lunar ships being sent from Tarshish only once in *three years*, for three lunar seasons to one solar year.

The quantity of gold thus brought back *yearly* is variously stated, thus:—

In i. Kings, ix. 28, we read of 420 talents—viz., 80 of Nodal account—for the life of Aphophis, the Sun Pharaoh of the Egyptians in Joseph's day, added to that for the old solar year of 360 days. But in ii. Chron. viii. 18, we read that the amount brought back was 450 talents of *gold*, a number corresponding to their typical cycle of Osiris.

This numbered 5 old Chaldean quadrants of 90° to the old solar year of 360, increased by 90 for the quadrant form of typical dialling, which was of Egyptian origin. When this was in use the words *quadrant and year became synonymous expressions*, as of common relation to their *typical and prophetic year day*, and to their *lustrum or great year, called also their Sothiac year*.

It was only, in fact, a cycle of 4 years, but *always called a cycle of 5*. The reason usually assigned is that it included the first day of the 5th. This may be sufficient, if we number this typically, also, as a year day. The typical chronology of their *Sothiac*, or *great year*, was their lunar year day of 280 and the old weekly cycle of 8 days; making one of 288 days multiplied by their old cycle of five, as 360 days  $\times 4 = 1,440$ .

Also, 5 lunar cycles of 120 give the 600 of Rev. xiii., compared with ii. Chron. ix. 13. To this add  $12 \times 5 = 60$ , for the solstitial reign of Osiris in excess beyond the 300 days of the old lunar year. Add, also, 6 days for the old week of the Egyptian Baalists, or their cycle of 8, which omitted Sunday, and was therefore reduced to one of 6, when omitting the NODES.

of the *prophetic* calendarium in use amongst the ancient Orientals), is well worthy of our earnest consideration ; for it unfolds the true meaning of Jewish prophecy when speaking of the interval between the crucifixion on Good Friday and the resurrection on the morn of the Passover, or our Easter Sunday, as *three days and three nights*, answering to the time that *Jonah was (typically, perhaps,) in the whale's belly*.

It is clear that this is not a Jewish computation, but one of the idolators, for the Jewish week was one of 7 days, and the half was  $3\frac{1}{2}$  days and days of years.

But as one of idolatrous account, there yet remains another feature of the case, which requires consideration.

*Each half of the week (whether reckoned as 3 or  $3\frac{1}{2}$  days) was measured respectively to ascending or descending light as one NODAL day of  $45^\circ$  on their Universal Quadrant Dial. This was reduced to  $40^\circ$ , for  $2 \times 40 = 80$ , the life of Aphophis, or the Egyptian nodal measure of prophetic time in the days of Joseph. Thus we see how the one clear day and night between Good Friday and Easter Day has ever since been numbered to the three days as a typical and prophetic half week of three days and three nights.*

Thus Elijah, i. Kings xix. 4—9, went a day's journey *into the wilderness*, i.e., eastward, when there prepared with meat from God, *for a fast of forty days and forty nights*, on his road to Horeb, *the Mountain of God*. Yet, on Israel's exodus out of Egypt, Moses called that *a three days' journey into the wilderness*.

This reckoning of Jewish typical time *eastward* (equally for the north and south) was to substitute the *hours of day on an East Dial* for those of night on a West Dial, according to the ordinances for their typical sanctuary, which required that Judah should encamp before it eastward to the rising sun.

This seems to have been for a memorial of God that they should walk before him *as children of light and of the day by the indwelling of his grace in their hearts*; not by Baalistic notions of ascending and descending light, made the worship of an idolatrous and cruel superstition.

The primeval form of reckoning evening before morning to the diurnal arc gave the beginning of the day to *descending light eastward* (symbolised in Cain, the elder born, as a memorial of night being older than the day, *seeing that light was called out of darkness* on the first typical day of creation,) viz., as for the hours of an east dial beginning the day from midnight, as did the ancient Egyptians. But, in Judah, the beginning was to be eastward from sunrise, i.e., from the north east in the typical astronomy of Enoch, beginning its diurnal arc northward of the equator. This may unfold the true meaning of Jonah's typical mission. It seems to have required that he should begin his teaching of typical time from the north east of his prophetic Calendarium for a week numbering seven days of years in Jewish typical prophecy reckoned as half a day (for the day without night of Rev. xxii. 5) on the diurnal arc of their typical and prophetic dialling. For this commenced in a high latitude answering to the mountains of Armenia and Nineveh, where the semi-diurnal arc of the longest day would measure  $3 \times 40^\circ$ , or  $120^\circ$ , on the equinoctial.

The object of his teaching (for the Jews of Jerusalem) was to correct the ignorance of the Ninevites respecting God's sabbath sign, so as to frame a



typical instruction for the Jews in Palestine where the semi-diurnal arc of the longest day numbered seven hours. This would teach them to identify God's primeval sabbath sign with his ordinances of day and night connected with their inheritance of the promised land to perpetual generations.

We must remember also that the typical law of sacrifice was limited over the Jews to these conditions.

Attention to these considerations may enable us to form a just estimate of St. Paul's words, Ephes. iv. 9, 10, on the beginning of typical time (from descending light) in the typical institutions of Moses. For, in speaking of Christ's ascension, he says, "Now that he ascended, what is it but that he descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things." This passage of St. Paul ought to be well borne in mind as we read our Lord's words, Matt. xii. 39, 40, making Jonah's mission to Nineveh an appointed sign of his mission to the Jews of that generation. We must do more than this, however, for a comprehensive view of the subject. We must compare Gen. i. 10, in its relation to the promise in Gen. iii. 15, and Psalm lxxviii. 67.

"I will put enmity between thee [the serpent] and the woman, and between thy seed and her seed; it shall bruise thy head, [the typical kingdom of the Jews at Jerusalem,\*] and thou shalt bruise his heel;" viz., "him that remaineth of the city," (Num. xxiv. 15,) in the days of God's final judgment on the Jerusalem of the Mosaic or typical dispensation.

"Judah is a lion's whelp," or numbered to the Nodal symbolism of the ancient Assyrians, for ascending light, as when Christ is called the "*Lion of the tribe of Judah*," in Rev. v. 5.

And again, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet,† until Shiloh come: and unto him shall the gathering of the people be."

But in Psalm lxxviii. 67, 68, we are told "He [God] refused the tabernacle of Joseph,‡ and chose not the tribe of Ephraim: but chose the tribe of Judah,§ the mount Zion which he loved." This is to be illustrated from Psalm lxxx. 3-5, "Blow up the trumpet in the new moon, in the time appointed, [viz., the 1st day of the seventh month, Levit. xxiii. 24,] on our

\* Jerem. xxv. 29; Isaiah xxx. 33, xxxi. 9, xli. 9-12.

† Compare the typical symbolism of the Angel in Rev. x. 2, standing with "*his right foot upon the sea*" or westward (like the Angel with the seven stars in his right hand), "*and his left foot on the earth*," or eastward.

‡ Jacob, in this case also, had reversed the typical preference of birthright, by adoption of Rachel's youngest son, Benjamin, as the son of his right hand, before Joseph, the elder. Genesis xxxv. 18.

§ Judah was only fourth by birthright, and Reuben first. Thus, though light was called out of darkness on the first day of Creation, the sun and moon and stars were not appointed for signs and for seasons, for days and for years, until the fourth.

*The order of Israel's encampment round the typical tabernacle:—*

West to Benjamin, associating the Holy of Holies with Jacob's right hand, and the right hand of God's throne in heaven, comparing Ezek. i. 10 with Rev. i. 16, x. 2.

The full moon of the vernal equinox, as appointed for a testimony in Moses.

North to Dan.

Centre to the  
Levites  
and the  
Tabernacle.

South to Reuben.

Judah, Eastward towards sunrise, as typical of the predicted resurrection. Hence the most holy place, as that of the communion table in the Christian Church, is placed eastward. To the new moon as appointed for a testimony in Joseph.



solemn feast day. For this was a statute for Israel, and a law of the God of Jacob. *This he ordained in Joseph for a testimony, when he went out through the land of Egypt,*” &c., &c. In contrast to this, the testimony of JUDAH, as ordained in the typical institutions of Moses is referred to as *the full Moons of the Passover and Feast of Tabernacles, in the beginning and end of the harvest season*

Thus Jacob called Benjamin the “*son of the right hand,*” in Gen. xxxv. 18, and again in Gen. xlviii. 14, we are told “*Israel stretched out his right hand, and laid it upon Ephraim’s head, who was the younger, and his left hand upon Manasseh’s head, guiding his hands wittingly; for Manasseh was the first-born.*” “*And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father’s hand, to remove it from Ephraim’s head to Manasseh’s head. And Joseph said, Not so, my father: for this is the first-born; put thy right hand upon his head. And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations. And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh.*”

The two pillars which Solomon erected before the porch of the Temple (i. Kings viii. 15: ii. Chron. iii. 15) seem to have had a typical symbolism, like those which support the Grand Arch of the Freemasons. This was a symbolism for the intersection of the equator by the ecliptic *on the horizon at the equinoctial points for the rising and setting of the sun and moon.* For that *on the right hand* he called JACHIN, and that *on the left* BOAZ. Compare the *Nodal Line* of Blundevil’s symbolism with that of Psalm xix. 4 (Bible version), in its relation to Gen. i. 14, and Gen. xxxvii. 9—12. For Jacob and Rachel are there represented in the *same typical relationship* to Jacob’s 12 sons, as the sun and moon to the subordinate lights\* of heaven. Again in Ezekiel’s prophetic symbolism for God’s throne in heaven, as divided to the year of *four* seasons, and symbolized to the four Evangelists by the Medieval Christian Church, the Lion is symbolized to the *right hand*, and the Bull to the *left*. The typical time of the NINEVITES, probably, reversed this symbolism, in *ignorance that they were therein violating any typical ordinance* of God. This seems to be the meaning of Jonah iv. 11, compared with Acts xvii. 30, “*The times of this ignorance God winked at,*” with especial reference to the interval between the calling of Abraham out of Babylon, and of Israel out of Egypt. Rom. v. 14: Heb. ix. 1.

Was not the distinction between these *two* callings symbolized by the *new* moons appointed for a testimony of the *seventh* or *harvest month* in Joseph, and that of the *full moon* as a testimony of the Passover of the exodus, appointed for a perpetual memorial by Moses?

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\* This usage prevails amongst the Orientals of the present day, for in a complimentary address from the Chinese of Castlemaine (Australia), to the Duke of Edinburgh, he is styled “*Great England’s lesser lord, 1,000 years second in the temple below.*” This is an idolatrous parallelism for the language of Psalm cxv. 16, “*The heaven, even the heavens, are the Lord’s: but the earth hath he given to the children of men.*”

Again, in the same address, we find “*the dragon countenance,*” substituted for “*the royal countenance,*” as a phraseology derived from the ancient Oriental Dragon worshippers.

Hence Daniel's prophetic week of seven years was numbered from seventh month to seventh month with the Passover of the predicted cutting off, *in the dividing of typical and prophetic time, by the Jews.*

This explains, seemingly, the true nature of Bishop Colenso's *cruz*, in the interpretation of Exodus vi. 3, "I appeared unto Abraham, unto Isaac, and unto Jacob, *by the name of God Almighty* ; but by my name JEHOVAH was I not known to them." Leaning to the opinion of German divines respecting what they are pleased to call *Alohists* and *Jehovists*, the bishop claims for the *Alohists* *priority of existence*, to an extent *wholly unwarranted by this text of Scripture.*

That priority, *to a certain extent*, is implied we must all admit, but not to an extent which can damage the authenticity of the words attributed to Abraham in Gen. xxii. 14, "And Abraham called the name of that place *Jehovah Jireh* (the Lord sees, or will see and provide, as He did a ram for the sacrifice)" where Abraham had meditated the sacrifice of Isaac, as it is said to this day, "In the mount of the Lord it shall be seen." This seems to have been made, with reference to Isaac's intended sacrifice, a *proverbial expression*, to imply that God will provide a refuge from their difficulties to those whose faith is based on righteousness.

Abraham's calling commenced when the year of *three seasons* prevailed, *and the beginning of typical time was symbolized to the winter tropic, or first day of creation*, given to the dividing of time between the evidences of Divine power exercised for destruction on the one hand, and for the regeneration of the earth's fruitfulness on the other. At the lambing season (as that symbolized in the ram substituted for the sacrifice of Isaac, in conformity with the superstitious impulses, from which Abraham was then only partially reclaimed) he was about to offer up Isaac, under conviction that God who gave could restore life, and that it was his duty to sacrifice to God only what was the most costly treasure of his own. Thus it was not until finding himself relieved from the afflicting trial by the substitution of the ram, *that Abraham truly apprehended how the worship of God under the name Jehovah, or the self-existent and the personal God, manifesting Himself in the heart of man as the Lord and giver of life spiritually.* This formed the characteristic feature of the typical revelation associated with *the fourth day of creation*, and differed essentially from the worship of the *Alohistic idolators*, for they worshipped only in superstitious form the idea of *Almighty power—the Destroying God*, who could also *renew life.*

The distinction became one of a *national revelation associated with the faith of Abraham only under the typical institutions of Moses*, as asserted in Exodus vi. 3. But, beyond all doubt, a primeval *foreshadowing* thereof was given in the typical ordinances of day and night, appointed of God, for a perpetual memorial relating to the *fourth day of creation.*

In saying this much, I would earnestly deprecate being thought to meditate adding a word to strengthen the party-feeling against the Bishop of Natal. He who has made others think seriously over difficulties of vital importance, may, under God, be personally blessed in the further progress of his studies ; and we pray that he may, for he has already been made an instrument of disturbing that self-complacency in those who differ from him, which bade fair in many cases to substitute *stagnant* for *refreshing*



waters to multitudes thirsting for a saving knowledge of God. The bishop has hitherto, if dispassionately judged, only told us what he could not believe in reason, *i.e.*, under the *biased medium of consulting German authorities when in difficulty*. But he has held out hopes that he may yet show how reason and revelation will bear harmonious testimony to the inspired authority of Scripture. The bulk of his enemies are almost as unwilling as himself to admit the idea of ancient history (sacred and profane) having been written allegorically, like the Book of Job ; yet, the strength of their opposition has no better foundation than that of traditional prejudices akin to those by which the Pharisees of the Apostolic age had made (to the Jewish nation) the word of God for its health and salvation in Christ of none effect. The bishop has, we believe, honesty of purpose and ability, under God, to redeem fully, and with a lastingly useful effect, any inconvenience, however deplorable, arising to the church from rashly published conclusions, if only he could divest himself of the *prejudice that history allegorically written is no history at all*. To establish that point he must war against all ancient history, both sacred and profane ; yet it is this very idea which underlies the bitterness of the opposition against him, as an opinion held by his adversaries no less than by himself. The difference is this : they make it the plea for resting satisfied with an unintelligent belief, whilst he is too prone to reject, as *essentially* unintelligible, what may only be obscured to him for a while, under the influence of some passing prejudice.

The distinction between the *right* hand and the *left* in the typical ordinances of Jewish prophecy relating to a greater or less interest in the *blessings pertaining to Messiah and His people*, contrasted with the idea of another people wholly estranged from the blessing (as in Matt. xxx. 34 and 41), unfolds the law of the preference given to Jacob, the *younger*, above Esau, the *first-born* of the twin brethren. It explains, also, Jacob's reason for coupling Benjamin with Judah to the blessing, in preference to the tabernacle of Joseph or the tribe of Ephraim, the younger son of the elder brother. For Benjamin means *son of the right hand* ; and the angel who stood with his right foot on the sea, or towards the western signs of the zodiac, symbolized the sun of righteousness to the sun in *Leo*—on the right hand of God's throne—as in Ezek. i. 10, for the beginning of the typical and prophetic times relating to Messiah's advent, as the Lion of the tribe of Judah. But the western signs of the zodiac are given to the right hand, in two distinct forms, on the old Oriental zodiacs.

The dividing of typical time on the zodiac of Tentyra, and the old Hindu zodiac for the week of 8 days, was symbolized to the Winter Tropic, as to the *full* moon in Capricorn, when the dog-star by the *new* moon, or their Sothis, indicated the beginning and the end thereof northward to the sun's sixth gate, in the astronomy of Enoch ; or, to the sun in Cancer. See the emblem of the MITHRAS d' ARLES for the sun in Leo.

The Hindu zodiac for the week of 9 days gives the *western signs* to the *right hand* so as to reckon from north to south westward for the afternoon hours of a *West Dial*, when the day began from evening. The morning hours were, on the contrary, then reckoned eastward, from south to north, as on an *East Dial*. Thus the hours of the West Dial began from the place of the *new* moon for the testimony of Joseph ; whilst those of the *East Dial* began from the full moon, as appointed in Moses for a testimony to Israel.



It is clear, moreover, that the divination of the ancient Orientals was based upon the ideas of a typical and prophetic distinction between the powers of Ascending and Descending light morally with spiritual effect, as in nature with temporal effect. Thus Balaam divided his typical sacrifice between 7 rams on the one hand, and 7 bulls on the other. Thus, in Ezek. xxi. 21, "The King of Babylon stood at *the parting of the way*, at the head of *the two ways* to use divination," &c. So, in dread of his brother Esau, Jacob divided his hosts and his flocks into *two companies* at Mahanaim, Gen. xxxii. in hopes that one might be spared should Esau determine, by any divination of ascending and descending light, to sacrifice the one vindictively.

But the Mahanaim of this reference is near Gadara, the scene of our Lord's miracle relating to the swine (Matt. viii. 28 34) which "ran violently down a steep place into the sea, and perished in the waters," when the *two demoniacs* near, and possibly in charge of them, were healed of their infirmity, and the devils driven out of the men permitted to enter into the swine. Are we here to understand a material impersonation of devils, and a positive dialogue carried on by our Lord with these disembodied spirits? or are we to interpret this figuratively, as we do the alleged conversation between the Almighty and Satan in the opening of the Book of Job? I freely admit my disposition to interpret it in the latter spirit, and to think myself authorized so to do from the narrative, in Acts xix. 13—16, respecting the evil spirit which fell upon and prevailed against *the seven sons of one Sceva, a Jew*, though willing to acknowledge the divine authority of St. Paul, when preaching of Christ and him crucified. For both narratives represent *impersonations of fiendish malignity* against the Jews and Christians, based upon a bigoted and superstitious fear that the heathen customs to which they were attached, were in danger of being renounced to their own personal loss therefrom—first through the preaching of Jesus, and afterwards by that of St. Paul in His name.

But, as it is written, even the devils believe and tremble. They who were thus possessed of evil spirits were brought out of darkness into a marvellous light by the preaching of our Saviour and St. Paul, though unwilling to admit any inspiration of Divine power in the attempts of others to restrain them from viciousness and cruelty in defence of the idolatrous superstitions they were anxious to maintain in opposition to the preaching of Christ's Gospel. The nearness of Gadara to Mahanaim and to a place called Zephon, or the north (as in the compound term Baal-Zephon, Lord of the North) suggests the idea that those swine were being kept for the sacrificial worship of their idol Baal. When the *two* keepers of the swine were induced to renounce the worship of Baal to become followers of Christ, the question would naturally arise, What were they to do in regard to the swine? And the subsequent narrative justifies the idea of an answer amounting to permission given for the swine to suffer by the evil from which their keepers had been just released, as in the case "Render to Cæsar the things that are Cæsar's, and unto God the things that are God's." The like answer of give to Baal that which is Baal's, might induce the *swineherd* to drive them to the north-west and into the sea—the element of their Baal-Zephon, the fish god, DAGON. The boar Avatar of Vishnu was a symbolism for the sun returning westward to the north—the place of his fish emblem as the Dagon of the Philistines.

THE TWO SLEEPERS IN THE STORMY SEA, AS SO CONDEMNED  
BY THE ANCIENT ORIENTAL BAALISTS.

[Jonah i. 5, 6, and Mark v. 35—41.]

The Mediterranean, or Great Western Sea, and the Sea of Galilee, or lake of Tiberias, are here, no doubt, figuratively and prophetically associated with the mystic sea of Dan. vii. 2: Rev. xiii. 1, *in their typical relation to the mystic sea and the lunar ship connected with the NODAL idolatry of the ancient Oriental Baalists*. The duration of this heathen dominion was limited to the duration of *four kingdoms, represented by four animal symbolisms rising up out of this mystic sea*, between the days of Nebuchadnezzar and those of the predicted judgment by which the Jerusalem of the Mosaic, or typical dispensation was brought to its appointed end by the events of the Apostolic age. This will illustrate the earthquake of Zech. xiv. 5 (for that, like the earthquake of Uzziah's day, *symbolized the fear of God upon the nations in favour of Israel*), by which the Mount of Olives should be rent, and the sea divided when its waves roared. (Ps. lxxxvii. 4: lxxxix. 10, with Isaiah li. 9—15, &c., &c.) For the *mystic sea* of Isaiah viii. 7, 8: Jerem. vi. 23: and Rev. xviii. 21, has the same reference to *Jerusalem being written in the earth* (Jerem. xxv. 26), and to the curse of the sea submerging the same, as the mountain of our Lord's reference in Matt. xxi., compared with the *burnt mountain* of Jerem. li. 25, and the *opposing mountain of Jewish opposition*, from the synagogue of Satan in the Apostolic age, Rev. ii. 9: iii. 9.

Jonah (to avoid the danger of heathen opposition, from its ignorance respecting the merciful ordinances of God for the well-being of man) had paid his passage money to sail with the idolators in a ship of Tarshish, *as if thus to cover the object of his mission to Nineveh by sailing with the idolators westward as far as Tyre*. We have a parallel to this in the narrative relating to the man of God which prophesied against the altar at Bethel, as killed by a lion (probably by a sun-stroke when the sun was in *Leo*), when renouncing the object of his mission, in returning by the way in which he went; for, in so doing, *he was virtually conforming himself to Jeroboam's mode of chronicling typical time in half-cycles*, TROPICALLY, to the Quadrant Dial of the Egyptians: instead of dividing day and night, as the ancient Babylonians, in *semi-circular form*, either *equinoctially*, or for an *inclination of the equinoctial according to latitude*.

In regard to the passage of our Lord over the lake of Tiberias, it was "*to and fro*" according to Mark iv. 35, with v. 21 (for the "*to and fro*" of Dan. xii. 4), as if to extend his mission—*beginning with the lost sheep of the house of Israel, Eastward, to the idolatry of the Gentiles and their lunar ship in its "to and fro" passage over their Western Sea, in its typical relation to land first redeemed from the sea, Eastward*.

But the prophetic description of the land eastward of the Jordan, is that of a fertile country made desolate by the sins of its inhabitants. Thus Gadara, the scene of our Lord's miracle respecting *the conversion of the swineherds of Baal*, and the consequent destruction of the swine (Mark v. 18—21) was a city of the DECAPOLIS northward in Palestine, answering to

the HEPTANOMIS of Middle Egypt, as northward compared with the golden head of the Mithraic image of OSIRIS, symbolized southward to Thebais or Upper Egypt. Hence the typical antagonism between the Shepherd Kings of Heliopolis in the Delta near the north-western *Memphis* of *Middle Egypt*, and not far from *Baal-Zephon* (or the Baal of the north in the day of Israel's exodus) against the south-eastern Thebans, or Ethiopian Kings of *Upper Egypt*, and worshippers of the crocodile in Crocodilopolis.

The ANTEDILUVIAN WEEK OF *SEVEN* DAYS in its relation to the OLD BAALISTIC WEEKS OF *EIGHT* AND *NINE* DAYS, by adding two days of NODAL account.

$60' \times 60'' = 3,600''$  in an hour.

24

14400  
7200

86400'' in a day of 24 hours.

5

432000'' in 5 days, for the years of the Cali age.

add, 172800'' in 2 days, for the week of seven days.

360) 604800 ( 1680 {  $= 2 \times 840$  for  $2 \times 828 = 1,656$ .  
360 {  $= 8 \times 210$  or 8 days measured by the diurnal arc for  
the longest day in N. Lat. 30.

2448  
1160

Compare 1,656 of  $365\frac{1}{4}$  days as numbering 604,854 days.

2880  
2880

0

N.B.— $172,800 \div 360 = 480$ , or  $360 + 120$  for the 120 days of years associated with the *sign* of seven days in Gen. vi. 3 with vii. 4.

Again, from 1,680 take 480 and we have a remainder of 1,200, for the Cali age of 1,200 solar years  $= 432,000$  mythic years numbered over the antediluvian world from the 480th year of Adam's life, viz., after numbering 400 years of typical time to the golden age, and 80 days of years for the two days of Nodal account, measured by 80 on the equinoctial in the old week of 9 days; as  $9 \times 40 = 360$ .

The Egyptian idolators substituted the 80 years life of their *Aphopis*, or *Set*, (as a new measure of their Nodal idolatry revived after the murder of Abel by Cain, when the Nodes measured  $2 \times 45 = 90$  on the equinoctial,) for the Divine appointment of Seth, born to Adam in the 130th year of his life, as the seed of typical account for Abel.

This, as elsewhere stated, was intended to destroy the idolatry of the Dragon worshippers by substituting the two zodiacal angles of  $25^\circ$ , for the



old nodal measure of ascending and descending light — after the death of Abel, so as to make a renewed memorial of the primeval sabbath. For  $70 + 60 = 130$ ; and  $180$  less  $50$  (for  $7 \times 7$ ) =  $130$ .

Hence arose a continuous conflict between the old Baalists and these people of God, from whom the Jews received their religious traditions, between the advocates for the old Baalistic week of 9 days with its nodal idolatry and those of God's sabbath ordinance, until the Baalistic week of 9 days was reduced to a Sabbath, or week of 7 days, by rejection of the Nodal Idolatry.

The accomplishment of this divine purpose stands inseparably associated with the mission of Christ and his Apostles at the time of the end predicted over the Jewish Church of the Mosaic or typical dispensation.

In regard to the NODAL brethren — Cain and Abel — and the association of Cain's banishment Eastwards, *i.e.*, to the land of NOD, the *fugitive*, eastward in Eden, *there is an implied contrast of eastward from the west*. So, when Adam and Eve were driven out of Paradise, we are told in Gen. iii. 24, that God "placed at the east end of the garden of EDEN *Cherubims*, and a flaming sword which turned every way, to keep the way of the tree of life."

Now these *Cherubims* were afterwards made the Nodal emblems of the Jewish typical sanctuary, whilst their *Seraphim* symbolised the solstitial culmination of *solar and lunar light*; typically compared with the light of man's spiritual life in communion with God.

The Nodes were reckoned *westward* by the Dragon worshipping Baalists, like the golden age of their typical chronology and the garden of their Hesperides with its golden apples.

To obviate "*the knowledge of good and evil*" thus idolatrously taught in connection with an idolatrous deification of the dead, the Nodal emblems of God's people were to be placed so as to give the west northward to God, *in heaven*; and the east southward to their dialling arc, *for the earth as given the children of men*. Thus Cain, the elder brother, before his banishment eastward on the death of Abel, represented typical time as *primarily* numbered by men to the descending NODE — southward from the west — to identify the beginning of the Creation with the Autumnal Equinox. Ascending light was thus symbolised in Abel to the soul of man returning, in death, to the God who gave it.

From the *primeval* week of seven days (reckoned typically as days of years for Rachel's week, Gen. xxix. 27,) the ancient Orientals divided their solar year into half years of 7 months for  $14 \times 26 = 13 \times 28$  days, in Enoch's solar year of 364 days. Also as 13 months of 27 days in the old lunar year of 350, for two cycles of 7 reduced to one of 13, or  $6 + 7$ , by counting the *seventh* month twice.

Thus the *new moons* appointed in Joseph for a testimony, limited that testimony to seven months from the *new* moon of the Autumnal Equinox. But the *full* moons appointed in Moses, limited their testimony to seven months from the full moon of the Vernal Equinox. This will illustrate the relation of the steps on the Alexandrine Dial to the Calendarium found by Champollion in the tombs of the Egyptian Kings at Biban el Moluk.



I think I may here say, on the above evidence, what the author of the *Key to the Chronology of the Hindus*, vol. ii. p. 363, says on his own tabular proof. "From the foregoing tables it appears that the precession of the equinoxes, *which carried forward by seven signs the primitive order of the zodiac*, was a fable of the same stamp with that which caused the sun to change its rising and setting twice during the ancient Egyptian dynasties." By this I would not presume to offer an opinion whether the precession of the equinoxes as taught by modern astronomers was known to the Egyptian or not. For such a task I am wholly unqualified. My meaning is that the theory respecting the precession of the equinoxes has seemingly no bearing on this subject—which is clearly one of dialling account—in its typical relation to the divisions of prophetic time by the ancient Orientals.

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WHAT IS MEANT (PROPHETICALLY) BY THE ANCIENT NINEVITES  
HAVING BEEN UNABLE TO DISCERN BETWEEN THEIR *RIGHT*  
*HAND* AND THEIR *LEFT*.

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In the key to the *Chronology of the Hindus*, vol. ii. p. 360, we read that the patriarchs determined the *first day* of the year as follows:—They began the year with the *new moon*, i.e., the day on which the moon became visible, the full of which immediately followed the sun's passing over the point of the autumnal equinox. This he fixes at the 21st October (calculating by the sun's and moon's places for the longitude of Babylon; and for a duration of 2,513 days—viz., 1,656 to the deluge, with 857 years added for our date of the exodus B.C. 1491=A.M. 2513) for the beginning of the Noahical, as also that of the antediluvian year.

On showing this passage to my young mathematical friend, Mr. Smales, of Esk Terrace, Whitby, he observed that, if that be the case, the chronology cannot be as old as it pretends to be, for the precession of the Equinoctial point would only be varied by *one sign* between the 21st October and 21st September, up to this time. Estimated at 50 seconds yearly, it would take only 2,160 years (for 2160 times 50 seconds in 30 degrees of the Equinoctial) to effect that amount of precession. This would only date from B.C. 292, or from a few years before the reign of Ptolemy Philadelphus, which began B.C. 284.

It is a matter of historic fact that the Septuagint version of the Jewish Scripture was then made, as a medium of correcting the Jewish traditions, to harmonize with those of the Gentiles, according to Josephus, *Antiq. b. xii. c. ii. § 4*. If the precession of the equinoxes was the discovery of that age, it might have raised a temptation to introduce this feature of their astronomy into a purely artificial chronology. But on such a supposition we should expect it to be made in a form which would gauge the amount of precession either as of *one or seven months* from some very early date up to the then B.C. 292. We on the contrary calculate that a change of one month (like that marked on our celestial globes) must have begun



about B.C. 292, for the autumnal equinox to stand where it now does. A precession of *seven months* (to account for the typical and prophetic year of *seven months having had two opposite beginnings, as of common use amongst other ancient Orientals as well as the Jews,*) at 50 seconds a year, would number 15,120 years, whilst the Egyptians reckoned a mythic chronology of 15,000 years from Bacchus, the youngest of their gods, to Amasis, the last of the kings of Egypt, before the subjection of the old kingdom to the Persians.

Again, for a precession of one month, 2,160 reckoned backwards from B.C. 282 would number 2,448 years before the christian era. From the Jewish account of the world's age at that time, or from B.C. 3,760 take 2,448, and we obtain A.M. 1,312. This would refer us to the beginning of the times of Cainan (Gen. v. 9), with whom the first cycle of 70 years to the birth of Mahalaleel began. I cannot from this chronology deduce any reasonable evidence that the precession of the equinoxes was then known.

But the typical ordinances of the Jewish sanctuary, both for the prince and people, in Ezekiel's prophetic vision (cap. xlvi. 1, 2, 9,) point to another reason—of a typical character. This is connected with the dialling of the ancient Orientals, and their mode of annexing thereto a Lunar Calendarium for the month of 30 days divided into two Lunar Quadrants of 7, and 2 of 8 days, compared with three weeks of 10 days, equal six cycles of 5 days.

Enoch's quadrant measure for the moon's circuits from the Equinoxes to the place of new or full moon, as symbolized to the tropics (viz., the full moon to the winter tropic, and the new moon to the summer tropic) seems to connect it with the traditions of the Jews—that the *new moons* were appointed in Joseph as from the patriarchal times for a testimony to Israel, and the *full moons* in Moses as from the date of the exodus.

Viewed in this light the difference of a month, by which the zodiac of Tentyra places the autumnal equinoxes between Libra and Scorpio (as for *October* instead of *September*), may have been nothing more or less than an Egyptian violation of Jewish typical ordinances, like that by which Jeroboam instituted at Bethel an *equinoctial or harvest feast of the eighth month, whereas the Feast of Tabernacles of Mosaic appointment was a feast of the seventh month.* (1 Kings xii. 32 : Levit. xxiii. 34.)

The reason, too, is obvious, for the idolators retained the *nodal weekly cycles* of 8, 9, and 10 days, as of antediluvian tradition, rejecting the primeval week of seven days, the re-enactment of which formed the characteristic feature of Noah's postdiluvian life. The weekly cycle of 8 and the summer season of 8 months were those of Egypt's 8 oldest gods. With these facts in remembrance, let us now turn to the typical ordinances for the division of the land to the tribes of Israel in Ezekiel's prophetic vision, foreshadowing the return from Babylon.

Seven tribes had *seven* portions from west to east by north. This was as if to the sun's north declination, reckoned eastward and westward by north for the summer season of 7 months (?), to the *seven stars in the right hand* of the Apocalyptic angel (?), as seen ascending from the East (Rev. vii.), but with his *right foot* on the sea, and his *left foot* on the earth (Rev. x. 1). Compare, also, Rev. xii. 1, on the female form of this symbolism, as that of a woman clothed with the sun, and the moon under her feet, and upon her

head twelve stars. This adapts to the institution of Moses the Egyptian symbol of heaven discovered by Champollion.

1. Dan
2. Asher
3. Naphthali
4. Manasseh
5. Ephraim
6. Reuben
7. Judah

The oblation of 25,000 reeds square, with the sanctuary central, and the city to the south—i.e., to south of Equator.

The 5 remaining tribes given equally eastward and westward to the sun's south declination, for the 5 months of the winter season, with typical reference, perhaps, to Benjamin's mess, as apportioned by Joseph, being 5 times as much as that set before any of his brothers.

8. Benjamin
9. Simeon
10. Issachar
11. Zebulon
12. Gad

Thus Enoch, cap. xxiii. 5, symbolizes *all the luminaries of heaven as a blazing fire running towards the west*. Thus in the *Vishnu Purana*, p. 172; the mountains which represent the northern limits of Meru extend from east and west between the two seas.

Enoch has a like reference, in cap. lxxvi. 7, to two seas : for he speaks of the Eastern Sea as the Erythrean Sea, probably with reference to a contrast between the Sinus Arabicus by *Baal-Zephon* as its western, and the Sinus Persicus as its eastern arms ; with Horeb the Mount of God, southward to the wilderness, for the 40 days of years that Israel was doomed to wander therein.

The subjoined passage from the *Vishnu Purana*, p. 225, will establish a presumption that they had other typical forms of dividing the equinoctial into four cardinal points of the horizon, besides that of observing one fixed position for the equinoctial points. Otherwise, what is meant by the great equinox emphatically ?

“When the Sun is in the first degree of the lunar mansions, Krittika and the Moon is in the fourth of Visakha ; or, when the Sun is in the third degree of Visakha ( $\simeq$  Libra), and the Moon in the head of Krittika (♄, Pleiades,)—these positions being contemporary with the equinoxes, that equinoctial season is holy, and is styled the Mahavishubha, or the Great Equinox.”

The months, also numbered in the same page to the sun's north declination (as to the bright fortnight of his northern path from Magha, or from south to north by east from Capricorn to Cancer), correspond to our own mode of reckoning north declination for a vertical dial.

The above quotations from the *Vishnu Purana*, illustrated from the months of the Hindu year, numbered to the signs of the zodiac for the week of 9 days :—

The months of the Hindu year are here numbered to the signs of the Zodiac, <sup>2nd,</sup> taken as near as practicable in the order of their numbering to the 28 Asterisms of the Hindus in the explanation of them as kindly given to me by Dr. RIEU, of the British Museum.

South Ecliptic  
to East Dial for  
morning hours  
to the head of  
the Mithraic im-  
age, as of a vocal  
Memnon, sym-  
bolized to the  
Egyptian begin-  
ning of typical  
time from the  
full moon.

*North Ecliptic to West Dial* for afternoon hours to the feet of the Mithraic image, symbolized Northward to the place of the moon's change.

This represents the testimony of Israel in Joseph as that of the *new moons*.


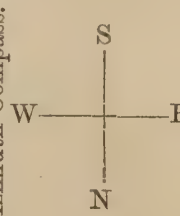
When the head is Westward, as described by Champollion, *of a female figure for heaven*, it answers to that representing the guardian angel of the Jewish Church, in Rev. xii. 1, as "clothed with the sun, and the moon under her feet, and upon her head, a crown of twelve stars."

Deceived by the quadrant stature of the Mithras d'Arles (as measured from  $\simeq$  to  $\searrow$ ), I have *only in the act of this comparison discovered that the signs of the zodiac, as numbered tropically to day and night in this form, answer exactly to that of their spiral exhibition on the belt of the Mithras d'Arles, so as to begin from Aries, and circuit northwards until returning southward from Libra to Pisces.* This answers to the solar year of Enoch's astronomy, beginning in the sun's *fourth* eastern gate and proceeding northwards, for half the sun's yearly course, to return southward for the remaining half. It also gives demonstrative evidence *that the head of the Mithraic*



image in this case was eastward on the equator. The typical facts convinced me that a case of this kind ought to turn up, but as I read the quadrant stature of Mithras from  $\alpha$  to  $\varpi$ , I never looked for it there. A kind Providence has dispelled the cloud, when I was under fear that all I had gained would be damaged in effect for want of this "missing link"—as it were—in a "daisy chain" of reasoning relating to the typical manifestation of God in his works.

Another observation remains to be made on Champollion's reference to *heaven symbolized in a female figure with the head westward*. It was painted on the ceiling of a room, and, therefore, in a position to reverse the ordinary relation of Right and Left to East and West. Thus the four cardinal points of the compass have a reversed position on an Azimuth compass, compared with that on the Mariners' compass:—

	Mariner's Compass			
	<div> <div>1 East.</div> <div>II S r</div> <div>3 North.</div> </div>	<div> <div>4 South.</div> <div>* E m</div> <div>West. 3</div> </div>	<div> <div>2 South.</div> <div>† S m</div> <div>1 East.</div> </div>	<div> <div>West. 3</div> <div>m E m</div> <div>4 North.</div> </div>

As in Ezek. xlviii. 31-35  
and in Zech. xiv. 4-9.  
As in Num. ii. 3-5

compared with the  
Azimuth Compass.

Applying this to the Jewish symbolism for the world connected with the tradition of its having had only a duration of 3760 years at the beginning of our Christian era, I am convinced that the Jew, from whom I recently received this information, only gave me *half* the history connected with this ancient mode of symbolizing the world in dialling form. For the north and south ecliptic may be given to the east and west horizon in two opposite directions, viz., as beginning northward from the west, or southward from the east, when adding the signs of the zodiac to the hour lines of an east and west dial. Thus the ordering of the Tribes of Israel before their typical sanctuary, in Numbers ii., was 1st eastward to the rising sun, 2nd southward, 3rd westward, 4th northward, as to the points of the mariner's compass beginning eastward.

But before the gates of the typical city in the holy oblation of Ezekiel's prophetic vision, they began northward and observed the following order,—1st north, 2nd east, 3rd south, and 4th west, yet so that *seven* were to have their portion northward and *five* southward of the holy oblation. This was evidently to typify their summer season of *seven months to the sun's north declination*, and their winter season of *five months to the sun's south declination*.

I do not think Mr. Phillips intended to deceive me, but that his views were those entertained only by a particular class of Jews. For he represented himself as a Polish Jew, and the son of a Jewish rabbi. I first began Hebrew with a rabbi of that name in Beverley, A.D. 1833, to whom I was recommended by a friend who respected him in York. There is a great difference between the Polish and German Jews in their reading of Hebrew,

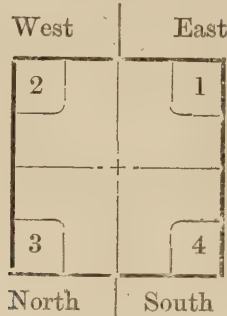
why may not this also extend to the subject of their *typical chronology as that of Jewish traditions diversely modified by those of Syria and Egypt between the death of Alexander the Great and the Apostolic age*. This idea is justified by what Josephus says of Ptolemy Philadelphus. We ought likewise to consider that the signs of the zodiac for the old week of 8 days, and on the zodiac of Tentyra, would not have had a reversed reference to the East and West (when compared with the Hindu week of 9 days, from which ours of seven days has been derived), except for an intelligible purpose.

Was this astronomical to chronicle the precession of the Equinoxes? or, typical, for *Enoch's* testimony of the *new moons* reckoned northwards to the Summer Tropic, and Southwards to the *full moons* for the Winter Tropic, when dividing his Solar Year of 364 days into 14 months of 26 days. For in this form they framed a Typically-repeating Cycle of *Seven*, which gave the *fourth* day, in a week of seven, to the sun on the equator: as, thus, with the moon and stars appointed in Gen. i. 14 “*for signs and for seasons, and for days and years.*” Hence their typical symbolism for the week of seven years (called *Rachel's week*), reckoned from *seventh month to seventh month*, as from *new moon to new moon*, divided in the half at the full of the vernal or autumnal equinox, according as they followed the Patriarchal Chronology of Noahical account, or the Mosaic of Levitical account, thus:—

	II	☿	♊		♈	♉	♊	
Patriarchal year of 7 months } from 7th month to 1st month }	7	8	9	10	11	12	1	{ Westward as from new to full moon.
Jewish year of seven months } from 1st to 7th month }	1	2	3	4	5	6	7	{ Eastward as from full to new moon.
Their typical relation to the Magnus Annus, or Sothiac year of the Egyptians, according to Cicero ( <i>Som. Scip.</i> ) compared with the <i>Vishnu Purana</i> , for we are there told that the con- junction of all—or their return to the same place in the heavens—occur- red in <i>Magha</i> , or ☿, at the birth of Parik- shit.	♄	♅	♆	♇	♈	♉	♊	
	Saturn	Jupiter	Mars	Sol	Venus	Mer.	Moon	Earth
	♄	♅	♆	☼	♀	♂	☾	♁
Sat.*	7	5	3	1	6	4	2	9
Sunday	1	6	4	2	7	5	3	10
Monday	2	7	5	3	1	6	4	11
Tues.	3	1	6	4	2	7	5	12
Wed.	4	2	7	5	3	1	6	1
Thurs.	5	3	1	6	4	2	7	2
Friday	6	4	2	7	5	3	8	3*
								and months.

N.B.—The beginning of the symbolism thus from Saturn, as the *Ganesha* or Janus of the Hindus, and its close with *Mars* (3\*), as the *Kartikeya* of the Hindus, verifies *their relation to mother earth*, as that of *Ganesha* and *Kartikeya* to the DURGA of ancient Hindu mythology.

Mr. PHILLIPS' Jewish Symbolism for the World begins and ends Eastward (like the Zodiacal belt of the Mithras d'Arles,) after describing the circuit represented by the figures annexed thereto in the subjoined diagram.



<p>For West to North Declination  <i>at close</i> of the Equinoctial          day, as in the Dragon sym-          bolism of the Ancient Orien-          tals.</p> <p style="text-align: center;">Westward to the North.</p>	$\left\{ \begin{array}{l} \text{m} \\ \text{—} \\ \text{m} \\ \text{Ω} \\ \text{⊖} \\ \text{II} \end{array} \right.$	$\left\{ \begin{array}{l} \text{†} \\ \text{⋈} \\ \text{⋈} \\ \text{X} \\ \text{γ} \\ \text{8} \end{array} \right.$	<p>For East to South Declination  <i>at beginning</i> of the Equinoc-          tial day, <i>when beginning from</i>  <i>evening</i> (Genesis i.), as from          the Descending Node turning          Southward to the East on a          vertical dial.</p>
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N.B.—On an East and West Dial *beginning from the south-west* (as on the old Hindu Zodiac for the week of eight days), this symbolism gives the western signs to north declination, and the eastern to south declination. Thus it reverses that of the Hindu zodiac for the week of 9 days, which we have followed, in reckoning ascending light eastward to the north, when rejecting the idolatry of the Nodes, to reduce a week of 9 days to one of seven :—

North.	Deut. xxvii. 12, 13.		South.
	Enoch's gates of the Sun.		
Ebal.			Gerizzim.
Rueben	1	1	Simeon
Gad	2	2	Levi
Asher	3	3	Judah
Zebulon	4	4	Issachar
Dan	5	5	Joseph
Naphtali	6	6	Benjamin



Symbolism for the 12-hour day of the old Babylonian semicircle, divided tropically into two half cycles of *seven* and *five* for the *semidiurnal arc of Summer and Winter on the East and West Quadrant Dial of Egyptian origin divided to a weekly Lunar Calendarium of seven days on the front steps of a dial* like the Greek-Egyptian for the latitude of Alexandria and the Pyramid Plain,

☐		
Ω	Dan Asher	II
⌒	Naphtali Manasseh Ephraim	8
⌒	Reuben Judah	7
Ezek. xlviii. 1-28.		
{ The Holy Oblation. }		
⌒	Benjamin Simeon Issachar	✕
†	Zebulon Gad	⌒
☐		

Or thus,

	☾	♊	♈	♊	♈	♊	♈	♊	♈	♊	♈	♊
		♊	♈	♊	♈	♊	♈	♊	♈	♊	♈	♊
	vii.	viii.	ix.	x.	xi.	xii.	i.	ii.	iii.	iv.	v.	vi.
	☀	♀	♂	♂	♂	♂	♂	☀	♀	♂	♂	♂
Sun.	1	6	4	2	7	5	3	1	6	4	2	7
Mon.	2	7	5	3	1	6	4	2	7	5	3	1
Tues.	3	1	6	4	2	7	5	3	1	6	4	2
Wed.	4	2	7	5	3	1	6	4	2	7	5	3
Thurs.	5	3	1	6	4	2	7	5	3	1	6	4
Fri.	6	4	2	7	5	3	1	6	4	2	7	5
Sat.	7	5	3	1	6	4	2	7	5	3	1	6
	♂	♂	♂	☀	♀	♂	♂	♂	♂	♂	☀	♀

One feature of these symbolisms yet remains to be noticed, viz., Their probable *typical* connection with the ancient Oriental mode of writing *from right to left, in contrast to that of Europeans from left to right.*

The ancient Greeks sometimes used both forms and called it *Βουστροφηδόν* (Boustrophedon), or ploughing fashion. Whether the frequent occurrence of *the plough symbolism* in the old Egyptian hieroglyphics has any relation to this I cannot say, and shall be grateful for information on the point from those competent to decide the question.

Mr. Phillips also called my attention to another fact which may prove of considerable importance. In Genesis iii. 1, the word used as *subtle*, with reference to the serpent, is that translated *naked* in cap. ii. 25, *because there used in a double sense.* The double idea in this word was in aftertimes applied to *men stripped for a contest.* When formed in the likeness of God, *spiritually*, men were by the law of their creation (male and female) endowed with wisdom, to supply their natural wants from the blessings of God set before them. They were *wise as the serpent* (Matt. x. 16), *and smooth skinned, or without more covering than the serpent.* There is yet another typical feature in this combination of *wisdom* and *nakedness*, from which seems to have originated the idea of *men stripped a fair contest, as in proof no concealment, no "plaited cunning."* But with the wisdom of God's gift, and the bounties of God's mercy as a means of supply, the first parents of the human race, were regarded as capable under God of meeting the wants which Nature or Modesty might suggest.

Thus, though born *naked* into the world *they were not ashamed* until they became so by transgression. For, in cover of that nakedness which was *natural*, or came by the law of their creation, the Lord God had provided by suggesting to them (Gen. iii. 21) to make artificial covering from the skins of animals and the leaves of trees. Hence that of cloth from the fibres thereof and to clothe themselves with the skins of animals. The knowledge of good and evil *for a judgment thereon, by a divination of superstitious invention, as connected with the nodal contests of the Baalists from the days of Cain, represented the fruit of the forbidden tree in the midst of the garden.* This knowledge came in by transgression of the Divine command, and then Scripture speaks of them as *naked* in a prophetic sense.

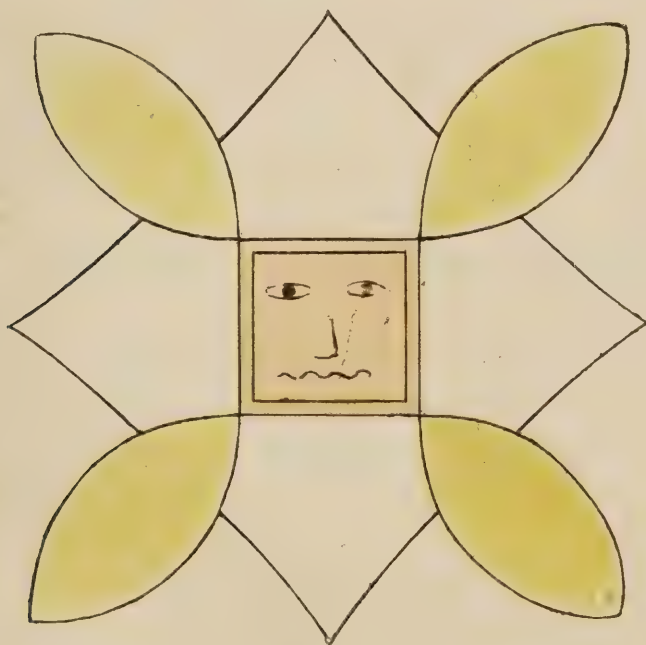
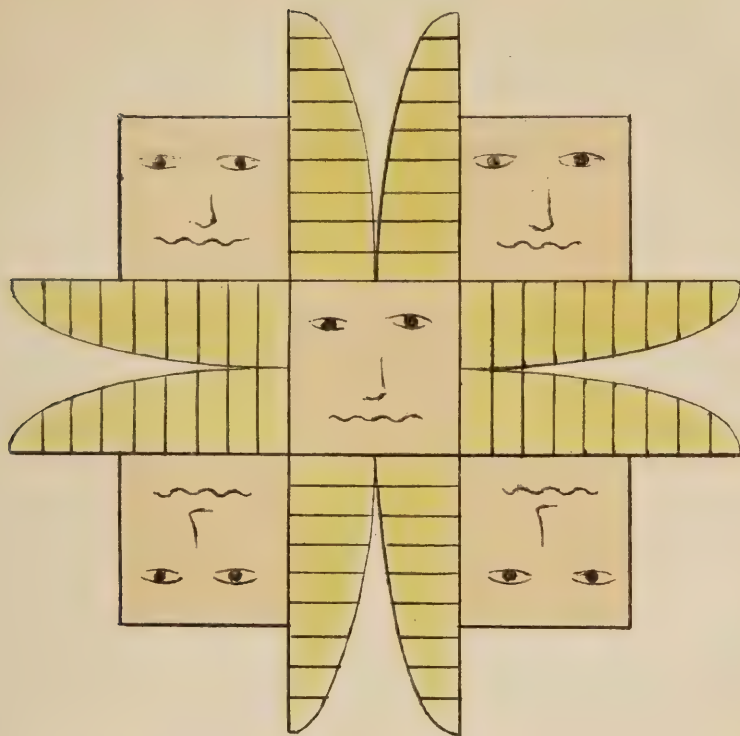
- 1st. As without shame by the law of their nature, until the wisdom and modesty of God's gift made them invent forms of artificial clothing.
- 2nd. As human beings prepared for a contest, viz., against the wisdom of the Divine prohibition respecting the tree of knowledge. In this form they were made sensible of shame by transgression.

The idea is beautifully expressed by Dryden in the opening of his poem called "The Hind and Panther," treating of Roman Catholics and Protestants, under an allegory, he then being a Romanist:—

"A MILKWHITE Hind, immortal and unchang'd,  
Fed on the lawns, and in the forest rang'd;  
Without unspotted, innocent within,  
She fear'd no danger, for she knew no sin."

Such, I believe, to be the true teaching in this allegory of ancient religious history transmitted to us through the sacred writings of the Jews. If such be the case, I shall be thankful for the casualty by which I obtained two readings in Hebrew with Mr. Phillips.

Nº 1. ABYSSINIAN.



Nº 2. ABYSSINIAN





## SUPPLEMENTARY DIAGRAMS.










1. Front and west side view from a photograph of the model, with an attempt to explain the relation between the radiating hour-lines of the Hollow Semi-circular, compared with the parallel hour-lines of an East-and-west Dial.
2. The 7 Dwipas and 9 Varshas of the ancient Oriental Dialling.
3. Hindu Division of the Sun's Annual Course into 3 Avasthanas, and each of these into 3 Vithis, for the old year of 3 seasons, divided to 27 Asterisms. From the *Vishnu Purana*, p. 226.
4. *A* and *B* (in 2 parts, as xxvi. in the original list consists of 3 parts—viz., *A*, *B*, and *C*, though not thus described in the List, by omission). As No. 37 of the original List, for the Dial referred to in the Title Page.
5. The Symbolism of Ezek. i. 10, for the Equinoctial divided into 4 quadrants, applied to the east-and-west quadrant dialling of the ancient Orientals.
6. Relation of the Maltese Cross to the intersection of a Polar Dial, by the hour-lines of an East-and-west Dial.
7. The Equinoctial divided to Manetho's 30 dynasties of the kings of Egypt, in their relation to the typical dialling of the ancient Orientals.
8. The Jambu Dwipa of the ancient Hindu Dialling Geography.
9. The Symbolic Trees of Life and Knowledge. From J. Landseer's *Sabean Researches*.
10. CARO, as CHARON, from a photograph of ancient Spanish armoury. The word "PORTAZGO" on the blade of the oar is Spanish for "ferry-toll."
11. Vishnu on his Porpoise, as Arion on his Dolphin, at the beginning of the Solar Year. For the ancient Hindus symbolised the apparent motions of the heavenly bodies to that of a potter's wheel; but the *form of their planisphere to that of a porpoise*, with its tail centred on *Dhruva*, the *pole star*, and Vishnu (for the sun in the ecliptic) seated on its heart.

PLANETARY CALENDAR IUM FOR THE WEEK OF 7 DAYS,  
BEGINNING FROM SUNDAY.

Fourteen Lunar Circuits of  $13^\circ$  each to 15 Muhurtas, or hours of  $12^\circ$  each, as 12 of  $15^\circ$  each, Equinoctial time, as  $182^\circ$  to  $180^\circ$  for half Enoch's year of 364 days, compared with half the old Chaldean year of 360 days. The 4 days added by Enoch were called conductors of the seasons—as substituting a quadrant of  $91^\circ$  for the old Chaldean quadrant of  $90^\circ$ :  $7 \times 13 = 91^\circ$  for the quadrant measure of the steps on the Greek-Egyptian Dial :—

5 MONTHS OF FLOOD.

✕            †    m

			3 Tuesday.
		†	
6 Friday.	Four months of flood.		9 Dragon's tail.
		✕	
1 Sunday.			7 Saturday.
		†	
5 Thursday.			2 Monday.
			
			4 Wednesday.
			8 Dragon's head.

	7	8	II	95	9	11	12								
	vi	vii	viii	ix	x	xi	xii	i	ii	iii	iv	v	vi	vii	
		♀	♂	♂	♂	♂		♀	♂	♂	♂	♂	♂	♂	
Sun.	1	6	4	2	7	5	3	1	6	4	2	7	5	3	Tues.
Mon.	2	7	5	3	1	6	4	2	7	5	3	1	6	4	Wed.
Tues.	3	1	6	4	2	7	5	3	1	6	4	2	7	5	Thurs.
Wed.	4	2	7	5	3	1	6	4	2	7	5	3	1	6	Fri.
Thurs.	5	3	1	6	4	2	7	5	3	1	6	4	2	7	Sat.
Fri.	6	4	2	7	5	3	1	6	4	2	7	5	3	1	Sun.
Sat.	7	5	3	1	6	4	2	7	5	3	1	6	4	2	Mon.
	♂	♂	♂		♀	♂	♂	♂	♂		♀	♂	♂	♂	



## ERRATUM.

In dividing the Equinoctial to the hours of an East-and-west Dial for a typical comparison between the diurnal arc thereon and two weeks of seven days in the Parouvan or half-month of 14 or 15 days (for the *bright fortnight* of the sun's northern path—eastward from Capricorn to Cancer), I should have given the Equator to the hour of xii., not to the hour of vi., as on a south-vertical or horizontal dial. This will number the hours from mid-night to noon—eastward to the south ecliptic for morning on an East Dial; and those from noon to mid-night, again, westward to the north ecliptic for evening on a West Dial. Thus the Hindu Su-Meru was an inverted symbol for their east-and-west dialling, beginning the diurnal arc and sun's yearly circuit from the moon's descending node, as turning eastward from the west in Libra, for the moon's place, *when full moon at the Vernal Equinox*. This gives the *three* points of the symbolic triangle by which the ancient Orientals divided the Equinoctial into 3 parts (for a solar year of 3 seasons, compared with a lunation of 3 weeks), as found on the old Hindu zodiac for the week of 9 days, as  $9 \times 40 = 360$ .

This is of importance, for it constitutes that feature of this zodiac which commemorates the formation of the Noah's ark *flood* season of 5 months from the old Babylonian flood season of 4 months, when substituting the week of 7 days for those of the Baalists' numbering 8 or 9 days.

The Source of Blundevil's Planetary Calendarium for the Week of Seven Days, beginning from Sunday, traced in its integrity to the Old Chaldean week of 10 days, beginning, also, from Sunday. Hence the apparent anomaly to us in finding Sunday (as the 1st and 10th day of the week) falling between Thursday and Friday on the Old Hindu Zodiac for the week of 8 days.

Hours of an East and West Quadrant Dial } Planetary Symbols 1 and 10 to Sunday		v iv iii ii i vi ————— xii vii viii ix x xi						
		☀	♀	♂	♂	♂	♂	♂
		1	6	4	2	7	5	3
♂	2 Thursday and Monday	2	7	5	3	1	6	4
♂	3 Desc. Node and Tues.	3	1	6	4	2	7	5
♂	4 Asc. Node and Wed.	4	2	7	5	3	1	6
♂	5 Wed. and Thursday	5	3	1	6	4	2	7
♂	6 Tuesday and Friday	6	4	2	7	5	3	1
♂	7 Monday and Saturday	7	5	3	1	6	4	2
♂	8 Sat. and Ascen. } Node	8	6	4	2	7	5	3
♂	9 Fri. & Descend. }	9	7	5	3	1	6	4
	10 as 1 to Sunday	10	1	6	4	2	7	5
		☀	♀	♂	♂	♂	♂	♂

Again,  $10 \times 216$ , or 10 Lunar Cycles of the 8 oldest gods of Egypt, were 6 old Solar Years of 360 days ; but  $2160 \times 100 =$  the Cycle of Jupiter, 216,000, or half the Cali age of 432,000 Mythic Years.

From the *Vishnu Purana*, p. 230, it appears that the above zodiac for the week of 9 days, reduced to one of 7, was divisible for the old year of 3 seasons (as at NINEVEH), for the 8 months during which the sun attracts the waters to pour them upon earth during the other four months as rain.

Thus, comparing days of  $40^\circ$  with lunations of  $30^\circ$ , we have :—

$$8 \times 30 \text{ as } 6 \times 40 = 240$$

$$4 \times 30 \text{ as } 3 \times 40 = 120$$

---

360

But as divided for a Cycle of Seven, when dialling for Palestine and the Pyramid Plain, we have :—

$$7 \times 30 = 210$$

$$5 \times 30 = 150$$

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$$5 \times 216 \text{ as } 3 \times 360 = 1080 \text{ days of years } 360$$

N.B.—The supplement to a lunar year of 10 months, numbering 29 days each (for the flood of 10 months in the Noah's ark symbolism for the typical and prophetic time of the ancient Jews), is 70 days. For  $290 + 70 = 360$ .

The ancient Orientals began their lunar year of 10 months from March, but Noah waited 44 or 46 days from that time (viz.,  $27 + 17$  or  $29 + 17$  days) before entering into the ark—viz., until about the *full moon in Aries*. Thus, from Septuagesima Sunday to Easter Day, our church has solemnized from Jewish traditions of the earliest date a *typical season of 70 days*, numbered according to the years of the Babylonian captivity, by reference to Ezek. iv. 4—7. For these 70 days combined the memorial of their *two* Baalistic cycles of idolatrous account—viz., that relating to the lunation of 30 days measured by 30 degrees on the equinoctial ; and that of the *nodal day*, measured by 40 on the Equinoctial. This was made a prominent testimony against the Israelites on their exodus out of Egypt. Exod. xxxii. 8 : Acts vii. 37—44.

Now  $360 + 40 =$  the 400 of Gen. xv. 13 : Acts vii. 6 ; also,  $360 + 70 =$  the 430 of Exod. xii. 40 : Galat. iii. 17 ; whilst  $360 + 30 =$  the 390 of Ezek. iv. 4—7.

Hence the 40 days of Lent, as  $5 \times 8$ , were extended to  $6 \times 7$  and  $5 \times 9$ —substituting 75 for 70, as in the 1335 of Dan. xii. 13, for  $1260 + 75$ .

In round numbers it is always referred to as a fast of 40 days, and the reason is obvious—the complement of the two zodiacal angles at 25 on their east-and-west quadrant dialling with the dove and raven symbolism was 40 on the Equinoctial, whilst the symbolism itself extended over 50 typical days : from the Passover to the Pentecost.

The 3 points of the triangle in the circle symbolizing the inverted cone of SU-MERU are, on the above zodiac :—

- 1 Between Gemini and Taurus
- 2 „ Capricorn and Aquarius
- 3 „ Libra and Virgo.

On turning the other day to the "HOROLOGRAPHIA OPTICA," by SYLVANUS MORGAN, London, 1652, (as having been a book of repute in his day,) it occurred to me, on comparing pages 96 and 139, that I had therein discovered a mode of dividing the steps to a *tropical cycle* of four hours, for  $8 \times 15 = 120$ , answering to the  $3 \times 40^\circ$  for Jonah's journey of 3 days across the Great City, Nineveh.

When the thought occurred to me, I was preparing a Model for his Grace the Archbishop of York, and upon that, *for the first time*, I divided the steps in this form. It answers both for the sequence of the Planets, to which the days of the week are dedicated, *and to a typical cycle of seven hours from 9 A.M. to 3 P.M., for comparison with the seven days of the week.* The Sun and Moon are numbered *centrally* to the time of the moon's change between Capricorn and Aquarius, as in the Austrian symbolism, entitled "Carton des Pictures Morales, xiii<sup>th</sup> Century," amongst the illustrations of these Tracts.

The angles of the side steps (by making breadth and depth *equal sides*) will divide the quadrant of  $90^\circ$  into two equal parts of  $45^\circ$  measuring three equinoctial hours on each side.

By dividing the arc of  $45^\circ$  into three equinoctial hours of 15, and again *into half hours* (for comparison with quadrant lunar circuits of 7 days) we gain six divisions for the steps.

Then by intersecting the arc with radius a chord of 60, from the upper end on either side we obtain a *fourth* hour, to be divided solstitially between the sun and moon, for the *new moon* given to the midday hour of xii. on the centre of the steps. The planets then have the order of their enumeration by Cicero, as seemingly followed in Blundevil's Planetary Calendarium.

The hour lines and their relation to the gnomon, were thus calculated afresh for the Dial yesterday, and tried in a good sun to-day (3rd April, 1868,) with happy effect for the P.M. hours  $1\frac{1}{2}$ , ii., and iii. From about this time there became a perceivable and increasing error. In fact the shadow continued near the hour of iii. when it was  $4\frac{1}{2}$  o'clock. Yet this may only show the characteristic of a dialling limited to seven hours from ix. A.M. to iii. P.M.

Can the hollow and curved form have been thus designed to throw off the hours exceeding about 3 from the meridian on either side?

The *five* concentric circles (whose varying radii are limited by the parallels for the diurnal arcs as divided to the hours of an East and West Polar Dial, in the Astrological Symbolism of Sylvanus Morgan,) show how the ancient Orientals numbered the planetary hours of their typical dialling to the signs of the zodiac, when dialling with steps, as on the Greek-Egyptian Dial brought from Alexandria.

The difference between this symbolism of Sylvanus Morgan compared with Blundevil's Planetary Calendarium for the week of seven days (beginning from Sunday, in its contrast to the old half weekly cycle of 5 days



beginning from Thursday, dedicated to Jupiter,) follows with one slight exception that of the Ciceronian philosophy, on a comparison of the *De Natura Deor.* lib. ii. 20, with the *Somnium Scipionis* cap. iv.

The difference is *threefold*, thus—

"SOM. SCIP." AS IN BLUNDEVIL.	SYLVANUS MORGAN.	"DE NATURA DEORUM," FOR THE CYCLES * OF THE PLANETS.
1 Sat	1 Sat	1 Sat. 30 years.
2 Jup	2 Jup	2 Jup. 12 years.
3 Mars	3 Mars	3 Mars <i>about</i> 2 years.
4 Sol	4 Venus	4 Mercury, 1 year and never more than one sign distant from the Sun, but sometimes before and at others following.
5 Ve	5 Mer	5 Venus, 1 year, and nearest the earth, sometimes <i>before</i> , at others <i>following</i> , but never more than two signs distant.
6 Mer	6 7 Sun and Moon at the time of <i>new</i> moon, having "but one house apiece"†	
7 Lun		

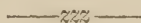
From the above it appears that the relation of the Sun and Moon to Mercury and Venus was accounted variable, because Venus might at times be distant *by two signs*, whilst Mercury was never further distant than *by one sign*, from the Sun and Moon when together at the time of New Moon, as numbered to the midday hour of xii. on a Planetarium.

Hence the reckoning of Venus sometimes as a *morning*, at others as an *evening star*.

† "Those Planets (which have their names from Errour, wandering) had two houses." By this Morgan means the other five Planets which were numbered to a Tropical, or returning Cycle of 5, for the winter or flood season of 5 months.

\* The multiplication of these Cycles into one another—formed "*the great year*" of the ancient mathematicians, according to Cicero. This was the *Lustrum*, or *Sothiac* year of the ancient Egyptians. It numbered 5 lunar years of 280 days, and 5 old Egyptian weeks of 8 days to 4 old Chaldean solar years of 360 days: the year of 360 days forming the typical and prophetic *manwantara* of the ancient Orientals. By this word MANWANTARA they meant *the age or life* of a MANU. The Lunar Year of the Sabbatarians, or of 280 days, which the weekly cycle of *seven days*, was thus, seemingly, made (in the typical institutions of Moses) to symbolize the rest of Israel in the land of promise, under association with the typical law of their Sabbath. In this form the excess of  $5 \times 8$  or 40 days seems to have associated the 40 years of Israel's wandering in the wilderness with the measure of  $5 \times 8^\circ = 40^\circ$  on the Equinoctial, for the NODAL day of that Baalistic idolatry (Exod. xxxii. 4) which was connected with the heathen weekly cycles of 8, 9, and 10 days, as the alleged cause of that punishment; also of the Babylonian captivity, for  $30 + 40 = 70$  days of years. Acts vii. 39—44, and compare Matt. xxiii. 34, 35.

## APPENDIX.



THE object is to shew how the mode of writing history in the Medieval Christian Church answered to that of the ancient Orientals, as seemingly based upon similar notions of typical and prophetic time. For the usages of the ancient Orientals seem, in this respect, to have been transmitted to the Christian Church by following the traditions of the Jewish Church. My illustration of the subject is here taken from the "TOPOTHESIA," or an imaginary description of the Court of Art, with which Silvanus Morgan concludes his "*Horolographia Optica*," or work on dialling (published in London, A.D. 1652), with a few passing remarks on a Welsh allegory of prophecy relating to the same times. Morgan's *threefold* division of the subject into what he calls a *threefold* PRÆCOGNITA (viz., Geometrical, Philosophical, and Astronomical, with a threefold practise—Arithmetical, Geometrical, and Instrumental), resembles the "threefold cord not quickly broken" of Eccles. iv. 12. Such was the ancient Oriental mode of associating the traditions of History and Religion with those of Science, from the days of Solomon, for an instruction unto righteousness from the evidences of Wisdom, Mercy, and Power, manifested in all the wonderful works of God. The style in which this allegory is written represents Him as a sort of Hierophant of the ancient Egyptian mysteries. From this it claims a double interest—as shewing how the teaching of History and Science were then allegorically combined, as by the ancient Orientals. The date of this dialling book precedes, *only by one year*, the establishment of the Republic under Oliver Cromwell. The possibility of any connection between these two subjects would never have occurred to my mind, had I not about a fortnight since (at Llanrwst, in the diocese of St. Asaph's, where the cathedral had once been desecrated, and the bishop's throne converted into a calf-pen by the Cromwellites) met with an old Welsh allegory of those times, entitled :—

A  
SECRET OR MYSTERY  
for

SOME TO UNDERSTAND,  
and for others  
TO DESPISE,  
viz. :

Three Birds in Conversation,  
The EAGLE, and the DOVE, and the RAVEN ;  
or, a Sign to Address  
the WELSH  
In the year 666.

Printed at Wrexham, and sold by R. Marsh, bookseller, 1778.

The words 'in the year 666,' are further explained at the top of the page next following the title; thus, 'A Sign to Address the Welsh in the year 1653, *before the coming of 666.*' The writer is a *Millenarian*, and professes to recognize in the troubles of his day the predictions of the Book of Revelation, as *only then beginning to be fulfilled towards the sixth Millennial Day of the then popular and prophetic chronology for the duration of the world.* This theory I believe to be void of any Scriptural foundation, and to be fraught with much political mischief—teaching men to do and dare anything, in obedience to the revolutionary impulses of false Messiahs. It is the same anti-Christian view of ancient Jewish prophecy which prevails so largely in our own days, and bids fair to renew unto ourselves a like period of political trouble—checking the progress of Christianity and civilization, to give it a seriously retrograde movement. The date A.D. 1778 (which marks the upheaving of the political earthquake associated with the French Revolution), was prematurely made to usher in the great Millennial rest, after the 2,300 *morning and evening* of Dan. viii. 14, reckoned as *days of years*, beginning circ B.C. 520, or from the re-building of the Second Temple under opposition from the *Mystic Prince* of the then *Kingdom of Persia*, Haggai ii. with Zech. iii. Now, I have already shewn elsewhere that the 2,300th *morning and evening* of Daniel mean *typical and prophetic days of literal account*, or the typical and prophetic week of 7 years: as  $7 \times 360 = 2520$ , less 220 days, or 7 months of 30 days typical and prophetic time, with the 10 days of tribulation. These 220 days are numbered especially over the people of God (as over the 7,000 of Israel, who had not bowed the knee to BAAL), to *complete the week of seven years in which God was to confirm His covenant with many, when repealing His typical dispensation by Moses, to establish His new and eternal covenant with all flesh in Christ, under the events of the Apostolic age.* But the author of the Millennial pamphlet referred to, whilst writing in the eventful period of the French Revolution, *made the events of Cromwell's day his mystic sign to the Welsh of his own times*, as affecting to trace therein a chronological analogy between A.M. 1656 (or the date of Noah's flood, traditionally handed down by the ancient Orientals) and A.D. 1653, as the date of Cromwell's accession to power on the overthrow of the monarchy in England. This he moreover affects to regard as the beginning of a turbulent period extending over 666 years (the mystic number of Rev. xiii. 18), in which the events of his own day, in their relation to those of the French Revolution, were to form a prominent part introductory to the beginning of a *great Millennial day of rest.* Thus, he seems to have regarded the difference between 1656 and 1653 as the latter half of *a week of seven years, analagous to that of seven days* in Gen. vi. 4. But, for this, he would have to double his 666, before he could obtain the number 1332 in approximation to the 1335 of Dan. xii. 11, in their relation to the 1260 days in the latter half of the typical and prophetic week of seven years. The reference to the *taking away of the daily sacrifice* (i.e., of the then Jews at Jerusalem, by the repeal of the Mosaic or typical dispensation under the events of the Apostolic age, Dan. ix. 27: xii. 11, with Rev. xi. 8, which followed the sacrifice of the death of Christ), proves, beyond the possibility of a reasonable doubt in my mind, *that literal days of typical and prophetic account were meant.* Also, that they



were thus limited to days for the *Elect's* sake, lest no flesh should be saved, Matt. xxiv. 22, is the true Scriptural interpretation of ancient Jewish and Messianic prophecy. Having thus identified the would-be prophetic chronology of the book with that spirit of false prophecy of which our Lord cautioned His followers to beware, Matt. xxiv. 23—28 (as against turbulent and political adventurers, on a false plea of religion, “*the robbers of God's people exalting themselves to establish the vision of prophecy, but doomed to fall,*” Dan. xi. 14), I will briefly refer to certain salient features of the Welsh allegory, as kindly translated to me by Mr. Pritchard, the school-master of Bettws y Coed.

The Eagle is expressly represented as impersonating Oliver Cromwell, as Lord of the Commonwealth of England, holding a Council of State over the relative merits of the State Church, impersonated by the Raven, refusing to return to the ARK with the non-conformist Dove, under the patronage of the Eagle. But, to understand the full force of the metaphor, we must remember that the *Eagle symbolism* of the *ancient Orientals* (as in that of God's heavenly throne, divided to the four winds of heaven, in Ezek. i. 10 ; and to the four Evangelists, by the Church of Medieval Christianity) represented the beginning of typical and prophetic time—from *mid-night* in its relation to the Diurnal Arc of their typical dialling ; but from the *full moon* of their *monthly lunar* year, and from the *winter tropic* of their *solar* year, by the ancient Egyptians and Assyrians. Hence, the NISROCH or Janus of the Assyrians was *eagle-headed* (even as Cyrus is symbolized as “*a ravenous bird from the east,*” Isaiah xlv. 11), whilst the THOTH of the Egyptians was *hawk-headed*. Thus they made their symbol for the beginning and end of typical time foreshadow the times fore-ordained of God, from the beginning, for the regeneration of all things, after that the foundations of the earth should be thrown out of course by the sinfulness and violence of man. The progress of the events by which this regeneration was to be realized, they symbolized to their differing NODAL emblems of ascending and descending light. These were the Dove and Raven, in the traditions of the Jews relating to Noah's ark. Hence the choice of these emblems by the Welsh author of this allegory of a Prophetic Millennium inaugurated by Cromwell. But, however contemptuously the Raven may be spoken of therein, we must not forget that when AHAB was *Cromwell's prototype of Royalty, impersonated by the Eagle, Elijah was sustained by food from heaven, ministered by the Raven symbolism for God's guardian Providence over his people for good, when driven into the wilderness through the oppression of man* : called “*The Wilderness of the People,*” in the expressive language of Jewish prophecy. The Dove, however, cooed puritanically to Cromwell when hailing in him the NISROCH, or eagle-headed god, of the Assyrians as the NOAH of the ARK in which it rejoiced to be floating, as it were, over a sea of blood, to inaugurate the era of its Millennial rest, thus :—

EAGLE : I would desire to know from thee what is the mystery of Noah's Ark ? and, as the fear, the flood, the wars, the hindrances, the woes, the vanity, and the sin have been so long on the earth, when will there be an end ?

DOVE : Noah's Ark is a mystery or secret to shew *to some* ; for the wicked birds are neither worthy nor willing to hear. But about the green leaf, and the good news, *the water of the flood will cease when the everlasting Gospel is preached through the whole world.*

EAGLE : But the preachers do preach it in every parish already.\*

The Dove here begins to coo puritanically against the church, and suggests a use for the buildings like that made of them by Cromwell, when he stabled the horses of his troops in the churches, and when the bishop's throne at St. Asaph's was converted into a calf-pen. But it exhibits some consideration for the personal safety of its patron, the Eagle, when advising him to keep out of *those churches, lest they fall upon him and he under them into the pool*—meaning the pit of Rev. ix. i. : xx. i., with Ezek. xxxii. 30, 31.

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\* In this case the words of the Eagle confirm (though *undesignedly*) the true teaching of Scripture, which illustrates the true historic reference of that prophecy from the events of the Apostolic age,—Romans x. 18 : “ But I say, Have they not heard? [viz., both the Gentiles, and the *then* dispersions of Israel in all lands] *Yes verily, their sound* [viz., the preachers of the Gospel as the characteristic event which was to be realised at the sounding of the *seventh* trumpet warning of *Levitical ordinances in the Apostolic age*—Rev. xiv. 6—when the mystery was revealed in Christ—Rom. xvi. 25, 26,] *went into ALL the earth, and their words unto the ends of the world.*”

That the medieval Christian Church did chronicle its events of history allegorically, after the manner of the ancient Orientals, is clear. The traditions relating to Kentigern, the first Bishop of St. Asaph's, who went there from Glasgow, are nearly as strong as those relating to St. Patrick on this point.

It is essential, therefore, that we be not led away by the passing customs of those times to interpret the figurative language of Jewish and Messianic prophecies by any prejudices of superstition which then prevailed, instead of by the internal evidence of Scripture as interpreted by Christ and His Apostles.

When it is said of Bishop Kentigern that he founded a monastery for 965 souls (numbering 600 as illiterate, viz., 300 tillers of the ground, and 300 to prepare and cook provisions for the rest, with 365 devoted to literature) ; also, that he lived to the age of 180 years, it is impossible for us not to regard these particular numbers as of *typical significance*, based on the figurative usage of the ancient Orientals in the days of Enoch, Methuselah, Lamech, and Noah. Thus, the 180 years of his life substitute the degrees of the semi-equinoctial (as a measure of his walk with God) for the 187 of Methuselah's age at the birth of Lamech, and the 182 years of Lamech's age at the birth of Noah.

Thus, again, the 600 years of Noah's *antediluvian life* (as measured by 300 days and 300 nights in the old Lunar of 300 days and nights of 24 hours each) shew the *figurative basis by which he limited the relation of the 600 illiterates to 365 literates, numbered as children of light and of the day, to the Solar year of 365 days.* For in Gen. v. 23, this is represented as the *typical* measure of Enoch's earthly life.

“**TOPOTHESIA,**”  
OR,  
AN IMAGINARY DESCRIPTION  
OF THE  
**COURT OF ART.**

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COMING into a *Librarie* of Learning, where there was more *languages* than I had *tongues*, that if I had been asked to bring *brick* I should have brought *mortar*, and going gradually along, as then but *passus Geometricus*, there I met *Minerva*, which said unto me, “*Vade mecum*”; and had not the expression of her gesture be-spoke my company, I should have shunned her. She then, taking me by the hand, led me to the end, where sat one which was called (as I did inquire) *Clemency*. The name indeed I understood, but the Office I did not, whose Inscription was *Custos Artis*. I being touched now with a Desire to understand this Inscription, began with Desire; and, craving leave, used diligence to peruse the *Librarie*, and found then a book entitled the *Gate of Languages*, by that I had perused it, I understood the fore-named Inscription; and craving leave of *Clemency* in what respect she might be called the *Keeper of Arts*, who answered with *Claudianus*, thus:—

The zone of Jupiter which tempers air  
Was *Mercy's*\* birth-place, eldest born of heaven,  
Chaotic darkness thus dispelled, she poured  
O'er earth † *ages of streaming light*—then ceased  
Th' extremes of heat and cold. Thus Wisdom planned  
The wondrous works of God, as seen of man.

And arising from a Globe, which was then her seat, she began to discourse of the Nature and Magnitude of the Terrestrial body, and propounded to me questions: as, first,

If one degree, answerable to a Celestial degree, yield 60 miles, what shall 360 degrees yield? The proportion was so plainly propounded that I resolved it by the ordinary Rule of Proportion. She, seeing the resolution, propounded again, and said: If this solid body were cut from the centre, how many solid obtuse angles might be cut from thence? At this I stumbled, and desired, considering my small practice, that she would reduce this *Chaos* also, and turn darkness into light: seeing then my desire and diligence, she bid me make observation, for those three were the ways to bring me to peace, and resolved, that as from the centre of a Circle ‡ but three obtuse angles could be struck, so from the centre of a Globe but three such angles could be struck, and

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\* *Clementia*.—Compare Prov. viii. 22, 23.

† *Sæcula*.—Showing the astronomical origin of the 4 human ages to 1 Divine age of typical and prophetic time. Compare the streams of living water, Ezek. xlvii.

‡ Hence, seemingly, the oldest division of the Equinoctial into *three parts only*, for a year of three seasons, measuring  $3 \times 120 = 360$ , for which  $4 \times 90 = 360^\circ$ , was afterwards substituted.



from thence fell to another question, and asked what I thought of the motion of that body. I answered, Motion, I thought it had none. Seeing I had such secretaries of nature on my side, and was loth to join my forces with the *Copernicans*,

She answered, It was part of folly to condemn without knowing the reasons. I said it should still remain a Hypothesis to me, but not a firme axiome, for the resolution of which I will only sing, as sometimes other Poets sang, concerning the beginning of the world, and invert the sence only, as that in another case, so this for our purpose :—

If, *Tellus*, winged bee,  
The Earth a motion round,  
Then much deceiv'd are they  
That it before ne'er found.

*Solomon* was the wisest,  
His wit ne'er this attain'd ;  
Cease then, *Copernicus*,  
Thy hypothesis vain.

And he said, Man cannot find out the work that is done under the sunne ; and if it be so, how comes it that a cloud, which is but the motion of the ayr, if it move westerly, that the earth doth not leave it behind, seeing that is of a more swift motion ? But *Clemency* told me it was not for man to inquire of the things unrevealed, lest he wade from his own till he come beyond his own depth, and come short of his expected shoare ; the truth is the same if we suppose the earth to move, and the rising of the Sun, Moon, and Stars shall keep the same correspondence that now. Beside, if the great Body of the Heavens should move, it must move 42,398,437 and a half, a motion incredible ; whereas if the earth move about, it does not move a thousand miles in an hour, if you allow the earth 24 thousand miles in compass, which is more than your Astronomers allow. Then, in respect of yet an unresolved novelty, I propounded another question to her : whether it were probable to be a habitable world in the Moon, to which *Clemency* made answer, If that were maintained, she would ask them but one question, and leave them in a dilemma for their salvation—viz., did Christ suffer in the *Jerusalem* above, or here below ? Now there is no *Jerusalem* above but the glorified *Jerusalem* ; but if there be a *Jerusalem* also in that planet, then take which you will—if Christ dyed there, there the old *Adam* was made alive, and his death *quid proficit te* ? If he dyed here, either they are no sinners, or He came not to save sinners.

I thanked her, and, turning, spake to *Minerva*, desired she would shew me part of her Deity ; she asked me what I would learn ; I told her Dyalling. She then, after many definitions of such Circles as were on the Globe, turning it about, set it to the Elevation, and said : This done, put the Equinotial colure under the meridian, which is the circle described between *Aries* and *Libra*, passing by the two poles, then number 15 degrees on the Equator, and where the circle, passing through that point, doth crosse the horizon, that is the distance of the first hour, which measure on the degree of the horizon ; for the second hour, number that colure 30 degrees ; for the third

45 ; for the fourth 60 degrees, &c., on the horizon ; so having the hour distances on the horizon, it is easy to protract them down with a chord or part of a Circle. But the more to exercise you, I will leave the others to you to conceive, and must apply myself elsewhere ; in the mean, I will commit you into the hands of two of my attendants ; and so bid me take my leave of *Clemency*, and follow her, for in the paths of virtue there was to be no stay, and so brought me into a yard where stood a pillar\* consecrated to Art, where on the south side stood *Astronomia*, respecting the sun, and on the north side *Geographia*, respecting the pole. But their Instruments only remains, as it fell out, (or) happened to come, while I was there. So that *Clarentieux* his share fell to *Astronomia*, and *Norroy* to *Geographia*, to shew that Art as well as Antiquity shall have possession of the north and south, and so *Minerva* took her leave. Then I fell in the protection of *Geographia*, who had a marine compasse in her hand, and had it alwayes respecting one Star. And began to discourse of the longitude of the earth, and then I demanded what benefit might incurre from thence to a young Dyalist. She answered, above all, one most necessary Probleme, which we may find in *Petiscus* his example, and propounded it thus :

The difference of meridians given to find the difference of hours —

“If the place be easterly, adde the difference of longitude converted into time to the hours given ; if it be westerly, subtract the easterly places whose longitude is greater and *per contra*, as in *Petiscus* his example.”

The meridian of *Cracovia* is 45 degrees, 30 minutes ; the longitude of the meridian of *Heidelberg* is 30 degrees, 45 minutes ; therefore, *Heidelberg* is the more westerly —

One subtracted from the other  $\left\{ \begin{array}{l} 45^{\circ} \quad 30' \\ 30^{\circ} \quad 45' \end{array} \right\}$  sheweth  $14^{\circ} \quad 45'$  to be the difference of longitude to which degrees and minutes doth answer, *Oh. 59'*.

For, from the proportions, As  $1^{\circ}$  on the circle : 4 minutes of time : :  $14^{\circ} : 56'$ , and as  $60' : 45' : : 4' : 3'$ .

We have  $56 + 3 = 59'$  for the difference of longitude, or of meridians, converted into time.

Therefore, when it is 2 hours *past meridian* at *Cracovia*, at *Heidelberg* it is but 1 hour, 1 minute *past noon*. For,

If from 2 hours 0 minutes

Ye subtract 0 hours 59

There is left 1 hour, 1 minute.

Thus, out of the difference of meridians the divers situation of the heavens is known, and from the line of appearances of the heavens the divers hours of divers places is known, and this is the foundation of observing the longitude :—if it be observed what hour an Eclipse appears in one place, and what in another, the difference of time would shew the longitude ; and hereby you may make a dial that, together with the proper place of elevation, shall shew for any other country. For this proposition, I did hartily gratifie *Geographia* ; and turning, said *Astronomy*, why stand you so sad ?

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\* See the diagram of a Pyramid with a West Dial on its western side. In this I first set the Equator to the latitude of the place, as in the kite form of Ferguson's East and West Quadrant Dial. But, for the afternoon hours of a West Dial, I have now inclined the Equator to the complement of the latitude. This appears to be near the mark though the dial is a pyramid the sloping sides of which recline from the zenith at an angle of  $15^{\circ}$ .



She answered, Art is contemptible, and everyone was ready to say '*Astrologus est Gastrologus.*' Then I said, What, though virtue was despised, yet let them take this answer :—

Thou that contemnest art  
And makes it not regarded,  
In Court of Art shall have no part  
None there but Arts rewarded.  
Gnashing the teeth as if ye strive to blame it,  
Yet, know, I'll spare no cost for to obtain it.

Perceiving your willingness, said *Astronomy*, I will yet extend my charity and lay down the numbers, so that if you add the second and third, and subtract the first, it shall give the fourth—the question demanded; and then I being careful of the tuition of what she should say, took a table-book, and writ them as follows :—

1. Sine Comp. elevation of pole  $35^{\circ} 30'$  : sine 90 : : sine declin. of the sun  $22^{\circ} 23'$  (for 3rd June) : sine amplitude ortive  $41^{\circ}$ .

The amplitude ortive is the distance of the sun's rising from due east.

2. Sine 90 : sine elevation of the pole  $54^{\circ} 30'$  : : sine declin.  $22^{\circ} 23'$  : sine of sun's height at six o'clock  $= 18^{\circ} 4'$ .

3. Sine Comp. alt. of sun at 6 o'clock  $71^{\circ} 56'$  : sine Comp. declin.  $67^{\circ} 37'$  : : sine 90 : sun's azimuth\* at the hour of six  $= 76^{\circ} 34'$ .

The Azimuth [magnetic†] is that point of the compass the sun is on.

4. Sine Comp. declin.  $67^{\circ} 37'$  : sine comp. elev. of pole  $35^{\circ} 30'$  : : sine meridian alt. of sun (for 3rd June)  $57^{\circ} 53'$  :  $32^{\circ} 8'$  the hour distance from six.‡

\* N.B.—To work the proportions of Sylvanus Morgan it was sometimes essentially necessary to substitute a specific for a general proportion. Hence the references to Hannay's Almanack for the declination of the Sun and of Venus on the 3rd June, 1868, chosen as the anniversary of a sister's birthday.

† In Prob. 3, the word "magnetic" in brackets, is by Mr. James Wood, in correction of a loose definition; as are the following words: The true Azimuth of an object is an arch of the Horizon contained between the true Meridian and the Vertical circle passing through the centre of the object.

‡ Query, At sunrise, according to the time of year. For, as Mr. Wood observes, if the meridian altitude be taken (*i.e.*, in its relation to the hour of six,) it would represent a distance of  $90^{\circ}$ , not  $32^{\circ} 8'$  from the hour of six.

But by the hour distance from six, as the term required in this proportion, may we not understand the sun's amplitude, at the hour of six? For this will vary according to the time of year, in its relation to the hour of sunrise, as that of six at the equinoxes; but extended or diminished by one, or two, or more hours at the solstices, according to latitude.

If so, might not the distance from the hour of six mean at sunrise, according to the time of year, when the sun had the meridian altitude named? In this form,  $32^{\circ} 8'$  would not be far amiss, as the sun would rise about two hours before six o'clock at the summer solstice between N. Lat.  $50^{\circ}$  and  $54^{\circ} 30'$ .

Thus when substituting the sun's alt. for the hour of x. for N. Lat.  $50^{\circ}$  at the summer solstice, as calculated in the Tables of Bedos de Celles, the answer is *circa*  $34^{\circ} 51'$ , as for sunrise somewhat more than two hours before six o'clock : *e.g.*,

Sine comp. decl.  $66^{\circ} 32'$  : sine comp. elev.  $40^{\circ}$  : : sine  $54^{\circ} 39'$  (for sun's alt. at ten o'clock) : the hour distance at six o'clock  $= 34^{\circ} 51'$ .



5. Sine Comp. declin.  $67^{\circ} 37'$  : sine 90 :: sine comp. of sun's amplitude orive, or  $49^{\circ}$  (the comp. of 41 by Prob. i.) : sine Comp. of the ascensional difference  $54^{\circ} 43'$ .

This gives  $35^{\circ} 17'$  as the difference of ascension, and its accuracy is verified by the working of the next problem.

6. Sine difference of ascension  $35^{\circ} 17'$  : Tan. declin.  $22^{\circ} 23'$  :: sine 90 : Tan.  $35^{\circ} 30'$  or Tan. Comp. elev.  $54^{\circ} 30'$ .

7. Sine declin.  $22^{\circ} 23'$  : sine alt. sun  
at 6 o'clock, }  $18^{\circ} 4'$  :: sine 90 : sine elevation of  
by Prob. ii. } the pole  $54^{\circ} 30'$ .

8. Comparing this with Prob. iii., the one will prove the other, when Prob. viii. is corrected thus :—

Sine of sun's azimuth at 6 o'clock,  $76^{\circ} 34'$  (by Prob. iii.) : sine 90 :: sine Comp. declin.  $67^{\circ} 37'$  : sine Comp. alt. of sun at 6 o'clock (by Prob. ii., or in an east azimuth) =  $71^{\circ} 56'$  (the comp. of  $18^{\circ} 4'$ , Prob. ii.).

9. This Problem may be varied for the Altitude or Declination thus,

Sine 90 : Sine elev. Pole  $54^{\circ} 30'$  :: sine declination of Venus for 3rd June (=  $23^{\circ} 22'$  Hannay's Almanack) : sine alt. at 6h. from mer., or *circ* sine  $18^{\circ} 50'$  the nearest angle for Log. 9.509054.

Or thus, sine elev. Pole  $54^{\circ} 30'$  : sine  $18^{\circ} 50'$  :: sine 90 sine declin.  $23^{\circ} 22'$  for 3rd June.

$$\text{Sine } 66^{\circ} 32' = \text{Log. } 9.962508$$

$$\text{Sine } 40^{\circ} = \text{Log. } 9.808067$$

$$\text{Sine } 54^{\circ} 39' = \text{Log. } 9.911495$$

$$\text{Log. } 19.719562$$

$$9.962508$$

$$\text{Log. } 9.757054 = \text{circ } 34^{\circ} 51'$$

On the supposition that "the hour distance" required by Prob. 4 from 6h. means *when the sun is due east or west*. Mr. Wood proposes to solve the problem by the following proportions.

To find the Sun's Altitude when due East or West.

$$\text{Sine Lat. } 54^{\circ} 30' = \text{Log. } 9.910686$$

$$\text{Radius } 90 \quad \quad \quad 10.$$

$$\text{Sine declin. } 22^{\circ} 23' \quad \quad 9.580699$$

$$\text{Sine Alt. } 27^{\circ} 53' = \text{Log. } 9.670013$$

To find the distance from 6h.

$$\text{Cosine declin. } 22^{\circ} 23' = \text{Log. } 9.965981$$

$$\text{Radius } 90^{\circ} \quad \quad \quad 10.$$

$$\text{Cosine Alt. } 27^{\circ} 53' = \text{Log. } 9.946204$$

$$19.946204$$

$$9.965981$$

$$\text{Log. } 9.980223 = \text{Cosine } 17^{\circ} 10'$$

or 1h. 8m. 40" of time.

10. This Problem may also be varied for the comp. lat. — as for the Lat., thus,—

Sine Amplitude ortive  $43^{\circ} 4'$  :

: Sine  $90$  : : sine decl.  $23^{\circ} 22'$

: Sine Comp. Lat.  $35^{\circ} 30'$ .

Or thus,

Sine declin. Venus (3rd June)  $23^{\circ} 22'$  : Sine Alt. Venus at 6 hours from the mer., or  $18^{\circ} 50'$  : : sine  $90$  : sine  $54^{\circ} 30'$  N. Lat. for Whitby.

Sine amplitude ortive  $43^{\circ} 4'$  ( $\equiv$  Log. 9.834414) : sine  $90$  : : sine declin. of Venus for 3rd June, 1868 (or  $23^{\circ} 22'$ )  $\equiv$  Log. 9.598368 : Log. 9.763954  $\equiv 35^{\circ} 30'$ , or compt. of N. Lat.  $54^{\circ} 30'$ .

11. \*Given, Greatest meridian alt. for N. Lat.  $54^{\circ} 30'$ ,  $\equiv 58^{\circ} 58'$

and least ditto ditto  $\equiv 12^{\circ} 2'$

Then  $58^{\circ} 58'$  less  $12^{\circ} 2' = 46^{\circ} 56'$  the distance of the tropics.

Also,  $46^{\circ} 56' + 12^{\circ} 2'$  less  $23^{\circ} 28'$  (or  $\frac{1}{2}$  distance of the tropics)  $= 35^{\circ} 30'$  the comp. of  $54^{\circ} 30'$ .

For  $23^{\circ} 28' + 35^{\circ} 30' = 46^{\circ} 56' + 12^{\circ} 2' = 58^{\circ} 58'$ .

12. Tang. eleva. pole  $54^{\circ} 30'$  : sine  $90^{\circ}$  : : Tang. declin. of sun  $22^{\circ} 23'$  : cosine of the hour from the meridian, when the sun will be due east or west—viz., cosine  $72^{\circ} 55'$ , or better than 4 hours when converted into time. For,  $\frac{72}{15} = 4\text{h. } 51' 40''$ .

By these propositions, said *Astronomy*, you may much benefit yourself ; but let us now go see the *Court of Art*. I liked the motion, and we went ; and, behold, the sight had like to make me a delinquent, for I saw nought but a poor anatomy sitting on the earth naked, exposed to the open air, which made me think on the hardness of a Child of Art—that it had neither house nor bed ; and now, being at a pitch high enough, resolve never to follow it. This anatomy also, it seems, was ruled by many—both Rams, and Bulls, and Lions—for he was descanted thus on :

*Anatomy*, why dost not make thy moan,  
So many limbs, and yet canst govern none ;

\* There is an ambiguity of wording in Prob. 11 of Sylvanus Morgan in his book on Dialling, which is perplexing even to my mathematical friends, Mr. Chiesman of the Streanshall School, and Mr. James Wood, Whitby.

The difficulty seems to be this. From the introductory words to his *twelve* Dialling Problems we are led to suppose that *the true solution in each case contemplates it as a logarithmic proportion*. For this seems to be the meaning of his *introductory words*, "So that if you add the second and third and subtract the first, it shall give the fourth ; the question demanded."

With every allowance for possible typographical errors in stating the proportions, nevertheless, this rule seems hardly applicable to Prob. 11. For others, better qualified than myself to express an opinion on the subject, are puzzled to make anything of it as a problem to be solved by logarithmic proportion, like the others.

It is, seemingly, only a rule to find the compt. of the latitude by adding the least alt. to the greatest decl., as  $12^{\circ} 2' + 23^{\circ} 28' = 35^{\circ} 30'$  ; or by subtracting the greatest declination from the greatest altitude, thus,  $58^{\circ} 58'$  less  $23^{\circ} 28' = 35^{\circ} 30'$ , i.e., when the declination and latitude are both of the same name, whether North or South.

Thy head, although it has a manly sign,  
Yet art thou placed on wat'ry feminine.

\* \* \* \* \*

Virgo and Leo near thy heart I find,  
Signs of its strength and weakness here combined.  
The mermaid 's but a myth, as you may see,  
In the head and tail of this Anatomy.

Hereat I smiled. Then, said *Astronomy*, what is your thought? Then, said I, Do men or artists so depend on women, as that their strength consists in them? She said, I misunderstand him, for the Ram that rules the head is a sign masculine, because it is hot and dry; the Fish that rules the feet is cold and moist, is therefore called feminine.

(\*) *Pisces*, the Fish, you know 's a watery creature,  
'Tis slippery, and shows man's mortal nature;  
So mortals in their best performance fail,  
There's no more hold than in a fish's tail.

But the more to affect the beholder, I will typograph this Court of Art.†  
Under was written these lines, to shew man's misery by the fall, which I will deliver you, as follows:—

When *Chaos* became *Cosmos*, Oh Lord! than  
How excellent was *Microcosmus*,‡ man  
When he was subject to the Maker's will,  
Stars' influence could no way work him ill;  
But since his fall his stage did open lie,  
And constellations work his destiny.

And then came in *Virtue*, making a speech, and said:

Honour to him that honour doth belong;  
You stripling Artist, coming through this throng,  
Have found out *Virtue* that doth stand to take  
You by the hand, and Gentleman you make.  
For *Geometry*, I care not who doth hear it,  
May bear in shield Coat Armour by his merit:  
We respect merit, our love is not so cold,  
We love men's worth (not in love with men's gold);  
Nor Herald-like to fail, an *Armes* we give:  
Honour to them that honourably live.

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(\*) The Ram and the Fish of this quaint allegory represent, in fact, the *first* point in *Aries*, as the dividing point between East and West Longitude; when the East was given to the Diurnal Arc or to the Sun; and the West to the Nocturnal Arc, or to the Moon. Thus the conceit of the ancient Orientals gave the *Eastern Hemisphere* to the sons of God as children of light and of the day, when giving their Western Hemisphere to their daughters of men, as for a distinction analogous to that between *spiritual* and *mortal* life, when a *faction* of the Jews believed or professed to believe with the heathen that women had no souls to be saved. But Scripture teaches us that the word *man* comprehends both man and woman when the reference is made to a distinction between *spiritual* and *mortal* life: as between the life of God and man.

† Morgan's illustration of this is the figure which he calls an *Anatomy*. It is a female symbol of Mercy (perhaps) coming down from heaven, and sitting on a sphere; as for Diana of the Ephesians coming down to earth from Jupiter, with the signs of the zodiac numbered in order to different parts of the body, as on the belt of the MITHRAS D' ARLES, and on the old Egyptian Cylinder found by Champollion.

‡ This word refers to "the world within man's heart," Eccles. iii. 11.



And then she told me she would leave me, and withal said there was an Armes for my reward ; and, I loth to leave her, made Apologies for her stay, which I could not obtain. Then I prayed *Astronomy* to be my associate, but she said she could go no further than *Virtue* would give her leave. This done, my dream vanished, and I awoke, but I found myself in a maze, and began to think myself to be a Child of Art—finding myself without a house, though those planets which have their names from Errour (+) wandering had two houses, only the Sun and Moon were in conjunction, and had but one house apiece. While I was in this muse and this maze, which my memory hath here depicted, there appeared unto me one in a long robe, named *Caliope*, which was the first and highest of the 9 Muses, who said unto me, Why art thou so distracted ? To her I told the progression I had made in the Court of Art, and how I was bereft of all her lovers, and had only the appearance of a reward, being a Coat of Armes, which, while I looked after a painted shew, I find I had but a seeming amends. Then, said *Caliope*, thou hast obtained a favour beyond thy expectation, for thou art brought to the Temple of Honour by the hand of *Virtue* ; and whereas before thou sawest the outward Court, I shall now shew thee the inward Garden, wherein thou mayest take notice first of this maze so ordered—that if thou settest thy foot in *Aries* and continuest thy course, thou shalt find it to be one of the houses of *Mars*, and, continuing this course by the same line, it shall bring you to *Scorpio*, the other house of the same Planet ; so that thou seest here a way whereby thou mayest presently know the several houses of the planets, for the signs thou seest beginning with *Aquarius* are successive, as also the Planets in their order ; and if the one sign be the day-house of one planet, the next is the night-house of the next Planet, and if thou account this first sign for *January*, and so the months successively, thou knowest in what sign the Sun is in. I being pleased at these speculations, I was led to an Arbour Royal, where I saw that that gave me yet more content—for there, methought, I saw over the entrance thereof a fair Coat of Armes, which (being my profession) I was inquisitive at that time to blazon it ; but being then in the presence of *Caliope*, the goddess of *heralds*, I desired her to blazon that Coat (which, she said, was that Armes as was given to me and Artists). She then said unto me that because I professed a love to the Mathematics, it was most proper to be blazoned by Planets, and began thus :—

The noble professors of the Sciences may bear as is here blazoned—viz., the Field is *Jupiter*, Sun and Moon in Conjunction proper, in a Chief of the second, *Saturn*, *Venus*, *Mercury* in trine or perfect amity, and *Mars* in the center of them ; Mantled of the Light, doubled of the night, and on a wreath of its colours a *Heliotropian* or Marigold of the colour of *Helion* with this motto—*Quod est superius, est sicut inferius*. Then did I desire to know what did each planet signify in colour. She then told me, as followeth :—

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(+) Morgan's diagram illustrating this is given on the seven steps of the Greek-Egyptian Dial, applied to the Latitude of Whitby, 54° in this Tract, p. 60.

The 5 top steps are the tangents of 5 semi-circles, beneath which are two steps to the same semi-circle for the conjunction of the sun and moon.

☉	<i>Or</i>	Gold
☾	<i>Argent</i>	Silver
☿	<i>Gules</i>	Red
♄	<i>Azure</i>	Blue
♁	<i>Sable</i>	Black
♂	<i>Vert</i>	Green
♂	<i>Purpre</i>	Purple

? Is not the *Rainbow* of God's covenant with all flesh here seemingly referred to as the *Astronomers' Coat of Arms*.—W. H.

And by Mantled of Light she meant *Argent*, and of the night she meant an *azure* mantle, powdered with *etoiles*, or stars of silver. I indeed liked the blazon, and went in, where also I found a fair geneology of the arts, proceeding from the conjunction of Arithmetic and Geometry, collected by the famous *Beda Dee* in his Mathematical Preface. Both number and magnitude, saith he, have a certain original seed of an incredible property—of number a unit, of magnitude a point.

Number, is the union and unity  
1 1 1 of Unites, and is called ARITHMETIC.

Magnitude, is a thing  
Mathematical, and is divisible for ever, and is called GEOMETRY.

GEODESSE, or land measuring

GEOGRAPHIA, shewing ways either in spheric plane, or other the situation of cities, towns, villages, &c.

CHOROGRAPHIA, teaching how to describe a small proportion of ground, not regarding what it hath to the whole, &c.

HYDROGRAPHIA, shewing on a globe or plane the analogical description of the ocean, seacoasts, through the world, &c.

NAVIGATION, demonstrating how by the shortest way, and in the shortest time a sufficient ship, between any two places in passages navigable assigned, may be conducted, &c.

PERSPECTIVE, is an art mathematical which demonstrateth the properties of radiations, direct, broken, and reflected

ASTRONOMY demonstrates the distance of magnitudes and natural motions, appearances, and passions proper to the planets and fixed stars.

COSMOGRAPHIA, the whole and perfect description of the heavenly and, also, elemental part of the world, and their homological and mutual collation necessary.

STRATARTHMETRIA, is the skill appertaining to the war, to set in figure any number of men appointed differing from TACTICS, which is the wisdom and foresight

MUSICK, saith *Plato*, is sister to *Astronomie*, and is a Science Mathematical, which teacheth by sence and reason perfectly, to judge and order the diversity of sounds high and low.

ASTROLOGIE, severall from, but an offspring of, *Astronomie*, which demonstrated reasonably the operation and effects of the naturall beams of light, and secret influence of the stars.

STATICK is an Art Mathematicall, demonstrating the causes of heavinesse and lightnesse of things. ANTHROPOGRAPHIE, being the description of the



number, weight, figure, scituation, and colour of every diverse thing contained in the body of man. TROCHILIKE, descended of number and measure, demonstrating the properties of wheel or circular motions, whether simple or compound; neer Sister to whom is HOLICOSOPHIE,\* which is seen in the describing of the severall conicall Sections and Hyperbolical lines in planes of Dyals or other by Spirall lines, Cylinder, Cone, &c. PNEUMATITHMIE, demonstrating by close hollow figures Geometricall, the strange properties of motion, or stay of water, ayr, smoak, fire in their continuity. MENADRIE, which demonstrateth how above natures, vertue, and force, power may be multiplyed. HYPOGEODIE, being also a child of Mathematicall Arts showing how under the sphericall superficies of the earth at any depth to any perpendicular assigned, to know both the distance and Azimuth from the entrance. HYDRAGOGIE, demonstrating the possible leading of water by Nature's law, and by artificial help. HOROMETRIE, or this present work of *Horologiographia*, of which it is said the commodity thereof no man would want that could know how to bestow his time. ZOGRAPHIE, demonstrating how the intersection of all visuall Pyramids made by any plane assigned, the center, distance, and lights, may be by lines and proper colours represented. Then followed ARCHITECTURE, as chief Master, with whom remained the demonstrative reason and cause of the Mechanick work in line, plane and solid, by the help of all the forementioned Sciences. THAUMATURGIKE, giving certain order to make strange works, of the sence to be perceived, and greatly to be wondered at. ARTHEMEASTIRE, teaching to bring to act all experience, all worthy conclusions, by the Arts Mathematicall.

While I was busied in this employment, which indeed is my calling, I questioned *Caliopie* why she put the note of Illegitimacy upon *Astrologie*. She said, it indeed made *Astronomy* her father, but it was never owned to participate of the inheritance of the Arts, and therefore the Pedegree doth very fitly say, doth reasonably not, *quasi Intellectivè*, but *Imperfectivè*. Then did I ask again, why *Arithmetick* had the distinction of an elder brother the *Labell*, she told me, because it was the unity of units, and hath three files united in one *Lambeaux*, and did therefore signify a mystery. Then said I, why do you represent magnitude by the distinction of a second Brother, to which she said, because as the Moon, so magnitude in increasing or decreasing is the same in reason. Then did she, being the principall of the nine Muses, and Goddess of *Heralds* summon to *Urania*, and so to all the other to be silent, at which silence was heard *Harmonicon Celeste* by the various Motions of the Heavens, and Fame her Trumpeter soundeth forth the praise of men, famous in their generation; and concluded with the Dedication and Consecration of the Court of Arts in these words of the learned *Vencelaus Clemens*.

Our Court of Art, or learning's sacred shrine,  
To Piety we dedicate. With her combined  
Virtue and Honor, Love, and Faith are there

---

\* The first part of this compound word is from the Greek *holos*, whence our English word *whole*. But its meaning in this passage is not very apparent, except it be to distinguish between a circle divided into segments, and spheres divided into sections forming the several distinct kind of curves here enumerated, as solids; and seemingly regarded as distinct integral bodies of a spherical class.



As demigods or ministring spirits of God,  
 Through whom the sons of men, by spiritual grace,  
 Have rank as sons of God—greater and less !  
 For varying meed of honor thus bestowed,  
 The holy David ; Hercules, the bold ;  
 Megasthenes, ennobled by descent.  
 Next him the man of war, like Alexander ;  
 Of glory, like Augustus ; and, like Plato, learned ;  
 The eloquent, as Nestor ; friends like Jonathan,  
 And ye whose faith revives Achates' fame !  
 Ye good of every class be present and preside,  
 Go thence into the world, the light and hope thereof.  
 But you, its shame, of Holophernes' class—  
 The crafty, as Architophel ; the proud, as Amanes ;  
 As Herod, fierce ; as Judas, treacherous ; and impure,  
 As Nero. The false, as Sinon ; and as Catiline,  
 The turbulent ; or as Julian, the apostate !  
 With all of evil, by whatever name,  
 Or in what form soever known ! Life's scourge,  
 Stand off ! nor with unhallowed step profane  
 The temple at whose threshold Piety keeps watch.  
 Virtue and Honor, Love, and Faith stand by,  
 Memory, permitting as of right divine,  
 The claims of others to the Sacrist named them.  
 To what extent is this ? So much as ye, the rest,  
 Whom we respectfully address, excell !  
 Live, conquer, and farewell. Be diligent.

And you, O men of all ranks, dignities, honors, the highest in esteem, in wealth, and Christian spirit, &c.

Which being done, the Muses left me, and I found myself like *Memnon*, or a youth too forward, who being as the learned *Sir Francis Bacon* saith, animated with popular applause, did in a rash boldnesse come to incounter in single combate with *Achilles* the valiantest of the Grecians, which if like him I am overcome by greater Artists, yet I doubt not but this work shall have the same obsequies of pitty shed upon it, as upon the sonne of *Aurora's* Bright Armour, upon whose statue the sun reflecting with its morning beams, did usually send forth a mourning sound. And if you say, I had better have followed my Heraldry (being it is my calling) henceforth you shall find me in my own spear.

FINIS.

THE THREE FUNDAMENTAL ANGLES OF DIAL PLANES  
DECLINING FROM THE SOUTH AND FROM THE NORTH.

FROM THE GNOMONICS OF BEDOS DE CELLES, p. 130, &c.

Suppose the dial to be an upper inclined East Dial for Whitby, in N. Lat.  $54^{\circ} 30'$ , with *inclination* equal to the Latitude of the place. This will become a *declining vertical* for the compt. of the Lat, or  $35^{\circ} 30'$ , with the angle of declination as that of Inclination, equal the Latitude of the place—viz.,  $54^{\circ} 30'$ .

This follows the tradition that Berosus, the Chaldean, first invented the Semi-circular Dial, *which he hollowed out of a square and inclined to the Latitude*. But a dial inclined to the Latitude becomes a *declining vertical for the complement of the Latitude*. In this form the result of the angles computed verifies the structure of the dial.

The Greek-Egyptian Dial may, in similar form, be proved to have been computed for N. Lat.  $45^{\circ}$ , with inclination of  $30'$ , as for the Latitude of the Pyramid Plain. It was therefore most probably the Quadrant Universal for  $45^{\circ}$  (or a dial for the Taurica Chersonesus), inclined to the new Latitude of  $30^{\circ}$ .

It is also worthy of observation that PIAZZI SMYTH gives  $45^{\circ}$  as one of the latitude markings which he found in the structure of the Great Pyramid, as measured by himself.

1st. To find the angle at the centre of the dial between the meridian and the substyle.

As sine 90 : sine declin. of dial plane  $54^{\circ} 30'$  :: tan. comp. elevation of pole  $54^{\circ} 30'$  above the horizon of the place : tan. angle contained between the meridian and substyle, =  $48^{\circ} 47'$  in the new Lat.  $35^{\circ} 30'$ , supposing the plane of the dial to decline  $54^{\circ} 30'$  from the zenith, as the east dial was *inclined*  $54^{\circ} 30'$  from the south, according to latitude.

2nd. To find what should be the angle between the substyle and the axis. This is  $28^{\circ} 13'$  for Whitby on the aforesaid supposition.

As sine 90 : sine comp. elevation of the pole  $54^{\circ} 30'$  above the horizon of the place :: sine comp. declin. of dial plane  $35^{\circ} 30'$  : sine elevation of the pole above the dial plane, i.e., *of the angle between the substyle and the axis* =  $28^{\circ} 13'$ .

3rd. To find the difference of meridians or of longitudes.\*

As sine 90 : sine elevation of the pole  $35^{\circ} 30'$  above the horizon :: tan. comp. declin.  $35^{\circ} 30'$  of the dial plane : *tan. comp. the difference* of meridians or of longitudes. This is  $22^{\circ} 30'$  for Whitby, on the aforesaid supposition.

BEDOS adds a fourth, as another mode of finding the third from the two first, saying "Here is another proportion which though not absolutely necessary, is nevertheless very useful to assure ourselves of accuracy in

\* BEDOS explains the difference of meridians or longitudes, *in this case*, as the arc of the equator contained between the meridian of the place and the meridian of the dial plane.

The angle between the meridian and substyle is reckoned *from the centre of the dial*. But the difference between the two inclinations for the equator, on this kind of dial, is the complement of the difference of meridians or longitudes

calculating the preceding three, since the fourth term of the first and of the second are parts of this, and the result of this ought to be the same as the preceding proportion."

4th. As sine of the angle between the substyle and axis  $28^{\circ} 13'$  : sine  $90$  :: tan. angle  $48^{\circ} 47''$  between the meridian and substyle : tan. angle the difference of meridians or longitudes. This is  $67^{\circ} 30'$  for Whitby, on the aforesaid supposition.

§ 209, p. 133. The three fundamental angles being found, we proceed to calculate the hour angles, but previously we must make one observation.

In determining the hour angles we necessarily have *three cases*; 1st, Where *the point* of the hour is between the meridian of the place and the substyle; 2nd, Where it is on *the other side of the substyle* compared with the meridian; 3rd, Where it is *on the other side of the meridian*, on the side opposite to the substyle.

In the first and second cases, *i.e.*, if *the hour point* is situated between the meridian and the substyle, we take *the difference between the distance of the sun from the meridian and the difference of longitudes*; and in the third case, we take the SUM of the distance of the sun from the meridian and the DIFFERENCE of longitudes.

In a word, *if we calculate the hour angles on the side of the substyle, i.e., those which are on the same side of the meridian as the substyle*, after finding the sun's distance from the meridian and the difference of longitudes, we subtract the one from the other and the remainder will be the third term of the following proportion.

But if we calculate the hour angles on the side of the meridian opposite to the substyle, *we must add the sun's meridian distance to the difference of longitude; the sum will be the third term of the proportion.*

§ 210. Admitting this, we take the following proportion:—"Radius : sine angle between the substyle and axis :: tan. of the difference, or sum aforesaid, : tan. of hour angle between the substyle and the hour line required."

We must remark, before passing on, that the substyle being the meridian of the dial plane, it is of this line, and by comparison with it, that all hour lines ought to be reckoned. Thus when we talk of *the first hour line we always mean* that this angle is by comparison with the substyle and not the meridian, *or hour line of xii. at noon.*

To make the calculation of the hour lines correspond to the preceding proportion, we should make a Table, as for a horizontal dial. We will by and by give an example; we will presently calculate each of the hour lines, to make it clear how we should take them.

The declination of the dial plane being always assumed *eastward*, the substyle will be on the *west* side of the dial, *where the morning hours should be.\** We must, consequently, for the morning hours, *subtract the sun's meridian distance from the difference of longitudes*, because these morning hours are on the same side as the substyle: that which represents the third term of the preceding proportion.

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\* Will this explain the perplexity I have found in morning hours being given to the west side of the pyramid dial by Sylvanus Morgan, *where the afternoon hours would have been on an erect direct west dial?* But on horizontal and south vertical dials, the morning hours are always on the west side,



We will commence with the hour A.M. xi., when the sun's distance from the meridian is  $15^\circ$ . The difference of longitudes (substituting that of Whitby for that given by Bedos de Celles) is  $67^\circ 30'$ . Subtracting the less from the greater number, *i.e.*,  $15^\circ$  from  $67^\circ 30'$ , the remainder  $52^\circ 30'$  is the third term of the proportion. The second is the angle between the axis and the substyle; which is  $28^\circ 13'$  in this case. The fourth, or required term, gives *tangent*  $31^\circ 39'$  as the hour angle of xi., between the substyle and the hour.

Hence the following table supplies the *third* term of the proportion for finding the hour angles.

Morning hours.	Sun's hour distance from the Meridian.	Difference of Meridians or of Longitudes.	Their difference for third term in this case.
xi. ....	$15^\circ$ .....	from $67^\circ 30'$ .....	$52^\circ 30'$
x. ....	30 .....	.....	37 30
ix. ....	45 .....	.....	22 30
viii. ....	60 .....	.....	7 30
vii.* ....	75 .....	less $67^\circ 30'$ .....	7 30
vi. ....	90 .....	.....	22 30
v. ....	105 .....	.....	37 30
iv. ....	120 .....	.....	52 30

The proportion is as radius : *sine*  $48^\circ 47'$  (the angle between the substyle and axis) : : *tan.* of *sum* or *difference* (but difference in this case) between the sun's hour distance from the meridian and the difference of meridians or longitudes; thus,

For hour of xi. as radius : <i>sine</i> $28^\circ 13'$ : : <i>tan.</i> $52^\circ 30'$ : <i>tan.</i> $31^\circ 39'$	
x. .... : .....	: <i>tan.</i> 37 30 : <i>tan.</i> 19 56
ix. .... : .....	: <i>tan.</i> 22 30 : <i>tan.</i> 11 6
viii. .... : .....	: <i>tan.</i> 7 30 : <i>tan.</i> 3 34
vii.* .... : .....	: <i>tan.</i> 7 30 : <i>tan.</i> 3 34
vi. .... : .....	: <i>tan.</i> 22 30 : <i>tan.</i> 11 6
v. .... : .....	: <i>tan.</i> 37 30 : <i>tan.</i> 19 56
iv. .... : .....	: <i>tan.</i> 52 30 : <i>tan.</i> 31 39

§ 211. "We have only calculated the hour angles from hour to hour, without speaking of the half hours, the quarters, and the minutes. Neither have we made the preceding calculation otherwise than to show how they should be got. We might do the same, *i.e.*, draw lines for every five minutes if we pleased. We have shown how to make the calculation for the hours of *night*, which are the hours on the side of the meridian opposite to the substyle. In this case, *we must add the difference of longitudes to the sun's meridian distance, for each hour line.* This will give the third term of the proportion."

The calculations of BEDOS are made for a latitude where the difference of longitude only amounts to  $24^\circ 45'$ , limiting the afternoon hours to  $4\frac{1}{4}$ . But for Whitby, there will only be the hour of i. p.m., thus,

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\* BEDOS DE CELLES here says, "We omit the *seventh* as it continues not so long." He means, I suppose, that the sun's tropical distance from the meridian given to the equinoctial points is limited to six hours by the quadrant of  $90^\circ$ , between vii. a.m. and i. p.m., on a dial declining eastward from the south, about  $15^\circ$ , equally as between vi. a.m. and the hour of noon on an equinoctial dial. Possibly he may mean that in declining dials where the centre falls outside the plane, the span of the hour lines from the meridian should be limited to  $60^\circ$ , or the radius of the equinoctial.

Afternoon hours.	Sun's Meridian Distance.		Difference of Longi- tudes for Whitby.		Third term of Proportion.
P.M. i.	15	+	67° 30'	=	82° 30'
ii.	30	+	67° 30'	=	97° 30'

As this exceeds 90 the hour of ii. would not come on a dial of this kind.

The proportion for the hour of i. P.M., in this case, is as Radius : sine 28° 13' : : tan. 82° 30' : 74° 27' as the hour angle for i. o'clock P.M.

THE PROPORTIONS OF BEDOS DE CELLES FOR THE THREE FUNDAMENTAL ANGLES OF DECLINING VERTICAL DIALS APPLIED TO THE STRUCTURE OF THE GREEK-EGYPTIAN DIAL WITH STEPS.

- 1st. For the angle between the }  
meridian and substyle } As sine 90 : sine 30 : : tan. 45 : tan. 26° 33'.
- 2nd. For the angle between the }  
substyle and axis } As sine 90 : sine 45 : : sine 60 : sine 37° 46'.
- 3rd. Complement difference of }  
longitudes } As sine 90 : : sine 45 : tan. 60 : tan. 50° 47'.
- 4th. Difference of longitudes, As sine 37° 46' : sine 90 : : tan. 26° 33' : tan. 39° 13'.

Similarly for the example given by BEDOS DE CELLES, Plate xx., assimilated to the Structure of the Greek-Egyptian Dial with Steps.

- 1st. For the angle between the }  
meridian and substyle } As sine 90 : sine 47° 15' : : tan. 48° : tan. 39° 12'.
- 2nd. For the angle between the }  
substyle and axis } As sine 90 : sine 48 : : sine 42° 15' : sine 30° 18'.
- 3rd. Complement difference of }  
longitudes } As sine 90 : sine 42 : : tan. 42° 45' : tan. 31° 44'.
- 4th. Difference of longitudes, As sine 39° 12' : sine 90 : : tan. 30° 18' : tan. 58° 16'.

FURTHER EXTRACTS FROM BEDOS DE CELLES.

UPPER INCLINED DIALS FROM THE SOUTH AND LOWER INCLINED FROM THE NORTH NOT DECLINING.

§ ii. p. 191.

293. The inclined dials of which we speak in this section are those which are turned directly towards the north or south, *although inclined on the face, so that the side which slopes as a pyramid should be directly facing the south*; and the other side (supposed to be parallel to that and inclining downwards to the earth) will be directly turned towards the north.

294. After performing all the operations of which we have spoken in the preceding section, we must see what is the elevation of the pole *above the plane* (i.e., of the dial).

Now this elevation of the pole is easily found; for the inclination of the plane is *either greater* than the elevation of the pole for the latitude, *or less, or equal*.

In the two former cases the height of the pole above the plane equals the difference between the inclination of the plane and the elevation above the

horizon of the plane. For example, if the elevation of the pole above the horizon is  $50^\circ$ , and the inclination of the plane  $60^\circ$ , *the elevation of the pole above the plane of the dial* will be  $10^\circ$ ; because 10 is the difference between  $50^\circ$  and 60. If the inclination of the plane is  $35^\circ$ , the elevation of the pole above the horizon being always estimated at  $50^\circ$ , the elevation of the pole above the plane of the dial will be  $15^\circ$ , which is the difference between  $35^\circ$  and  $50^\circ$ . In the first hypothesis, were the elevation of the pole above the plane of the dial is  $10^\circ$ , the dial must be described as a horizontal for a place which has  $10^\circ$  of latitude; and in the second hypothesis it must be traced as a horizontal for a place which has  $15^\circ$  of latitude.

In the third case, where the inclination of the plane of the dial will be equal to the elevation of the pole above the horizon of the plane, *the elevation of the pole above the dial plane is nothing*; it will therefore be a polar dial, and ought to be made as a horizontal under the equator, where the hour lines are parallels.

295. *In all three cases*, the morning hours should be marked on the *left\** of the meridian, *in dials inclined upwards from the south*; and on the *right* in dials inclined downwards from the north. For the rest, one side of the dial is equal to the other, *as in all horizontal dials*.

296. In the first case, so to speak, *when the inclination of the plane is greater than the elevation of the pole above the horizon of the place*, the centre of the dial will be found *above* the horizontal and the equinoctial, *the dial being a superior* (or "*upper inclined*"). But if the elevation of the pole above the horizon of the place is *less* than the inclination of the dial plane (which constitutes the second case), the centre of the dial will be found *below* the horizontal and the equinoctial in the upper inclined dials. The contrary is the case in lower inclined dials.

In the third case, so to speak, when the elevation of the pole for the latitude of the place is equal to the elevation of the dial plane, the dial has no central point, and is therefore polar.

We shall better comprehend this by the figure 54 (Pl. xviii.), in which IL represents *an inclined plane*, the inclination of which is greater than the elevation of the pole for the horizon of the place. The *right angled style* of the dial plane IL is RS, the top of the style is s, and the foot of the style is P. The line XM is the *axis* which passes by the extremity s of the style RS. The point c will be the centre of the dial. The line HR represents the horizontal of the dial plane, and EN represents the equinoctial, which makes a right angle with the axis XM. Consequently the horizontal line of the dial plane is placed at the point H, which is *above* the point P, (or foot of the style) and the point E is the way where the equinoctial passes *below* P, the foot of the style.

We see by this figure that the centre of the dial is *above* the horizontal and the equinoctial, when the inclination of the dial plane is greater than the elevation of the pole *above* the horizon of the place, in upper inclined dials; but it will be *below*, if the inclination of the dial plane be less than the elevation of the pole for the horizon of the place, as is apparent from fig. 55, on which are the same letters to make the same application.

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\* This, seemingly, is the case of the Greek-Egyptian Dial.



297. It is the contrary in dials declining downward from the north. For, in such case, when the inclination is greater than that of the pole, for the horizon of the place, we conceive that the axis which passes through the top of the style, never meets the dial plane but below the foot of the style ; and if the inclination of the dial plane is less than the elevation of the pole above the horizon of the place, the axis meets the dial plane above the foot of the style.

### SECTION III.

UPPER INCLINED DIALS FROM THE NORTH, AND "INFERIORS," OR LOWER INCLINED FROM THE SOUTH, WHICH ARE NOT DECLINING.

298. These dials are made in the same manner as horizontal dials for the places, whose latitude is equal to the height of the pole above the dial plane of the inclined dials. That elevation of the pole above the dial plane is found thus. *Either the inclination of the plane of the dial is greater than that of the equator, or less, or the two inclinations are equal.* In the first case, so to speak, if the inclination of the dial plane is greater than that of the equator, *we must add the complement of the inclination of the dial plane to that of the equator ;* their sum will be the height of the pole above the dial plane. For example, if the inclination of the plane is  $64^\circ$ , and that of the equator  $40^\circ$ , we must add  $26^\circ$ , which is the complement of  $64^\circ$ . Then  $26^\circ + 40^\circ$ , or  $66^\circ$ , will be the elevation of the pole above the dial plane.

We must therefore make the dial as a horizontal for a place whose latitude will be  $66^\circ$ .

In the second case, so to speak, if the inclination of the dial plane is less than that of the equator, we add the inclination of the dial plane to the elevation of the pole for the latitude of the place ; the sum will be the elevation of the pole above the plane of the dial. For example, if the inclination of the dial plane is  $25^\circ$ , and that of the elevation of the pole according to latitude  $50^\circ$ , we must add  $25^\circ$  to  $50^\circ$  ; the sum  $75^\circ$  will be the elevation of the pole above the plane of the dial.

We must therefore make the inclined dial like a horizontal dial for a place whose latitude is  $75^\circ$ .

In the third case, so to speak, *if the inclination of the plane is as that of the equator, the dial will be an equinoctial ;* and, consequently, we must trace it on the circumference of a circle divided into 24 equal parts, *which will be the points of the hour lines, as we have said elsewhere.*

299. In the three cases, the upper inclined dial ought to have the morning hours on the right of the meridian, *which, in these dials, is the same as the substyle and vertical of the dial plane ;* and the inferiors ought to have the morning hours on the left of the same line.

300. In the first case so to speak, if the inclination of the dial plane is greater than that of the equator, the centre of the dial is *below* the equinoctial and the horizontal of the upper inclined dial ; but it is *above* these lines in the lower inclined dial. In the second case, the centre of the upper inclined dial is *below* the equinoctial : but the centre of the lower inclined dial is *above* the horizontal and *below* the equinoctial ; that, obviously, is the meaning of what we have said in art. 296.

## SECTION IV.

## INCLINED EAST AND WEST DIALS.

301. Dials of this kind are turned directly to the *east* and *west*. Some of them are upper inclined and others lower inclined. We have given the construction by taking for example an upper inclined dial. See copy of plate xx., fig. 56, as imitated for Whitby.

Describe, in the ordinary way, the vertical of the plane, which should pass by the foot of the style; on this line we find the zenith  $v$ ; we make  $pxv$  the angle of the inclination of the plane. The point  $x$  will be the centre divisor of the vertical. Next we draw the line  $xo$  perpendicular to  $xv$ . By these two points  $v$  and  $o$  we draw the horizontals, the first of which,  $cm$ , will be the meridian, and the second,  $hr$ , the horizontal of the plane. In this kind of dial the meridian is perpendicular to the vertical. We next take, on the vertical, the part  $fv$ , equal to  $xv$ . The point  $f$  will be the centre divisor of the meridian  $cm$ ; on which if we make the angle  $cfv$  equal the elevation of the equator, or the complement of the elevation of the pole, the point  $c$  of the meridian will be the centre of the dial. From this centre  $c$  we draw a line  $ca$ , which shall pass by  $p$ , the foot of the style. This will be the substyle, on which we raise the perpendicular  $ps$  equal the height of the style, and we draw the line  $cs$  which will be earth's axis. If then from the point  $s$  we raise the perpendicular  $sb$  to that axis, the point  $b$  of the substyle will be that by which the equinoctial  $en$  ought to pass, which is always perpendicular to the substyle. We take the distance  $sb$ , which we carry on the substyle  $cba$ , from  $b$  to  $a$ . The point  $a$  will be the centre divisor of the equinoctial, from which we describe a semicircle, which we divide into 12 equal parts. The rest will follow the ordinary rule for vertical dials.

Art. 302. The upper inclined *west* dial is made in the same manner as the east dial, with this difference, that the angle  $cfv$  is to the right of the vertical, because the centre of the dial ought to be on that side. As to inferiors, or downward-inclined dials, be they east, or be they west, we trace these in the same manner as the superiors, or upward-inclined dials, but take care that the meridian and centre should be above the horizontal.

Art. 303. We must remark that an inclining east or west dial is made in the same way as a declining vertical, the declination of which is equal to the inclination of the plane of the dial, east or west, and for a latitude where the height of the pole above the horizon is equal to the complement of the latitude of the place in which the inclined dial is. For example, an east dial inclined at 35 degrees above the horizon of a place the latitude of which has 49 degrees for the elevation of the pole, is made in the same manner as a vertical declining—the declination of which is 35 degrees—and situated in a place which has 41 degrees of latitude. To prove the accuracy of this remark, it is only required to regard the line  $opv$  as the horizontal of the plane, and  $px$  as pertaining to the vertical of the plane; for, in that case, the angle  $pxv$  will be the declination of the plane, and the angle  $cfv$  will be the height of the pole above the horizon.

The foregoing remarks of BEDOS DE CELLES must be taken in connection with those of § 390, p. 259, in explanation of Plate xxvi., fig. 66, to show how the points for the signs of the zodiac on the meridian of a vertically declining dial are to be ascertained.

Let the point *L* represent the intersection of the meridian (*i.e.*, of the place) by the horizontal of the declining dial plane ; the substyle being the meridian of the dial plane—as distinguished from that of the place.

Let *PS* represent the *sine* of the style's height, or sine angle  $28^{\circ} 13'$ , as limited at the point *s* by the radius of the equinoctial *BS*. Also let the length of the line *LS* represent *the natural number* 75, or log. 1.875061.

1st. To find the centre of the dial, for connecting any hour lines with the vertical meridian, § 366, p. 238 ; Plate xi., fig. 42 :—

“Take the style's height *PS*, and carry it on the vertical from *P* the foot of the style to *D* [as the same with *x* in my diagram from BEDOS' Plate 20]. The point *D* will be the centre divisor of the horizontal. Join *D L*. The angle *P D L* will be the angle of declination, as *P X V* was of inclination. Carry this from *L* to *H*, as from *V* to *F*, and make the angle *L H C*, or *V F C*, equal the elevation of the pole according to latitude. The point *c*, where *H C* cuts the meridian, will be the centre of the dial.

Or thus by proportion :—

As radius : tan. elevation of pole  $28^{\circ} 13'$  : : length of line *D L* : the distance on the meridian from the point *L* to the point *c* = log. 1.604687 for natural number 40.

2nd. To find the points on the meridian for the parallels of the zodiacal signs ; the proportion is

As radius to the tangent of the sun's meridian altitude, so is the distance from the point *L* to the top of the style to the distance from the point *L* on the meridian to the point of the sign in question. (See Table annexed.)



TABLE for finding the Zodiacal Points on the meridian of a Declining Dial, divided to North and South Declination, as  $6 \times 12 + 18 = 90$ ; with angle of declination  $54^{\circ} 30'$  according to latitude, or with angle of West declination  $25^{\circ}$ , as that of the wall on which the Groathland School-house Dial is erected.

As the meridian of a vertical *declining* dial for Whitby, N. Lat.  $54^{\circ} 30'$ , with the angle of declination equal to that of the latitude.

As a meridian for a vertical *declining* dial on the School-house at Goathland, with angle of decl.  $25^{\circ}$  westward from the south. The two last terms of the proportion will be

18 from 0 in 18	19 or 30 1	As radius : tan. 12 2 : : log. 1.876061 = 75°	log. nat. num. (circ) 16	log. 1.716003 = 52°	log. nat. num. (circ) 11
to 18	19 or 12 7	As : tan. 13 12 : : "	16	52	12
to 30	19 or 30 11	As : tan. 15 18 : : "	20	59	14
to 12	20 or 18 11	As : tan. 18 18 : : "	25	66	17
to 24	21 or 6 11	As : tan. 22 1 : : "	30	72	21
to 6	22 or 24 11	As : tan. 26 16 : : "	37	79	25
to 18	23 or 12 11	As : tan. 30 51 : : "	45	86	31
to 30	24 or 30 11	As : tan. 31 17 : : "	46	87	31

90 To the quadrant measure of the sun's south declination from the equator.

For the equinoctial  
in N. Lat.  $54^{\circ} 30'$  to  
of pole for  $35^{\circ} 30'$ .

[illegible]

30 To the quadrant measure of the sun's north declination from the equator.

\*  $12 \times 12 = 144$ , supplemented by  $2 \times 18$ , as  $3 \times 12 = 36$ ; or  $6 \times 6$  given (on the side steps of the Greek-Egyptian Dial) to the twilight of typical time; for the lengthening and shortening of the day between the equator and the tropics.

the length and shortness of the day are measured by the extent of the signs; and the duration of day and night by the period which the sun takes to pass through them. In his northern declination the sun moves quickest by night, and slowest by day; in his southern declination the reverse is the case. "Thirty muhurtas (or hours of 12') make a day and night; the portions of the day are longer or shorter as has been explained; but the sandhya (or twilight) is always the same in increase or decrease, being only one muhurtas. The equinoctial day of 15 muhurtas was divided into *nine* portions—each of which measured three muhurtas—or *two hours twenty-four minutes*."—*Vishnu Purana*, p. 223.

LEADBETTER'S EXAMPLE FOR LAT.  $53^{\circ} 25'$  North, declining from the South to the West  $21^{\circ} 10'$ , viz., for Liverpool, Warrington, or Cronton, in Lancashire; worked according to BEDOS DE CELLES.

1st. For angle betw'n Meridian and Substyle	{	Sine 90 : sine $21^{\circ} 10'$ : : tan. $36^{\circ} 35'$ : tan. $14^{\circ} 21'$	called (by mechanical structure) $15^{\circ} 2'$
2nd. For angle betw'n Substyle and Axis		Sine 90 : sine $36^{\circ} 35'$ : : sine $68^{\circ} 50'$ : sine $33^{\circ} 35'$	
3rd. Angle dif- ference of Meri- dians		Sine 90 : sine $53^{\circ} 25'$ : : tan. $68^{\circ} 50'$ : tan. $64^{\circ} 16'$ with compt. tan. $25^{\circ} 44'$ called $25^{\circ} 46'$ 1h. $43' 4''$	

DITTO, FOR THE SCHOOL DIAL AT GOATHLAND, N. Lat.  $54^{\circ} 30'$ ,  
declining from South to West  $25^{\circ}$ .

1st. For angle betw'n Meridian and Substyle	{	Sine 90 : sine $25^{\circ}$ : : tan. $35^{\circ} 30'$ : tan. $16^{\circ} 47'$	By Mechanical Structure. <i>circ</i> $16^{\circ}$
2nd. For angle betw'n Substyle and Axis		Sine 90 : sine $35^{\circ} 30'$ : : sine $65^{\circ}$ : sine $31^{\circ} 45'$	<i>circ</i> $31^{\circ}$
3rd. For angle difference of Meridians		Sine $90^{\circ}$ : sine $54^{\circ} 30'$ : : tan. $65^{\circ}$ : tan. $60^{\circ} 12'$ The compt. gives $29^{\circ} 48'$ to difference of meridians.	<i>circ</i> $30^{\circ}$ for difference of meridians.

FOR THE HOUR-LINES OF THE GOATHLAND SCHOOL DIAL.

Difference of Meridians	{	$29^{\circ} 48'$ less $15^{\circ} = 14^{\circ} 48'$	$29^{\circ} 48' + 15^{\circ} = 44^{\circ} 48'$
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FOR THE HOURS P.M.

Sine 90 : sine  $31^{\circ} 45'$  : : tan.  $14^{\circ} 48'$  :  
tan.  $7^{\circ} 56'$ .

N.B.—The hour of P.M. II. is here represented by the angle of  $16^{\circ} 47'$  between the meridian and substyle.

Or thus, (as for a distance of 6 minutes from the substyle):

30 less  $29^{\circ} 48' = 0^{\circ} 12'$ .

Sine 90 : sine  $31^{\circ} 45'$  : : tan.  $12'$  : tan.  $6'$ .  
 $45^{\circ}$  less  $29^{\circ} 48' = 15^{\circ} 12'$ .

Sine 90 : sine  $31^{\circ} 45'$  : : tan.  $15^{\circ} 12'$  :  
tan.  $8^{\circ} 8'$ .

60 less  $29^{\circ} 48' = 30^{\circ} 12'$ .

Sine 90 : sine  $31^{\circ} 45'$  : : tan.  $30^{\circ} 12'$  :  
tan.  $17^{\circ} 2'$ .

75 less  $29^{\circ} 48' = 45^{\circ} 12'$ .

Sine 90 : sine  $31^{\circ} 45'$  : : tan.  $45^{\circ} 12'$  :  
tan.  $27^{\circ} 57'$ .

90 less  $29^{\circ} 48' = 60^{\circ} 12'$ .

Sine 90 : sine  $31^{\circ} 45'$  : : tan.  $60^{\circ} 12'$  :  
tan.  $42^{\circ} 35'$ .

105 less  $29^{\circ} 48' = 75^{\circ} 12'$ .

Sine 90 : sine  $31^{\circ} 45'$  : : tan.  $75^{\circ} 12'$  :  
tan.  $63^{\circ} 61'$ .

FOR THE HOURS A.M.

Sine 90 : sine  $31^{\circ} 45'$  : : tan.  $44^{\circ} 48'$  : tan.  
 $27^{\circ} 38'$ .

$29^{\circ} 48' + 30 = 59^{\circ} 48'$ .

Sine 90 : sine  $31^{\circ} 45'$  : : tan.  $59^{\circ} 48'$  :  
tan.  $42^{\circ} 7'$ .

$29^{\circ} 48' + 45 = 74^{\circ} 48'$ .

Sine 90 : sine  $31^{\circ} 45'$  : : tan.  $74^{\circ} 48'$  :  
tan.  $62^{\circ} 42'$ .

## FROM FERGUSON'S LECTURES.

To find the angles which the hour-lines on any Dial make with the substyle.

See *Ferguson's Lectures*, p. 227.

1st. Of a Horizontal Dial for Whitby, N. Lat.  $54^{\circ} 30'$ .

						A.M.	P.M.
Sine $90^{\circ}$	:	sine $54^{\circ} 30'$	:	tan. $15^{\circ}$	:	tan. $12^{\circ} 18'$	for xi. and i.
"	:	"	:	tan. 30	:	tan. 25 28	" x. " ii.
"	:	"	:	tan. 45	:	tan. 39 8	" ix. " iii.
"	:	"	:	tan. 60	:	tan. 54 39	" viii. " iv.
"	:	"	:	tan. 75	:	tan. 71 46	" vii. " v.

## 2nd. Of a Vertical Dial for Whitby.

The proportion is in this case as radius to sine of the co-latitude (or the style's height), so is the tangent of the hour distance from the meridian, *or from the substyle,\** to the tangent of the hour angle required.

						A.M.	P.M.
Sine $90^{\circ}$	:	sine $35^{\circ} 30'$	:	tan. $15^{\circ}$	:	tan. $8^{\circ} 50'$	for xi. and i.
"	:	"	:	tan. 30	:	tan. 18 32	" x. " ii.
"	:	"	:	tan. 45	:	tan. 30 8	" ix. " iii.
"	:	"	:	tan. 60	:	tan. 45 39	" viii. " iv.
"	:	"	:	tan. 75	:	tan. 65 13	" vii. " v.

On the ancient Babylonian Dial the hour of xii. cuts the substyle at right angles in the point P (or *Peid du Style*) if the dial be a *direct* south vertical—like Ferguson's—and not a reclining or declining dial, like the hollow semi-circle of the Greek-Egyptian Dial. Thus the fall between the semi-circle and the top step may have been to cut off the hour of xii., as going out on that species of dial.

Thus the top step would be given to the equator for the same hour of xii.; and the lowest to the Tropic of Cancer, for a measure of *three* hours cut off by the diagonal of the side steps, on either side, as on the Gnomonic rule of Sylvanus Morgan, p. 96, dividing the quadrant of  $90^{\circ}$  into two half quadrants of  $45^{\circ}$  by that diagonal. The seven front steps would thus be measured by a chord of  $90^{\circ}$ , divided gnomonically into  $6 \times 12 = 72$ , six twilight hours, supplemented by Pheron's hour of  $18^{\circ}$ , *as of solstitial account*. In this seems to have originated the typical value of the mystic number 144—multiplied by 1000 in the Book of Revelation, over the first fruits of the world's redemption in Christ from the power of evil. Their subjection to the world was then associated with the idolatry of the Dragon-worshipping Baalists, eastwards, as one with the Druids westwards, until redeemed in Christ to become the people of God, as children of "light and of the day."

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\* In horizontal dials, and erect north or south dials, the substyle and meridian are the same: but in *all declining dials*, the substyle line makes an angle with the meridian.

Similarly, in *reclining* or *inclining* dials, the horizontal line will not stand at angles to the hour line of xii., as in erect dials.—*Ferguson*, pp. 226-7.



## ON THE BABYLONIAN AND ITALIAN DIALS.

(From Ferguson's Lectures, pp. 234—236.)

The *Babylonian* and *Italian* dials reckon the hours, not from the meridian, as with us, but from the sun's rising and setting. Thus, in *Italy*, an hour before sun-set is reckoned the 23d hour; two hours before sun-set the 22d hour; and so of the rest. And the shadow that marks them on the hour-lines, is *that* of the point of a stile. This occasions a perpetual variation between their dials and clocks, which they must correct from time to time, before it arises to any sensible quantity, by setting their clocks so much faster or slower. And in *Italy*, they begin their day, and regulate their clocks, not from sun-set, but from about mid-twilight, when the *Ave Maria* is said; which corrects the difference that would otherwise be between the clock and the dial.

The improvements which have been made in all sorts of instruments and machines for measuring time, have rendered such dials of little account. Yet, as the theory of them is ingenious, and they are really, in some respects, the best contrived of any for vulgar use, a general idea of their description may not be unacceptable.

Let Fig. 5. represent an erect direct south wall, on which a *Babylonian dial* is to be drawn, shewing the hours from sun-rising; the latitude of the place, whose horizon is parallel to the wall, being equal to the angle  $KCR$ . Make, as for a common dial,  $KG = KR$  (which is perpendicular to  $CR$ ) the radius of the equinoctial  $EQ$ , and draw  $RS$  perpendicular to  $CK$  for the stile of the dial; the shadow of whose point  $R$  is to mark the hours, when  $SR$  is set upright on the plane of the dial.

Then it is evident, that, in the contingent line  $EQ$ , the spaces  $K1$ ,  $K2$ ,  $K3$ , &c. being taken equal to the tangents of the hour-distances from the meridian, to the radius  $KG$ , one, two, three, &c. hours after sun-rising, on the equinoctial day; the shadow of the point  $R$  will be found, at these times, respectively in the points 1, 2, 3, &c.

Draw, for the like hours after sun-rising, when the sun is in the tropic of Capricorn  $\sphericalangle V$ , the like common lines  $CD$ ,  $CE$ ,  $CF$ , &c., and at these hours the shadow of the point  $R$  will be found in those lines respectively. Find the sun's altitude above the plane of the dial at these hours,\* and with their co-tangents  $Sd$ ,  $Se$ ,  $Sf$ , &c. to radius  $SR$ , describe arcs intersecting the hour-lines in the points  $d$ ,  $e$ ,  $f$ , &c. so shall the right lines  $1d$ ,  $2e$ ,  $3f$ , &c. be the lines of I, II, III, &c. hours after sun-rising.

The construction is the same in every other case, due regard being had to the difference of longitude of the place at which the dial would be horizontal, and the place for which it is to serve. And likewise, taking care to draw no lines but what are necessary; which may be done partly by the rules

\* The Sun's altitude in  $\sphericalangle$  for the hours of ix., x., xi., being  $3^\circ$ ,  $7^\circ$ , and  $12^\circ$ , respectively, their co-tangents would be far too large. This, therefore, cannot be the meaning of FERGUSON. But the hour distances of a *Babylonian Dial* being reckoned from vi. A.M., whilst those of an ordinary dial are reckoned from the Meridian; the *tangents* of the hour distances from vi. A.M. would be the *co-tangents* of their distances from the Meridian, or hour of xii.; and by these radii FERGUSON'S figure may be drawn correctly.

I presume, therefore, that he means the co-tangents of the hour distances from vi. A.M. as the *tangents* of their distances from the Meridian, and that the number and position of hours between sunrise and noon in Capricorn will depend upon the hourly variations of the Sun's altitude in Capricorn, as then limited to about three hours for our latitude.

already given for determining the time that the sun shines on any plane; and partly from this, that on the tropical days, the hyperbola described by the shadow of the point *R* limits the extent of all the hour-lines.

The most useful, however, as well as the simplest of such dials, is that which is described on the two sides of a meridian plane.\*

That the *Babylonian* and *Italic* hours are truly enough marked by right lines, is easily shewn. Mark the three points on a globe, where the horizon cuts the equinoctial, and the two tropics, towards the east, or west; and turn the globe on its axis  $15^\circ$ , or 1 hour; and it is plain, that the three points which were in a great circle (viz. the horizon) will be in a great circle still; which will be projected geometrically into a straight line. But these three points are universally the sun's places, one hour after sun-set (or one hour before sun-rise) on the equinoctial and solstitial days. The like is true of all other circles of declination, besides the tropics; and therefore, the hours on such dials are truly marked by straight lines limited by the projections of the tropics; and which are rightly drawn, as in the foregoing example.

*Note 1.* The same dials may be delineated with the hour-lines, *CD*, *CE*, *CF*, &c., by setting off the sun's azimuths on the plane of the dial, from the centre *S*, on either side of the substyle *CSK*, and the corresponding cotangents of altitude from the same centre *S*, for I, II, III, &c, hours before or after the sun is in the horizon of the place for which the dial is to serve, on the equinoctial and solstitial days.

2. One of these dials has its name from the hours being reckoned from sun-rising, the beginning of the *Babylonian* day. But we are not thence to imagine that the *equal* hours, which it shews, were those in which the astronomers of that country marked their observations. These, we know with certainty, were unequal, like the *Jewish*, as being twelfth parts of the natural day; and an hour of the night was, in like manner, a twelfth part of the night; longer or shorter, according to the season of the year. So that an hour of the day, and an hour of the night, at the same place, would always make  $\frac{1}{12}$  of 24, or 2 equinoctial hours. In *Palestine*, among the *Romans*, and in several other countries, 3 of these unequal nocturnal hours were a *vigilia* or *watch*. And the reduction of equal and unequal hours into one another, is extremely easy. If, for instance, it is found, by a foregoing rule, that in a certain latitude, at a given time of the year, the length of a day is 14 equinoctial hours, the unequal hour is then  $\frac{14}{12}$  or  $\frac{7}{6}$  of an hour, that is, 70 minutes; and the nocturnal hour is 50 minutes. The first watch begins at VII (sun-set); the second at three times 50 minutes after, viz. IX h. 30 m. the third watch always at midnight; the morning watch at  $\frac{1}{2}$  hour past II.

If it were required to draw a dial for shewing these unequal hours or 12th parts of the day, we must take as many declinations of the sun as are thought necessary, from the equator towards each tropic; and having computed the sun's altitude and azimuth for  $\frac{1}{12}$ ,  $\frac{2}{12}$ ,  $\frac{3}{12}$ th parts, &c. of each of the diurnal arcs belonging to the declinations assumed; by these, the several points of the circles of declination, where the shadow of the style's point falls, are determined: and curve lines drawn through the points of an homologous division will be the hour-lines required.

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\* Query.—For an East or West *direct* and erect dial.



# THE MODEL OF THE GREEK EGYPTIAN DIAL WITH STEPS,



In the British Museum, explained with reference to the Noah's ark symbolism, for the lunar idolatry of the ancient Egyptian Baalists.

The typical structure of this dial is of great importance for the evidence it affords respecting the reference to the 'flood of Egypt,' in the language of the latter-day Jewish prophecies. For it is not simply a metaphor drawn from the annually recurring flood of the Nile, which the Egyptians observe gladly, from its fertilising effects upon the ground. But the words of Hosea, ix. 3, and Amos, viii. 8, 9, refer us to a *flood of judgment for the Baalistic idolatry of the Egyptians*, which they had built up on those traditional records of Noah and his time, which were handed down of old for a typical instruction unto righteousness from the works of God. The two principal features of this typical instruction unto righteousness were—

1st. From the geological evidences that the earth which we inhabit had at one time been submerged under water.

2nd. From God's ordinances of day and night—for a typical comparison of light and darkness—under a natural and spiritual contrast of varying intensity; by a metaphor drawn from a subordination of power in the greater and lesser lights of heaven; though all were ordained in common to proclaim to man the glorious majesty of God on high.—Psalm, xix; Gen. i. 24.

Hence the reference of Jewish prophecy to the returning 'flood of Egypt,' predicted Israel's return in the latter days to that lunar worship of the old Egyptian idolatry, for which Jeroboam had forsaken the Levitical law of God's typical ordinances appointed by Moses, and adopted those of the Egyptians relating to their cycle of HORUS and the 15 generations of the Cynic circle, for the half month of 15 days as measured by the equinoctial hour of 15 degrees to 60 minutes. The Egyptians seem to have numbered this to the diurnal arc of 10 hours, limited over a polar equinoctial dial, upon the steps of their typical and idolatrous dialling with steps.

Thus the Noah's ark symbolism on our celestial globe was made an idolatrous measure of typical and prophetic time given to the sun's north declination; westward by RHAMPSINITUS—as to ascending light reckoned westward going north by the dragon's head—for half the old lunar year of 10 months. For the remaining half they symbolised it as returning eastward, going south by the dragon's tail, for descending light. This they represented by the 'to and fro' progress of the

shadow from the east and west horns of their hollow semicircular dial, which was of Babylonian origin.

Thus the returning 'flood of Egypt' has mystic reference to the waters of the great river Euphrates (Rev. xvi. 12.) which began to be dried up at the outpouring of the sixth vial of God's wrath, after the seventh trumpet had begun to sound in the Apostolic age. But the drying up of those waters was not until 'three unclean spirits' had gone forth as a flood out of the mouth of the dragon (Rev. xii. 15.; xvi. 12—14.), and out of the mouth of the beast, and out of the mouth of the false prophet; to gather together the armies of the nations for an exterminating warfare, under a common delusion of the world respecting the universal dominion to be given to the people of Messiah by the events which should follow the sounding of the seventh trumpet, as that of final judgment on the city and sanctuary of the (spiritual) Egypt in which our Lord was crucified (Rev. xi. 8.), with retrospective reference to Deut. xxviii. 68.

The tropical or 'to and fro' symbolism of this idolatrous measure for typical and prophetic time (by the sun's two half yearly circuits from tropic to tropic compared with the old lunar year of 10 months, divided into two half cycles of 5 months each) was also made to divide their typical week of 7 days and years into two cycles of  $3\frac{1}{2}$  days, or 2 cycles of 1,260 days.

Thus the seven side-steps of the Greek Egyptian dial were given to 7 typical days of 12 hours (for the day without night of Oriental idolatry) measuring only  $3\frac{1}{2}$  days of 24 hours, in the order given below from the Hindu zodiac, for the week of 9 days, as  $9 \times 40^\circ = 360^\circ$ .

- 1 and 2. The sun and moon, on the meridian of the dial, for the image of the Ephesian Diana coming down from Jupiter.
3. Tuesday to Mars, for the retrograding shadow.
4. Wednesday to Mercury the Caduceus—bearer of Jupiter.
5. Thursday to Jupiter.
6. Friday to Venus.
7. To Saturn, for Saturday, beginning the week with the golden age of Saturn's reign; when Evening preceded Morning, in the astronomical day of the ancient Orientals.
- 8 and 9. were given to the Nodes.



## THE THREE STORIES OF NOAH'S ARK, (GENESIS vi. 16.)

Represent the Three Curves of the Hollow Semi-Circle, or BABYLONIAN DIAL,  
for a Day of 12 Hours in all Seasons of the Year.

It appears to be an East and West Dial with the secant of the latitude for the inclined meridian of the dial, on a comparison of pages 55 and 60 in the *Horologiographia Optica* of Sylvanus Morgan.

Let the centre of the dial (or the point A of the line A B, representing the meridian of the East and West Dial, and the secant of the latitude in the fundamental Diagram of Sylvanus Morgan,) be marked o, as the starting point for measuring the three curves.

Let radius tangent  $15^\circ$ , mark the point for the Tropic of Capricorn, as the uppermost of the three curves.

Let radius tan.  $30^\circ$  give that for the central curve, or equinoctial height of Noah's ark.—Gen. iv. 15.

Let radius tan.  $45^\circ$  (or radius of the equinoctial equal a chord of  $60^\circ$ ), give that for the lowest curve, as for the Tropic of Cancer.

Each of these curves compared with the style's height represents an angle of about  $36^\circ$ , or  $3 \times 12$ , for the relation of the twilight of typical time to its equinoctial measure.

$12 \times 12^\circ = 144^\circ$  to the Tropic of Capricorn.

$12 \times 15^\circ = 180^\circ$  to the Equinoctial measure.

$12 \times 18^\circ$  (Pheron's hour)  $= 216^\circ$  to the Tropic of Cancer.

Again, for the Seven Steps by which the hollow semi-circle of Babylonian origin was subtended, to form the Quadrant Dial of the Egyptians.

These (as judged of by that brought from Alexandria and now in the British Museum) measured their depth by the obliquity of the Ecliptic, or  $23\frac{1}{2}$  from the East and West hornings to the extremity of the lowest step. But only by Enoch's planetary hour of  $20^\circ$  from the intersection of the Equator and Earth's axis (or the base of the side steps) to the extremities of the lowest step. Thus they made a reversing shadow of  $2 \times 70 = 140$ , or of  $2 \times 72^\circ = 144^\circ$ , for the half lunation of 14 days numbered to the Sun's Diurnal arc of  $144^\circ$  in the Tropic of Capricorn.

Thus the hours represented by the seven Greek numerals were  $7 \times 10 = 70$ .\* The elevation of the side steps seems to be  $10^\circ$  taken as the semi-tangent of  $20^\circ$ , on the diameter of the Equinoctial, for the reversing of the

shadow by  $10^\circ$  as referred to in II. Kings xx 11, Isaiah xxxviii. 8, on the Dial, or steps, of Ahaz.

But the lateral measure of the side-steps extends inward towards the centre of the Dial equal to the semi-diameter of the Equinoctial which limits the base of the side steps on the East and West sides of the Dial. This radius  $45^\circ$  will therefore divide the steps to the quadrant of altitude for  $7 \times 10 = 70$  in front—leaving  $2 \times 10$ , or  $20^\circ$ , for the Planetary hour of Enoch—given to an arc of  $45^\circ$ , as  $3 \times 15^\circ = 3 \times 12^\circ + 9^\circ$ , for the twilight of typical time. This reduced the week of 9 days, as  $9 \times 5 = 45$ , to one of seven, as  $7 \times 5 = 35$ .

This was thus estimated at  $3 \times 15^\circ$ , for half the quadrant of  $90$  between the Equator and the Tropics—compared with the  $3 \times 12^\circ$  of the *Vishnu Purana*. The difference leaves a residue of  $9^\circ$ ; as for the week of 9 days, numbered in degrees of the Equinoctial to the Sun's culminating glory on the centre of the Dial.—See the Hindu Zodiac for the week of 9 days.

In this latter case the elevation of the side steps would seem to be only  $9^\circ$ , or the half of Pheron's hour measured by the semi-tangent of  $18^\circ$  on the diameter of the equinoctial. For  $72 + 18 = 90$ .

Re-considering the measurement of the Greek-Egyptian Dial, on the Model made from the original by Mr. A. HAYES, of the British Museum, (compared with FERGUSON'S Structure of a Babylonian Dial for a day of 12 hours in all seasons of the year, and with the Planetary Symbolism of SYLVANUS MORGAN, for the seven steps,) I have been surprised to find that the Greek-Egyptian will suit our own latitude, almost as if made for it. This suggests the idea that, being found at the base of the obelisk called Cleopatra's Needle, (a lunar emblem, corresponding to the Pyramid of Cheops' daughter,) the dial may have originally been made as a horizontal for Ephesus and the worship of Diana in N. Lat.  $36$ . For such a dial would become a declining vertical in our latitude of  $54^\circ$ . Or it may have represented the relation of  $34$  to  $56 = 7 \times 8$ , as if numbering 8 weeks of 7 days to the days of the years of Chephren's life, in substitution for the 60 years reign of OSIRIS, measuring ENOCH'S two equinoctial lunations of 30 each.

\* This was, seemingly, for  $6 \times 12 = 72$  on the semi-circle, though reckoning, on the side steps only  $6 \times 10 = 60$ , increased to 70 on the front steps, for a week of seven days, including SUNDAY. These were thus numbered to seven planetary Cycles of 5 days, to compare  $7 \times 5$  with  $3 \times 12$ , to measure the twilight of typical time in N. Lat.  $30$ .

# THE SYMBOLIC STANDARDS FOR THE TWELVE TRIBES OF ISRAEL (IN REGARD TO JACOB'S BLESSING, GEN. xlix.)

Arranged to the Zodiacal Signs for the Year of Twelve Months, numbered over the Hours of Day and Night on the Equinoctial under the Typical Ordinances of the Levitical Law for the OLD Jerusalem. These were limited, however, to Twelve Hours of Day without Night for the NEW Jerusalem of Messiah's Day, wherein God's People should be called Children of the Light and of the Day in a more spiritual sense.—Zech. xiv. and Rev. xiv., xxii., with Jer. xvi. 14, 15, xxxi. 31-38.

SAPHTALI as a <i>hind</i> by the water brooks. Psalm xlii. 1, xviii. 33; Hab. iii. 19.—Compare the Austrian Cartoon for the Sun in Aquarius, at the beginning of the Sun's diurnal arc, symbolised to his N. declination for the Summer season.		☿	♊	ASHER to the rising Sun in Capricorn, providing <i>dainty food</i> (or the <i>cold peas' porridge</i> of the nursery rhyme at the Winter tropic) when beginning his ascending circuit, for the bright fortnight of his northern path, between Capricorn and Cancer.
JOSEPH, a fruitful bough, running over the wall and shot at by archers. Whence the <i>shepherd</i> of Israel, viz., to beginning of the new year at the Vernal Equinox between ♌ and ♍.				♋
To the hour of xii., which went out on their East and West form of typical dialling.		♌	♋	DAN, as judge of his people, and as a serpent by the wayside, biting the horses' heels and overthrowing their riders. Compare the symbolism of the Romans in compliment to Augustus, for Scorpio contracting his claws to make room for Libra impersonating the scales of justice in the hands of Augustus.
BENJAMIN, as a <i>wolf</i> . Compare the wolf symbolism for the beginning of the old Egyptian year, with Herod ii. 122.				♍
The <i>two wolves</i> mark the NODAL character of the symbolism at the Equinoxes.		♍	♌	ZEBULON, Westward to Zidon by the sea, as a haven for ships. Compare the rest of Noah's ark on the mountains of ARARAT.
REUBEN, the <i>first-born</i> , and unstable as water. To the beginning of the Argonautic day and year, from the rising of the <i>Pleiades</i> , with the watery season, when the Sun was in TAURUS, (from <i>plein</i> , to rain); or for Peliades, the Dove symbolism for ascending light. These were numbered by pairs for a thank-offering, under the Levitical law.				♍
Instruments of violence.	NODAL at the Tropics.	SIMEON	II ♎	
		LEVI	☊	♍

The above order of the Zodiacal Signs follows that of SYLVANUS MORGAN for a repeating Cycle of 5 to the old Lunar year of 10, divided to the ebbing and flowing waters of a flood season in two Cycles of 5 months. This left two months of solstitial account to the conjunction of the Sun and Moon between Cancer and Leo for the dividing of typical time Eastward to the North for descending light from Capricorn to Cancer as the place of its re-ascension tropically by the West to the South.

Thus the new Moons, as appointed in Joseph for a testimony to Israel, were solemnized by their "*feast of trumpets*" on the first day of the seventh month. This confirms the opinion

\* Libra—a sign said to have been formed from the *claws of Scorpio*. But possibly only by poetic license. For the oldest zodiacs have it, though the ancients measured only a year of 11 months, compared with a day of 11 hours, for the cycle of the 330 Kings of Egypt, and of other orientals.

The most probable account of this is to suppose that the ancient cycle of the 330 Kings ignored (typically as it were) the existence of one zodiacal sign, as numbered to the hour of xii. which went out on their East and West Dial. For this would only follow the analogy in a lunar year of 10 months supplemented by two of solar account, as  $2 \times 30 = 60$  to OSIRIS; or  $2 \times 28 = 56$ , to the reign of Chephren.



I have long formed, an opinion expressed elsewhere, in contrast to that of Bishop COLENSO'S reason, for the enumeration only of *two females* when computing the numbers of the Israelites. Their names—DINAH, a *female* impersonation of Justice,—and SARAH, the *princess*, or impersonation of Lunar light, remind us how the gradations of the greater and lesser lights of heaven were made to typify a subordination of rank—privately and publicly—or in households and in kingdoms, by *all* the ancient orientals, both *Jews* and *Baalists*. See Gen. xxxviii. 9, 10. Hence the names Dinah and Sarah may have been designed to typify the relation between the Sun and Moon *for the two tropical beginnings of typical and prophetic time*. These they thus symbolized respectively to *Capricorn* and *Cancer*, as the Sun's 1st and 6th gates numbered to the *new* and *full Moon* by ENOCH. Also in the old Hindu astronomy of the *Vishnu Purana*, the Magha and Sravana of the Hindus, like the Thoth and Sothis of the Egyptians, represented the relation of the Moon to the Sun at the two Tropics.

Thus the treacherous assault of Simeon and Levi upon the sons of Hamor, the Hivite, at Shechem (Gen. xxxiii., xxxiv.) may have been designed—for a NODAL decision of the question between themselves and the Hivites—*whether the religious traditions of the Israelites would tolerate their allowing a sister of theirs* (as a Lunar princess typically) to hold that position amongst their heathen neighbours, the Canaanites. The treachery was from a combination of bigotry and weakness, when meditating an attack upon a people numerically stronger.

Compare the symbolism for Joseph, as a fruitful bough, with that for Israel, as *the vine* which God brought up out of Egypt, to plant it in the land of the Canaanite. Yesterday (October 20th, 1868,) my friend Dr. SMYTH, vicar of Headingley, Leeds, showed me *a very curious clock brought from JAPAN*, by his brother. Its face was an oblong plate of brass, with a tree engraved thereon. Probably this was designed to represent the tree of life bearing twelve manner of fruits *daily* and *yearly*; yielding them by *hours* and *months* in typical Cycles of time.—See Rev. ix. 15.

*This tree* was symbolized to the meridian of the dial plane, as standing in the centre of the Garden of EDEN, by the waters of the river of life. These were compared with the EUPHRATES by the seed of ABRAHAM, when dwelling in MESOPOTAMIA; with the JORDAN by the Israelites; but with the NILE by the Egyptians.

Dr. SMYTH then also gave me the following tradition of Enoch, which he himself had met with in India, when residing at Surat as a chaplain in the East India Company's service. Though he could not trace the origin of the tradition, its antiquity and value will be apparent. For it combines figuratively the same oriental traditions of religion and astronomical science as those of the *Vishnu Purana*, but *under a varied local application*.

## THE ORIENTAL TRADITION OF ENOCH.

“Enoch was inspired to build a temple in the bowels of the earth, the entrance to which was through nine porches, each supported by a pair of pillars, and curiously concealed from human observation. Enoch, Jared, and Methuselah, were the three who constructed the subterranean structure:



but the two latter were not acquainted with the secret motives which inspired Enoch to this purpose. Enoch next made a plate of pure gold, in the form of an equilateral triangle, each of the sides of which was eighteen inches in length. This he enriched with precious stones, and encrusted on a triangular agate of the same dimensions. On the plate he engraved ineffable characters, which he had seen in a vision : and alone he descended into the triangle, and placed this treasure on a cubical pedestal of white marble. He afterwards formed nine doors with rings, and closed up the whole, in order that the secrets there deposited might be preserved amid the then impending destruction of mankind. Anxious to preserve the liberal arts and sciences, he next erected two pillars, the one of marble, the other of brass ; on both of which were engraven the elements of the liberal arts ; the former he conceived would withstand *fire*, the latter *water*. A notification was afterwards added to each of these, that he had concealed an inestimable treasure in the bosom of the earth : ‘Let him that hath wisdom, find it.’”

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A dispassionate consideration of the above tradition by the detractors of PIAZZI SMYTH, the Astronomer-Royal for Scotland, for his published views respecting the probable object of *the typical Pyramid builders* (for some of them were confessedly of a typical character, whilst the greater number were merely for cemeteries,) *would be interesting to the public at large.*

Many questions of exceeding importance for interpreting intelligibly the first chapters of Genesis require yet to be investigated ; and I suspect the opinions of PIAZZI SMYTH on this vexed subject, are far nearer the truth—under confirmation of the most ancient Jewish records dispassionately considered, than the detractors of the Astronomer-Royal for Scotland are ready to admit under the present bias of their own minds to determine the question on somewhat more contracted data.

The traditions of the ancient Egyptians respecting the Labyrinth built by MÆRIS are necessarily called to mind on reading the above tradition of ENOCH.

For Enoch’s subterranean temple, with its nine porches, was supported by a *pair of pillars* of like typical import, apparently, with those which stood in the porch of Solomon’s Temple. Comparing them with the well known symbolism of the Freemasons (published for the benefit of the uninitiated as well as the initiated into their mysteries) they seem to have symbolised the strong foundation of the Jewish ceremonial law to God’s ordinances of Day and Night. But in especial form to the *full moon* of the vernal equinox, or to the moon’s place between *Virgo* and *Libra*, when in opposition to the sun between *Pisces* and *Aries*. This also symbolised the beginning of the solar year from between the sun’s 3rd and 4th gates in the typical astronomy of Enoch.

The *nine RINGS* of Enoch’s subterranean temple with its *nine* porches, and *nine* doors, closed by *nine rings*, have reference to a metaphor from the circular emblem which enclosed each of the zodiacal signs on the Hindu zodiac for the equinoctial divided to the old week of *nine* days. This week, numbered in millennial days, made up the 9,000 years of Vulcan’s mythic reign.

These deducted from the 12,000 years numbered over the life of Brahma, leave the *three thousand* numbered over the typically constructed chambers of the old Egyptian Labyrinth, built by Moëris.

This also reminds us of the *seven* principal *Dwipas*, or “insular continents,” in the centre of which was the *Jambu Dwipa*. This they divided into 9 *Varshas*, or geographical districts, associated by the ancient Hindus with their east and west typical dialling. In the centre of this they represented the *tri-peaked* mount Meru, as the abode of their heavenly gods. This they divided centrally by the intersection of the ecliptic and the equator on the equinoctial points. Bharata Varsha (or India) they symbolised to the south of the Himavan, or snowy mountains, and divided into nine portions.—*Vishnu Purana*, p. 175.

Comparing this with what is said in pp. 168 and 173, we observe that, in their typical geography, the earth, as given to the children of men, was symbolised to the north and south, given to the east and west, as in Abraham’s day from Bethel, for a centre.—Gen. xiii. 14, with Zech. xiv. 4-10.

Above this centre they typically divided heaven, as God’s throne, to the equinoctial, for a year of four seasons, as in the vision of Ezekiel’s typical prophecy. Ezek. i. 10. Thus the Hindus represented Mount Meru as an inverted cone; or as a bell when elevated for ringing. Hence probably the Irish legend of “*The Cat and the Bell*.” On either side of Mount Meru, they numbered three mountain ranges and three *varshas*, or regions of their typical geography.

The extreme northern *varsha* they called the Uttarakuru. This they represented as running parallel to Bharata Varsha, or India, in the extreme south.\*

The *varshas* to the east and west of this central spot—immediately beneath the throne of God—thus given to the zenith of the sun’s culminating glory, they divided eastward to Bhadrāsua, for the direction in which Vishnu resides as Hayasira, the horse-headed. But westward to Ketumala, for the *Varaha*, or third and Boar Avatar of Vishnu.

The nine divisions of their Bharata Varsha were divided between the nine sons of Agnidra, king of Jambu-Dwipa, “and their descendants successively held possession of the country for *seventy-one periods of the aggregate of the four ages*,” (or for the reign of a Manu,) viz., for the cycle of  $5 \times 71 =$  the lunar year of 355 days. “This was the creation of Swayambhuva Manu, (the Adam of the Hindus,) by which the earth was peopled, when he presided over the first Manwantara, in the *Kalpa of Varaha*.” By this we are to understand the *third year day of their typical chronology*, in its reference to Enoch’s division of typical time—to day and night—as to the summer and winter seasons of the solar year, given northward and southward to the east and west.

In the *Vishnu Purana*, p. 163, we read, “On the north of the Sweta Mountains, the country bounded by the *Sringavan* (or horned range, for the relation of the equator to the two tropics,†) Agnidra gave to Kuru. The countries on the east of Meru he assigned to Badrasua; and Gandamadana, which lay west of it, he gave to Ketumala. Having installed his sons sovereigns in these several regions, the pious King Agnidra, retired to a life of penance at the holy place of pilgrimage, *Salagrama*.”

\* This answers to their *planetary hours* of day and night numbered in two parallel rows, but so that the *first* hour of the day was the *third* hour of the night.

† See detailed explanation, p. xxvii., under heading of the “DWIPAS,” or Insular Continents of the Hindus.



"The eight varshas, or countries, Kimpurusha and the rest, are places of perfect enjoyment, [query, as subjected to the eight Regents of the Spheres, and consequently to the planetary abodes of the departed,] where happiness is spontaneous and uninterrupted. In them there is no dread of decrepitude, or death: there is no distinction of virtue or vice, nor difference of degrees as better or worse, *nor any of the effects produced in this region by the revolutions of the ages.*"

Thus the zodiac for the week of eight days was divided *astronomically* to the eight Regents of the Spheres, as to eight out of nine varshas of the Jambu Dwipa. The 9th represents the earth as given to the children of men.

Jambu Dwipa represented the week of nine days numbered to the first month of the solar year when beginning *equinoctially*, or between the sun's *third* and *fourth* eastern gates of Enoch's typical astronomy. This is the characteristic of the Hindu Zodiac for the week of 9 days, beginning from the Sun's place between Aries and Pisces. The Egyptians also, and the Israelites thus divided their habitations into typical districts of dialling account.

## THE 500 YEARS OF NOAH'S TYPICAL LIFE BEFORE THE BIRTH OF SHEM, HAM, AND JAPHETH.

This seemingly means before the cycle of the solar year began to be divided into three seasons of months each, as  $3 \times 120 = 360$  days, and  $3 \times 112 = 336$  or  $12 \times 28$ .

The earlier division of lunar time was harmonized with the old Chaldean year of 360 days by numbering 4 months of 27—as one-third of  $12 \times 27$ —for comparison with a semi-diurnal arc of 108, or half the 216° numbered as days of years to the reign of the 8 oldest gods of Egypt.

But when *the typical flood season of the ancient orientals* was (as in the Jewish traditions of Noah's ark) *extended from 4 to 5 months these measured half the old years of 10 months* as  $5 \times 27 = 135$  and  $5 \times 30 = 150$  days, *supplemented to the Sun's diurnal arc at the equinoxes*, by the nodal day of 45 in the one case, and by the old Chaldean lunation of 30 days—dedicated to the lunar idolatry of NITOCRIS—on the other hand.

But the Nodal day of 45° on the equinoctial measured the week of 9 days on their typical dialling as 9 *planetary cycles of 5 days*. Similarly when reduced to one of 40° supplementing a semi-lunar year of 140°, these chronicled the old Egyptian week of 8 days to 8 planetary cycles of 5 days; for the 40 *days of years numbered typically* (and clearly with reference to Exod. xxxii. 1-8) as Israel's "DAY of temptation" in the wilderness.

Thus we see how the ancient orientals extended their daily measure of solar time from one degree to a day on the equinoctial divided to a yearly circuit of 360 days, *to days of lunar account*. These they numbered in planetary cycles of *five* daily for every day of the *week*, which they divided into two *half-weekly cycles* or NODAL days. Of these they numbered one to ascending and the other to descending lunar light.

These they subsequently reduced from 9 and 8 to 7 and 6 cycles of 5 weekly.

This very old planetary cycle of 5 formed the basis of their typical chronology for four human to one divine age of typical time. But this divine age



multiplied the basis adopted by 10 for the old weekly cycle of 10 days (those of Israel's tribulation, Rev. ii. 9, from their idolatrous neighbours in the apostolic age) numbered as days of years. Thus the years of the siege of Troy were as the months of one old lunar year.

But they had also a *maha*, or *great* divine age. This multiplied their primary cycle of 10 by 10 again, for the 100 years of *Brahma's mythic life*, measured as *one-third* the old lunar year of 300 days; for a comparison between  $3 \times 5 = 15$  days to the Parouvan, or half month, and  $3 \times 100$  for 300 days to the sun, and as many nights to the moon, in the old lunar year of 300 days and nights.

Thus we are to understand by the 500th year of Noah's life that the old cycle of 5 was in use and numbered by *tens* and by *hundreds* before or at the birth of Shem, Ham, and Japheth. Now the *end* of typical time from the basis of 10 for *five* days and *five* nights in five days of 24 hours, numbered 100 such days as *days of years*. But 100 years of 360 days were as 120 *lunar* years of 300 days each, for the interval between the 500th year of Noah's life and the 600th, for the 120 years warning of the coming flood.

Hence we trace to their origin the following cycles of Jewish typical prophecy:—

10 cycles of $6 \times 5$ days = 300, or 600 days of 12 hours in 300 days and nights of 24 hours.		
10 cycles of $7 \times 5$ days = 350		Noah's postdiluvian life.
10 cycles of $8 \times 5$ days = 400	} to 10 nodal days of 40 numbered over Israel's bondage in Egypt; also reckoned as 430.	
add 10 of 3 as $6 \times 5$ to Nitocris		
monthly } = 30		
<hr/> 430		

10 cycles of  $9 \times 5$  days = 450 or the cycle of OSIRIS.

10 cycles of 50, or 2 }  
 $\times 25$ , for the two } = 500 for the 500th year of Noah's life.  
 zodiacal angles }

10 cycles of  $60$  or  $12 \times 5$  = 600 for the age of NOAH at the flood.

10 cycles of 70 = 700 to Enoch's week.

10 cycles of 80 = 800 for the week of 8 days, in days of 100 years, numbered to Adam's life after the birth of Seth.

10 cycles of 90 = 900 for the week of 9 days, also numbered in days of 100 years, preceding the millen-

nium as given to the end of typical and prophetic time. For this was the last of the four human ages to one divine age, when numbered thus to the week of 9 days:

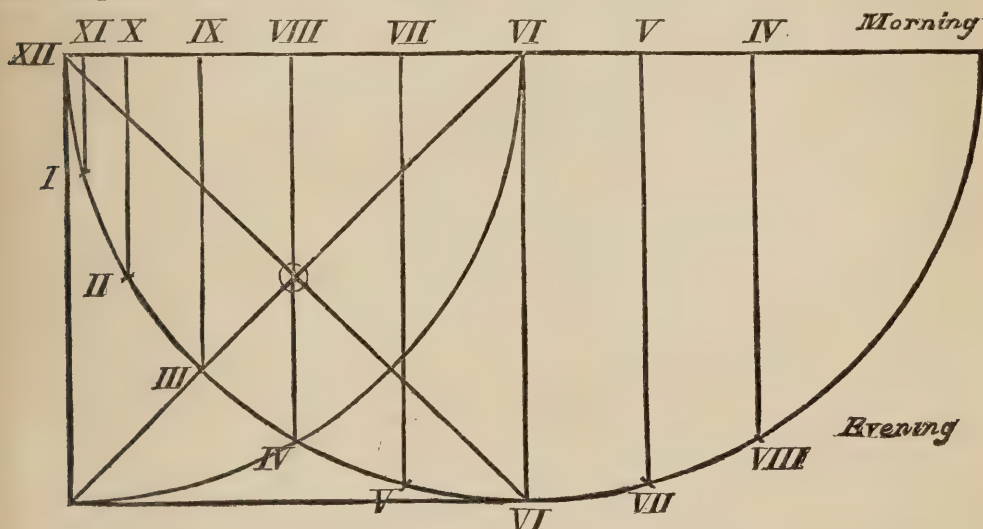
1. For the Golden age of the Egyptians, as 10 nodal days, each numbering 40 days of years . . . . . 400 years.
2. For 10 times 30 days of years to NITOCRIS, for the Silver age of Lunar light . . . . . 300
3. For 10 times 20 to the age of Brass, from the 20 days of Lunar light given *monthly* to the "*man in the moon*," in the astronomy of Enoch . . . . . 200

The week of 900 years.

4. For the Kali age, or "end of time," typically numbered over all the historical traditions of the past, when chronicled in renewable cycles of 100 years, for the in "*sæcula sæculorum*" of the Romish Calendar.

## THE PARALLEL HOUR-LINES OF FERGUSON'S KITE-SHAPED EAST & WEST QUADRANT DIAL.

These are here compared with the Horological Quadrant of SYLVANUS MORGAN, to illustrate the necessity of a reversing shadow after *midday*, when dialling, by the *Analemma*, for a *Tropical measure of Ascending and Descending light*. For the typical and prophetic time of the ancient Orientals was thus symbolized on the Quadrant dial of Egyptian origin, to the hollow semi-circle of the Babylonians, for a day of 12 hours in all seasons of the year. This formed the computation of *hours to days*, as *months to years*. See Rev. ix. 15. The cycles of 12 were reduced to half cycles for half hours (at the Winter Tropic) to half days; and half months to half years.



## THE LUNAR CALENDARIUM

For the Week of 6 Days—beginning from Friday, to the Winter Tropic; for the calling of light out of darkness, on the *first* day of Creation. But the Sun, Moon, and Stars were not appointed for *signs*, and for seasons, for days and for years (*i.e.*, of *prophetic* account by the Jews) until the *fourth* day,—comparing days and months together. Thus *Taurus* numbers 4, and *Aries* 3, from the Sun in *Pisces* for March. The first day and hour of this week were dedicated to VENUS, as the Ephesian DIANA, whose image fell down from Jupiter. This formed the chronological basis of the Mystic number 666, viz. :

6 to the weekly cycle of six (commemorating the 6 days of creation), thus dedicated to "*Mother Earth*," by omitting the 7th or Sabbath.

Thus the old Egyptian cycle of 8 days (as  $8 \times 45^\circ = 360^\circ$ ) was reduced to one of 6, by omitting the two numbered to the NODES, as  $2 \times 45^\circ = 90^\circ$ . For these supplemented 270 for the old Lunar Year of 10 months, as  $10 \times 27$  days.

60 to 10 weekly cycles of 6—in Enoch's two equinoctial lunations of 30 days each.

These were numbered by the Egyptians to OSIRIS, for the 60 years of his reign. Such was their Divine age from the basis of 6.

600 to  $60 \times 10$ —for their *great* Divine Age, or — ten cycles of 60, measuring the *antediluvian* period of NOAH's life, wherein his

prophesying was opposed by the gainsaying spirit of the BAALISTS.

The *seven* stars of this symbolism are so arranged as to form a repeating cycle of 5, by numbering the *fifth* day twice. Hence the relation of the week of 9 to that of 10 days, for  $3 \times 9$  equal 27, compared with  $3 \times 10$  equal 30 days; thus,

1, 2, 3, 4, 5,  
9, 8, 7, 6, 5.

This explains the old myth respecting the image of the Ephesian Diana, which *fell down from Jupiter*, Acts xix. 35. For the cycle of Jupiter was the half-weekly cycle of 5 days. This was first converted into a weekly Lunar cycle of 6 days, by omitting Sunday and numbering the 6 days as  $6 \times 45^\circ = 270^\circ$  on the Equinoctial, in the *antediluvian* period of *Noah's life*.

\* See Rev. xiii. 18.



*Secondly*, and in the postdiluvian period of Noah's life, it was converted into a repeating cycle of 6 by numbering the *sixth hour*, and *day*, and *month*, and *year* (Rev. ix. 15) twice, as in the astronomy of Enoch, for a *sixth month of Solstitial account*, when dividing the Equinoctial—*Eastward to the rising sun*, for a Solar Hemisphere of six months; and *Westward to the setting sun*, for a Lunar Hemisphere of six months.

For this the Jews substituted a summer season of seven months, ending with the ingathering of the harvest; and a winter season of 5 months, as that form of the Noah's Ark symbolism for their Lunar year, by which alone they could supplement a Summer season of seven months, to a Solar year of twelve months.

The first day and hour in this weekly cycle of seven days was dedicated to the *Sun* for *Sunday*, the *seventh* to Saturn for Saturday. For this began the Golden Age of typical time, by dating it from the sun's place between Saturday and Monday, in the old weekly cycle of 9 days, as  $9 \times 40^\circ = 360^\circ$  on the Equinoctial. This gave the *first hour*, and *day*, and *month*, and *year*, of its typically prophetic cycle (when measured by the old week of 9 days on the Equinoctial) to the sun on the Equator. The Jews reduced this to a week of 7 days by omitting the two numbered to the NODES, as  $2 \times 40$  to APHOPHIS, the Sun-Pharaoh of Egypt in Joseph's days.

From this we deduce three corollaries of great importance for a right interpretation of ancient Jewish prophecy or typical and inspired teaching.

*Cor. first.* Matt. xxiii. 35, marks the antagonism between the people of God and the ancient Oriental Baalists in their mode of dividing between light and darkness. For the King of Babylon is said, superstitiously, to have used divination in the parting of two ways—between *Sagittarius* and *Scorpio*.—Ezek. xxi. 21.\* The people of God, on the other hand, sought to establish, as in Christ, a moral distinction of spiritual discernment. This antagonism had continued from the days of Cain and Abel, until the beginning of the end appointed over that nodal idolatry

\* In Balaam's divination, the typical parting of the two ways was between Aries, beginning the Jewish year of four seasons; and Taurus (Num. xxii. 1), beginning the old Baalistic year of three seasons, in its relation to Jason's mythic ploughing the field (or sacred inclosure) of Mars with fire-breathing oxen, before returning westward from the east with his Argonautic heroes,

from the days of Moses.—Exod. xxxii. 1—8. This began to be realized when the culmination of its blasphemy resulted in the crucifixion of Christ, Rev. xi. 8. For the week of 9 days was that of the old Roman calendar in the Apostolic age, when Christ was crucified, and St. Paul made, gladiatorially, to contend with wild beasts in the theatre of their sun-god at Ephesus.

*Cor. second.* That the sounding of the seventh trumpet, which was to inaugurate Messiah's reign (as the Lion of the tribe of Judah unsealing the seven-fold mystery of ancient Jewish prophecy), did refer to the seventh trumpet warning of the Levitical and typical ordinances instituted by Moses. Hence the prediction that "there should be time no longer" must mean that the days of ancient prophetic teaching by typical ordinances were to cease (as predicted by Dan. x. 24: xii. 11, 12) with the Mosaic dispensation of typical ordinances at Jerusalem. The time fixed was 'quickly,' or shortly after; and as the direct consequence of Messiah's being there sacrificed, but not for himself. Thus we have a very remarkable testimony to Christ, as the Messiah of the Jews and Saviour of the world, verified by historic evidence of nearly 2,000 years in duration.

*Cor. third.* That our Saviour's miracles relating to the loaves and fishes (when the fragments of the feast, at one time, filled seven, and, at another, twelve baskets), by a metaphor from the mode in which the labouring class of the Jews carried their daily food with them in a wicker basket, did typify the relation of the flood season, as a season of from 4 to 5 months (John iv. 35), to a summer season of 8 or 7 months in a year of 12 months, compared with a labourer's day of 12 hours in all seasons of the year.—John ix. 4: xi. 9.

Hence the metaphor relating to the "tree of life," and its 12 manner of fruits yielded monthly, Rev. xxii. 2. This was an emblem of God's Providence extending over his people, both for life and food in all seasons of the year, and under all conditions of life, whilst walking before Him as children of light and of the day; or, in communion of life with God in Christ, the bread of man's spiritual life. Thus Christ was manifested to the Jews in the latter days of Jerusalem at Beth-lehem (the house of bread), as to the Israelites in the wilderness, when fed of God by manna from heaven, and refreshed with water by the cleaving of a rock in a desert of burning sands.—I. Cor. x. 4, with John vi. 33.



## A S T A R T E ,

(From RIMMEL'S *Book of Perfumes*,)

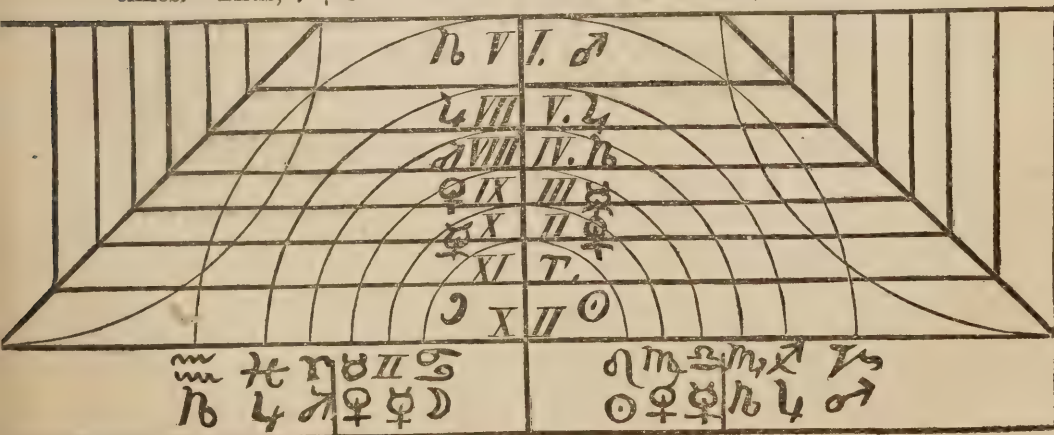
Encircled by *Seven Stars* substituted for the *Seven Steps* of the GREEK-EGYPTIAN DIAL, as the *Seven Mountains* on which the Great DIANA of the EPHESIANS was enthroned.—Rev. xvii. 9.



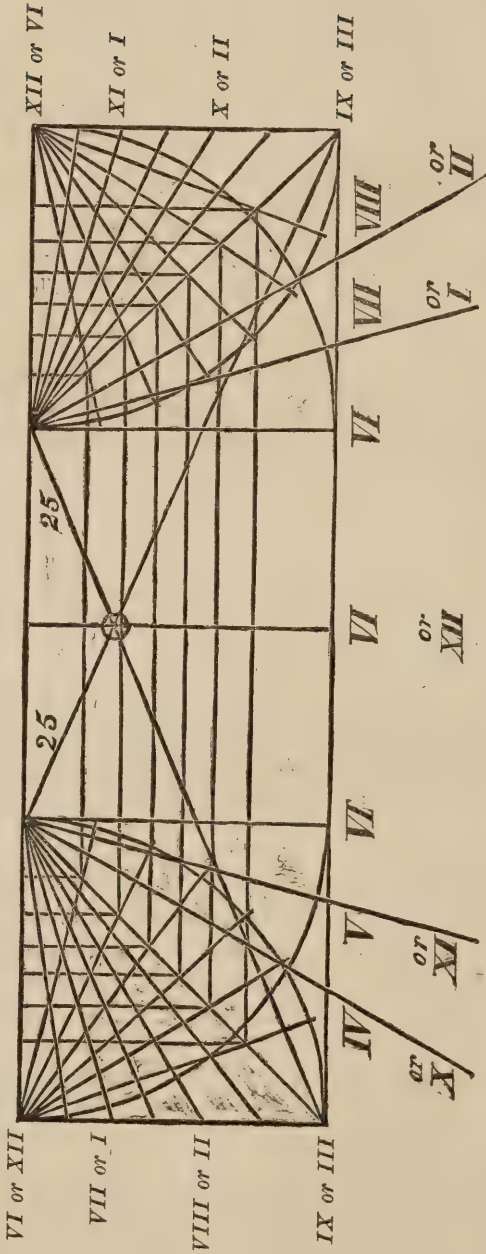
The STEPS of the GREEK-EGYPTIAN DIAL to the PLANETARY CALENDARUM in the *Court of Art*, by SYLVANUS MORGAN, p. 139.

As for the hours of an East and West Quadrant Dial, numbered Southward to the beginning and end of typical time when reckoned to the *descending node* for the Sun's Southern Declination. Thus the hours of night were symbolised to the Winter Season of the year, given Eastward and Westward to the South; for five planetary hours numbered to a Winter Season of five months.

In like manner ascending light was symbolised to *seven hours centrally in front of the dial*. Of these five would be compared tropically with the five numbered to the winter season, whilst two remain of solstitial account on the front of the dial; for  $3 \times 5$  as 1 of 7 and 1 of 8 taken 3 times. Thus,  $7 + 8 = 15$  and  $3 \times 15^\circ = 45$ , or  $3 \times 15$ .



THE STEPS OF THE GREEK-EGYPTIAN DIAL, TO THE HOROLOGICAL QUADRANT.  
OF SYLVANUS MORGAN.—PAGE 96.



MAHANAIM, Gen. xxxii. 2, by the northern ford of the Jordan, to the north ecliptic. For a division of the land eastward and westward to the north, between Nahor and Laban—eastward; Abraham, Isaac, and Jacob, westward; but northward and southward between Laban and Jacob.

BETHEL, Gen. xiii. 3, to the intersection of the ecliptic in the equinoctial points on the centre of their typical dialling. This formed the central point of a typical geography—dividing the earth as given to the children of men—to the four winds of heaven; like the equinoctial (as God's throne, Ezek. i. 10.) divided to a year of four seasons. See Zech. xiv. 4-10, for a like typical rending of the Mount of Olives before Jerusalem in Messiah's day,

JERICHO, by the southern ford of the Jordan to the south ecliptic. For a division of the land eastward and westward to the south, from Mount Gilead, between Abraham and Lot—Isaac and Ishmael—Jacob and Esau; but northwards and southwards between Laban and Jacob. Gen. xxxi. 51, 52.

Or thus,* $\eta$ going out	$\eta$ $\delta$ ☀			♀ ☿ ♃			$\eta$ $\eta$ $\delta$		
	$\eta$	$\delta$	☀	♀	☿	♃	$\eta$	$\eta$	$\delta$
Thurs.	5	3	1	6	4	2	7	5	3
Fri.	6	4	2	7	5	3	1	6	4
Sat.	7	5	3	1	6	4	2	7	5
Sun.	1	6	4	2	7	5	3	1	6
Mon.	2	7	5	3	1	6	4	2	7

\* For the reign of Jupiter (to whom Thursday was dedicated) dethroning Saturn; and for Sunday going out on the weekly Cycle of 8 days, beginning westward from Jupiter, and eastward from Venus, to whom Friday was dedicated, which is even now the *sacred day* of the Mahommedans, or that of their weekly solemn assemblies.

#### FURTHER ATTEMPT TO EXPLAIN THE TYPICAL STRUCTURE OF THE SIDE STEPS COMPARED WITH THOSE ON THE FRONT OF THE GREEK-EGYPTIAN DIAL.

THE diagonal lines between the front and side steps represent a chord of 90, formed by a radius of 45° to make the base of the side steps equal to the range of their extension inwards and upwards towards the centre of the dial.

Thus the *old nodal day* of 45 on the Equinoctial measured the twilight of typical time between the Equinoctial and Tropical days—at one time by  $3 \times 15$ , or 3 Equinoctial hours, as in the astronomy of Enoch; but, at another, by *three Indian muhurtas* or hours of 12°, for a day of 30 hours, compared with a month of 30 days, when the Equinoctial of 360 was divided to the week of 9 days, as  $9 \times 40 = 360$ . Thus the old Nodal day of 40 was superseded by a *twilight measurement of typical time reduced to*  $3 \times 12^\circ = 36$ . Hence we have  $6 \times 5$  on the side steps increased to  $7 \times 5 = 35$  substituted, on the front steps, for  $8 \times 5 = 40$  in the Hindu astronomy of the *Vishnu Purana*.

This seems to identify the fall between the hollow semi-circular part and the top step of the Greek-Egyptian Dial, with the reduction of the old week of 9 days to one of seven days, by rejecting the old Nodal measure of twilight, as  $45^\circ = 3 \times 15^\circ$  in the astronomy of Enoch, to substitute one of  $3 \times 12^\circ = 36^\circ$  for  $6 \times 5^\circ = 30$  on the side increased to one of  $7 \times 5^\circ = 35$  on the front steps by the addition of one planetary cycle of 5 in front.

Enoch's measure of the difference between Tropical and Equinoctial time by 3 hours of 15° in its relation to the Nodal day of 45°, serves to explain how it happened that the ancient Orientals sometimes reckoned the 360 degrees of the Equinoctial as 360 days, whilst at others numbering the days of their Lunar calendarium in *half-weekly and planetary cycles of 5 days* to the extent of 9 such cycles in the Nodal day of 45°, and 8 such in that of 40°. This they reduced to seven when the twilight of typical time began to be measured by  $3 \times 12^\circ = 36$ , as the approximation for  $7 \times 5 = 35$ . For the Nodal



day of 45 was *one-third* of 135, and that of  $40^\circ$  *one-third* of 120. But  $35^\circ$  divided the semi-diurnal arc of  $105^\circ$ , for N. Lat. 30, into *three divisions* of  $35^\circ$  each.

Thus the Nodal day figuratively represented *one-half* the week, when dividing between ascending and descending light measured daily and weekly by the same Nodal symbolism.

Compare the "*day's journey*" of Num. xi. 31 with that of Jonah, and 1. Kings xix. 4—8, "*into the wilderness*" or southward of the Jordan\*, but going eastward to the south, (as the direction given to the *Raven emblem of descending light in the Noah's Ark symbolism*,) when journeying towards Horeb, for a journey of 40 days and nights' continuous fasting. See, also, Jonah iii. 3, 4: and Luke ii. 44, with Acts i. 12, measuring the distance *from Jerusalem to the Mount of Olives* as a *Sabbath day's journey*. Compare Zech. xiv. 4.

The Zodiacal Angle of  $25^\circ$ —to the Southern Tropic—for the Winter Season in the 50 years' reign of Cheops.

### No. 1.

The centre of the ancient Oriental *dialling with steps*, given to the cycle of Seth, as born to Adam *for a seed of typical and prophetic account in lieu of Abel*, and in the 130th year of Adam's life.

For the 930 years thereof represented the Equinoctial divided to the week of 9 days, in days of 100 years; and to the old lunation of 30 days, numbered as days of years.

The birth of Seth in the 130th year of Adam's life, leaving a remainder of 800 years, indicates the circumstances under which the old Egyptian week of 8 days (numbered in days of 100 years) originated.

It also identifies the Egyptian cycle, of 50 for the reign of Cheops, with the twilight of typical time given to the two Zodiacal angles of  $25^\circ$  on the Side Steps; and supplementing the cycle of Seth in front, or 130 divided as  $2 \times 65$ .

The Zodiacal Angle of  $25^\circ$ —to the Northern Tropic. Thus the Summer Season to the 50 years of Cheops supplemented the Cycle of Seth to the semi-equinoctial of  $180^\circ$ , as  $4 \times 45^\circ$ , for half the old Egyptian week of 8 days divided to the equinoctial, as  $8 \times 45 = 360^\circ$ . Hence its relation to the week of 9 days similarly divided to the equinoctial as  $9 \times 40 = 360^\circ$ .

But Seth's Cycle of 130 years multiplied by 27 as *monthly years* (for a month of 27 days) extended to 3510 days of years; or 10 lunar years of 350 days, + 10 days of an equally typical and prophetic account.

The relation of the *Hindu-Egyptian* week of 8 days as seemingly the older to the *Hindu* week of 9 days, may possibly chronicle the conquest of India by the *mythic* Bacchus of the Egyptians, impersonated in Sesostris. The

\* For the ford of the Jordan by Jericho, was about midway between Horeb in the wilderness of Sinai, southward; and the *wilderness of Damascus*, to the north (v. 15), as the way appointed for Elijah's return.

Associating this with the 7,000 then left in Israel who had not bowed the knee to Baal (v. 18), and with the meeting of Elisha "when ploughing with 12 yoke of oxen before him, and he with the twelfth" (v. 19), it is impossible not to trace a connection between it and our *Lenten fast of 40 days terminating at the Passover*. For this typically chronicled the beginning of the *Jewish typical year*, to the sun, in the *parting of two ways*; as between the nodes of ascending and descending light (Ezek. xxi. 21) for the sun's lunation in TAURUS. Compare the OXFORD symbolism with the beginning of the Argonautic expedition at evening (the evening of Zech. xiv. 7), and the rising of the Pleiades in TAURUS, with the *Bulls and Rams* used by Balaam, in the divination of his typical sacrifice, Num. xxii.

Indian conquests of Alexander the Great are recorded also in a partially mythic strain. Hence we are led to a suspicion that the memorial of *Cosmas Indicopleustes* (or the Indian voyager of the 13th Christian century) means no more than that the Alexandrine merchant of that name had once joined in a pilgrimage across the wilderness of Sinai, when the "to and fro" of these sacred pilgrimages were symbolized to the drifting of Noah's ark "to and fro," in relation to the mountains of ARARAT. Hence probably the phrase "Ship of the Desert," may have had a mystic origin from the relation of those pilgrimages to the design of thus mystically celebrating the traditions of their forefathers relating to Noah and his Ark.

## No. 2.

The typical time of the ancient Orientals when dialling with steps, for a division of the Equinoctial to a day of 30 *muhurtas* (or Indian hours of  $12^\circ$ ), and for a month of 30 days, divided as  $3 \times 10$ , or as two weeks of 7, and 2 of 8 days by Enoch.

The semi-diurnal arc for the longest day of  $210 = 3 \times 70$ , or  $216 = 3 \times 72$ , in Palestine and the Pyramid Plain, was given to the centre of their typical dialling with steps, as  $2 \times 54 = 12 \times 9$ , or 108, for  $7 \times 15 = 105$ , when reducing the semi-circular dialling of Babylonian origin to the Quadrant measure of the Egyptians, in their dialling harmony of Solar and Lunar time.

Thus we obtain a clue to the form in which they divided the day into 3 parts or watches answering to their division of months into 3 weeks of 9 or 10 days, and their years to 3 Solar or Lunar seasons, for

$$\begin{aligned} 3 \times 70 &= 210 \\ 3 \times 72 &= 216 \\ 3 \times 90 &= 270 \\ 3 \times 100 &= 300 \\ 3 \times 112 &= 336 \text{ or } 12 \times 28^\circ \\ 3 \times 120 &= 360 \end{aligned}$$

Thus they divided the twilight of typical time to the North and South on the side steps, of their East and West dialling by the hollow semi-circle of Babylonian origin, for a day of 12 hours in all seasons of the year, in a way to explain unmistakably the source of the metaphor used in the typical language of Jewish prophecy.—Zech. xiv. 4.

The South Ecliptic of this dialling was divided to the twilight of typical time as  $3 \times 12 = 36$ , or the half of 72. Thus they gave two-thirds their longest day of 216, or 144 as  $12 \times 12$ , to the centre of the dial, and one-third, or 72, divided half towards the north and half towards the south on the side steps.

## No. 3.

The typical time of the ancient Orientals, when dialling with steps, for a seed time and harvest season of 8 months, as  $8 \times 30 = 240$ , or  $8 \times 27 = 216$ , contrasted with a winter or flood season of 4 months, as  $4 \times 30 = 120$  and  $4 \times 27 = 108$ , substituted for the Noah's Ark flood season of 5 months, as  $5 \times 30 = 150$ , and  $5 \times 27 = 135$ , or the half of 270.

In this case we have a central dialling arc of 120 or 12 times  $10^\circ$ , as 10 times  $12^\circ$ , for Jonah's measure of  $3 \times 40^\circ$ , or three Nodal days across the great city of NINEVEH, supplemented to the Equinoctial day of 180, by the cycle of 60, for the 60 years reign of OSIRIS.

These they divided to the twilight of typical time on the side steps, as two lunations of 30 days—the one-half of each being numbered southward, and the other northward of the Equator, for the two central lunations of the year in the typical astronomy of Enoch.

The Lunar Calendarium of  $5 \times 6 = 30$  days numbered Eastward to Venus (the great Diana of the Ephesians), or mother earth, when the Sun was turning Eastward from the Winter Tropic, for the spring season of the year; and the regeneration of earth's fruitfulness, by the good providence of God, for the support of human life. This Calendarium began from FRIDAY, dedicated to VENUS.

The Lunar Calendarium of  $5 \times 6 = 30$  days numbered Westward to Jupiter, as on the Hindu Zodiac for the week of 8 days when rejecting the two numbered to the Nodes thereon. This will explain the ancient traditions of "a Jove principium" and "a Jove tertius AJAX," as of Nodal reference. This Calendarium began from THURSDAY, dedicated to JUPITER.







## No. 4.

THE TYPICAL TIME OF THE ANCIENT ORIENTALS  
DIVIDED TO THE STEPS OF THE GREEK-EGYPTIAN DIAL *for the 100 years of Brahma's MYTHIC LIFE*, in its RELATION to the before-named HARMONIES of SOLAR and LUNAR TIME.

Centrally we have  $3 \times 100$ , for the old Lunar year of 300 days, as that of the Jewish Noah's Ark symbolism, and the old Egyptian cycle of HORUS, divided into three *Lunar* seasons of 100 years each.

These were supplemented to the Equinoctial (when divided only into 360 degrees) by the cycle of OSIRIS, or *that of 60, for the two central lunations of Enoch's typical astronomy*. These, as before explained, were given to the twilight of typical time as the *two Nodal days* of  $45^\circ$ , or 3 Equinoctial hours of  $15^\circ$ , for *the mountains* of Pelion, Ossa, and Olympus, in the war of the earth-born Titans against heaven when mythically subjected to the rule of "*Jupiter tonans*," or the Thunderer.

The relation of this to the old Lunar Calendarium of  $6 \times 10 = 5 \times 12$  days (for a monthly Calendarium of Lunar time reckoned in cycles of 10 by the *sons of Priam*, but in cycles of 12 by the *sons of Greece*), shows the source of the metaphor which regulated the value of exchange between iron armour worth 9 oxen, and that of Glaucus worth 100 oxen. For they are only differing estimates of *typical time at its close*. The source of the metaphor in the one case is derived from the old weeks of 9 and 10 days, compared with the old Lunar years of 9 and 10 months, as  $9 \times 30 = 10 \times 27$ , or 270. In the other it is derived from the old Baalistic computation of 4 Human Ages to one Divine Age from a weekly basis of 10 days to a week. Hence, probably, the reference to the 10 days of tribulation in Rev. ii. 10, as of tribulation to the then spiritually-minded Israelites, from those who fraternized with their Baalistic neighbours, Rom. ix. 6.

## No. 5.

THE TYPICAL TIME OF THE ANCIENT ORIENTALS  
DIVIDED TO THE STEPS OF THE GREEK-EGYPTIAN DIAL *for the reign of CHEPHREN* (the successor of Cheops), for 56 years.

This reign substituted for Enoch's two central lunations of 30 days each (for the twilight of Solar and typical time, when supplementing a Lunar year of 300 days) other two of 28, together making 56 days of years, for the reign of Chephren.

This reign of 56 years supplemented the Lunar year of 280 days to the cycle of 336, for the 12 oldest gods of Egypt. This numbered only 332 years in the old Egyptian chronicle, or 9 of 30 as 10 of 27 days, supplemented by 2 of 31 days. But 12 months of 28 days amount to a Lunar year of 336, or  $3 \times 112$ , to the centre of the dial.

This was supplemented *by one month of 28 days* for the difference between 336 and 364, answering to the month of 30 days between the yearly cycles of 330 and 360 days.

**ILLUSTRATION OF THE GREEK-EGYPTIAN DIAL WITH STEPS,**  
from the Weekly Cycles of the two HINDU ZODIACS, compared with  
BLUNDEVIL'S PLANETARY CALENDARIUM applied to the hours of an EAST  
and WEST DIAL, crossed in the centre by those of a POLAR EQUINOCTIAL  
DIAL.

\* Magha to the beginning of the day from mid-night on an East Dial. But divided (at the great Equinox, like the Sravana,) to the Sun's South Declination; for Night time and the Winter season given *Eastward* and *tropically* to Mars between Venus and Saturn: for Friday Eastward, and Saturday Westward.

† Chaitra.

1 } ♄ *	†	{ 12
2 } ♄ *		{ 11
3 } ☿	♂	{ 10
4 } ☿		{ 9
5 } ♀ †	♂ †	{ 8
6 } ♀ †		{ 7

N.B.—The great Equinox of the Hindus was typically reckoned between Cartica or Krittika and Vaisacha for the beginning of the year Westward from the Aswins, or Eastward from Chaitra.

‡ Cartica.

South Declination for Thursday, Friday, Saturday.

9. Venus ♀ Friday.		8. Saturn ♄ Saturday.		The JAMBU DWIPA of the Hindus, to the two central lunations of Enoch's solar year typically divided to the North, South, East, and West, for eight lunar circuits in weeks of seven or eight days. Thus Enoch lxxiii. 5-10, will illustrate Herod. ii. 142, from the defiled simulachra of the kings of Egypt, as arranged in their chamber at Karnac. Similarly Zech. xiv. 4-10, is of dialling significance to be illustrated from the promise made to Abram. Gen. xiii. 14.	7. Chandra ☾ Monday.		6. Mars ♂ Tuesday.					
†	♄	♄	☿		♂	☿	♂					
♂	♄	♄	♂		♂	♂	♂					
2. Jupiter ♃ Thursday.		3. Ketu. Descending Node ☿			4. Rahu. Ascending Node ☿		5. Mercury ☿ Wednesday					
Hours of Polar Dial to the Planetary symbols { vii viii		ix	x		xi	xii	i	ii	iii	iv	v	vi
{ 7 ♂		☼	♀		♂	♂	♂	☼	♀	♂	♂	♂
Thurs* 2 6		1	6		4	2	7	5	3	1	6	4
Ketu 3 7		2	7		5	3	1	6	4	2	7	5
Rahu 4 8		3	1		6	4	2	7	5	3	1	6
Wed. 5 9		4	2		7	5	3	1	6	4	2	7
Thursday 5th from Sunday as first in a week of 7 days {		5	3		1	6	4	2	7	5	3	1

North Declination for Monday, Tuesday, Wednesday, Thursday, Friday, Saturday, Sunday.

† Vaisacha.

North Ecliptic to Western Horizon for East and West given Westward to the Sun's North declination for Daytime and Summer, symbolized to the Ascending Node, between Wednesday and Thursday; for the twelve hours of a *Babylonian Dial*, from Sunrise to Sunset. The North Ecliptic was thus symbolized *Westward* and *tropically* to *Budha* or *Mercury*.

7 } ☿ †	♂	{ 6
8 } ☿ †		{ 5
9 } ☿	♂	{ 4
10 } ☿		{ 3
11 } ♀	♂	{ 2
12 } ♀		{ 1

|| Aswina.

§ Sravana to beginning of afternoon hours on a West Dial for the evening before the morning of the primeval day, first calling light out of darkness at the new moon Northwards.

Thus we see how the ancient Orientals numbered the signs of the Hindu Zodiac to a division of the equinoctial between the 8 regents of the sphere for a typical reckoning of heaven as God's throne, and of earth as given to the children of men—for "*man's day*" of 70 years—symbolized Eastward and Westward. Thus they formed a tropical division of a diurnal arc of  $12 \times 12 = 144$  on the equinoctial, compared with half their lunar year of 10 times 28 days, or  $140 = 2 \times 70$ , for evening and morning—ascending and descending light.

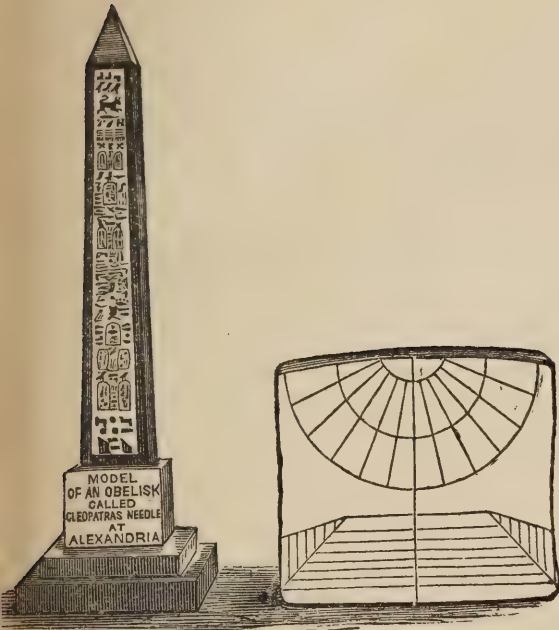
The signs of this Zodiac are here placed at right angles to those on the Hindu Zodiac for a week of 9 days, for a reckoning of the Southern Tropic—Eastward to the beginning of typical time—on their East and West Quadrant Dial for Bharata Varsha, or "*the land of works*." The other 8 varshas (or regions) of their Jambu Dwipa were numbered to their 8 regents of the sphere—as regions not subjected to the vicissitudes of mortal life—indicated in the revolution of the four ages. For that was restricted to Bharata Varsha, or "*the land of works*."

\* Thursday was *second* only in a week of 10 days from Sunday to the solstitial Sun for the *first* and *tenth* days of the week.

## TO EXPLAIN THE MODEL OF THE GREEK-EGYPTIAN DIAL BY CLEOPATRA'S NEEDLE.

Compare the Noah's Ark Explanation, page 90.

The typical characteristics of this Greek-Egyptian Dial with steps are here briefly illustrated from the old Hindu Zodiac divided to the 8 Regents of the sphere, and reckoning "*a Jove principium*." This marked the sun's relation to the moon's descending node, eastward and westward to the south,—for 2 Thursday, 9 Friday, and 8 Saturday,—for a week of 9 days reduced to 8 by omitting Sunday as 1st or 10th, and numbering Thursday as the *second* day. Monday 7, Tuesday 6, Wednesday 5, were thus symbolized to the ascending node:—



Centre to the Magha & Sravana.															
—		—		†	☉		☿		♈	♉		} See Num. xxii. 29, 30, on the bullocks and rams of Balaam's typical sacrifice.			
m		p		mq	Ω		♊		♋	♌		♍			
12 Planetary hours of Night	1	2	3	4	5	6	7	8	9	10	11	12	—	—	
2 ditto of Day	—	—	1	2	3	4	5	6	7	8	9	10	11	12	
	iv	v	vii	viii	ix	x	xi	xii	i	ii	iii	iv	v	iv	} Equinoctial hours of a Polar Dial.
Their Planetary symbols	♈	♉	☼	♀	♀	♊	♋	♌	♍	☼	♀	♀	♊	♋	
*Thurs.	2	6	1	6	4	2	7	5	3	1	6	4	2	7	
Ketu	3	7	2	7	5	3	1	6	4	2	7	5	3	1	
Rahu	4	8	3	1	6	4	2	7	5	3	1	6	4	2	
Wed.	5	9	4	2	7	5	3	1	6	3	2	7	5	3	
Thursday to Jupiter as the fifth day from Sun- day in a week of seven days, beginning from the Sun on the Equator.			5	3	1	6	4	2	7	5	3	1	6	4	

\* Thursday as *second* day of the week follows the old tradition of "*a Jove principium*," for the relation of the Sun to a solstitial, or *tropical*, beginning of the week of *ten* days between Thursday and Friday, as between Scorpio and Sagittarius on the old Hindu Zodiac for the week of eight days.

N.B.—The Calendarium, thus abridged, marks the connection between a *solar typical cycle of six*, and a *lunar typical cycle of seven*; for the relation of  $2 \times 7$  to  $3 \times 5$  and  $3 \times 4$ , when comparing the half month of 15 days as one lunar circuit of 7 and one of 8 days with 3 of 5 days. Thus the typical astronomy of the ancient Enoch illustrates our Lord's words in Luke xii. 52.



Further Explanation of page 90, printed by SPOTTISWOODE & Co. in their  
*Catalogue* for the British Section of the Universal Exhibition at Paris, 1867.

The typical year of *seven months* (as common to other Orientals besides the Jews) is here made to symbolize a week of seven years from *seventh month to seventh month solstitially*; and divided in the half at the Equinoxes.

By this I hope to illustrate the structure of the Greek-Egyptian Dial with Steps, thus for the "*Noah's ark flood season*" in the typical dialling of the ancient Orientals:—

1st, From the Zodiac of Tentyra, for the Thoth and Sothis of the ancient Egyptians. The *twelve* signs are here arranged in two parallel rows of six each. They are divided into one of 7 and one of 5. Then, by a variable reckoning of the 6th on one row as 1st or 7th, compared with the six on the other row, they formed two tropical cycles of 5 and two of 7.

The ordering of the signs thus is as for the *Trigon of an East and West Quadrant Dial*. The Egyptians typically reckoned the beginning of their day *Southward to midnight*, as to the Sun's place at the Winter Tropic, symbolizing their Thoth to the full Moon in Capricorn.

	2	3	4	5	6	7 or 1	} Sothis.
Thoth	1 or 7	6	5	4	3	2	

2nd From the Hindu Zodiac for the week of 9 days *beginning* from Sunday given centrally to the Sun on the Equator. The Northern and Southern Tropics are given to their *Magha* and *Srawana*, answering to the *Thoth* and *Sothis* of the Egyptians, with this exception in form, that the Hindus reckoned the beginning of their day and year-day *Northward from the new Moon*, as that of the testimony appointed unto Israel in Joseph. Ps. lxxxi. 3-5.

	॥	४	८	५	५	७	} Magha.
	6	5	4	2	2	1 or 7	
Sravana	7 or 1	2	3	4	5	6	
	२६	२	३	४	५	६	

Hours of a West Dial for the hours of night	1	2	3	4	5	6	7	8	9	10	11	12	—	—
--	---	---	---	---	---	---	---	---	---	----	----	----	---	---

Hours of day beginning from 3rd hour of night	1	2	3	4	5	6	7	8	9	10	11	12
---	---	---	---	---	---	---	---	---	---	----	----	----

The Greek Numerals on the Egyptian Dial	vii	viii	ix	x	xi	xii	i	ii	iii	Hours of a Polar Dial.
	γ	δ	ε	ς	Ζ	Η	θ			

[illegible]

Judging from the above symbolism the uppermost of the 3 curves represents the hour circle in the centre of a Polar Dial, to bring the cycle of xii. within the semi-equinoctial.

The other two curves, being parallels of the equinoctial, serve to arrange the parallel hours of day and night, so that the third hour of the night should symbolize to the Sun the first hour of the first day in a week of seven days beginning from Sunday

This explains the position of the Greek numerals as limited to seven.

But, if the hours of the short Summer *night* are symbolized as those also of the short Winter day—the *middle* curve intersected by those hour lines *may* still represent the relation of the tropic of  $\mathfrak{C}$  to the equator for the equinoctial day. Thus the front steps *may* mark the relation between the equator and the tropic of  $\mathfrak{S}$ .

THE HINDU ZODIAC for the WEEK OF NINE DAYS to the Typical Structure of the Great Pyramid, symbolizing the relation of the SQUARE to the CIRCLE ; as  $4 \times 100$  units of linear measurement on each side compared with  $4 \times$  the Quadrant of 90 degrees on the Circle. NOTE the 4,000 cubits of extent measured over the waters of life flowing from the North—under the threshold of the Eastern gate—in the temple of Ezekiel's typical vision, cap. xlvii. 1-6.

ADAM'S AGE of 930 years may be resolved into a week of 900 years and a month of 30 year days : or as 130 to Seth and 800 to the old Egyptian week of 8 days, in days of 100 years each.

NOAH'S AGE of 950 may also be resolved into the week of 900 years, and the Divine age of 50 from the basis of the old 5 years cycle : or as 600 of Antediluvian, and 350 of Postdiluvian History.

Again, the Divine age of 50 may be resolved into a week of 10 years and a Nodal day of 40 years, or into a Golden age of 20 from the basis of 5, added to the old lunar cycle of 30 years.

HENCE the 100 years of Abraham's age to the 90 years of Sarah's age *at the birth of Isaac* : typically numbering the seed of promise to the Sun on the Equator.

But Abraham was only 86\* years old on the birth of Ishmael to Hagar, the Egyptian (Gen. xvi. 16), and died at the age of 175 (Gen. xxv. 7) : numbering 75 from the birth of Isaac, and 100 from his departure out of Haran in Mesopotamia.

Isaac was 60 years old on the birth of Jacob and Esau, to Rebecca (Gen. xxv. 26), whom he married in the 40th year of his life. He died at the age of 180 years. His life, therefore, measured typically the Diameter of the Equinoctial (Gen. xxv. 28, 29). Jacob and Esau also married at the age of 40.

Joseph was 17 years old (Gen. xxxvii. 2) when sold into Egypt. He was 30 years old when elevated to be second only to Pharaoh in the kingdom ; and he lived to see three generations of Ephraim's children, both his sons having been born before the seven years of famine.† He died at the age of 110. Taking 30 and 5 from 110, we have about 75 years after the birth of Ephraim. Supposing him to have married (as Joseph did) at about 30 years old, we have 45 years — for  $45^\circ$  of the Equinoctial, measuring 3 hours on their Quadrant dialling, for the three generations of Ephraim's children.

Again, Jacob was 130 years old when he went down into Egypt, where he sojourned 17 years (viz., 8 and 9 days of years, *for two typical weeks to his ‡half month*), when he died at the age of 147. His family (exclusive of Joseph and his sons) at that time only numbered 66 souls. Compare Gen. xlvi. 27 with Exod. i. 5.

Numbering Jacob's age of 130, when going down into Egypt, by 3 (for the generations to be numbered over the affliction of his seed in Egypt), we have  $3 \times 130 =$  the 390 of Ezek. iv. 5, for *the month* of Num. xi. 20, with anniversary reference. To 390 add the 40 of Ezek. iv. 6, and we have the 430 of Exod. xii. 41. Again, 40, sub-divided into 30 for the month of Hosea v. 7 (Zech. xi. 8, with the Baalistic week of 10 days, for the 10 days of tribulation, Rev. ii. 9), we have  $390 + 10 = 400$ , for the reference of Gen. xv. 13.

The typical relation of the Pyramid to the Circle on two sides, and to its diameter measured on the equinoctial (for the base line to pass through the sarcophagus chamber of Piazzi Smyth's little symmetrical square), is about 105 or 110. But  $3 \times 110$  give the 330 of the old Baalistic Cycle, numbered in *one-third over Israel, for the one-third of men*, Rev. ix. 15.

Note, also, that Joseph gave 300 pieces of silver, with 5 changes of raiment, to his brother Benjamin when sending him back northward to Canaan, to bring down their father. We read also, in Gen. xlvii. 2 and 6, that Joseph presented only *five* of his brethren before the then Sun Pharaoh of the South of Egypt, as if to have charge of the Royal flocks, when obtaining permission for his father and the rest of them to settle northwards in the land of Goshen.

Taking Jacob's age of 130 when he went down into Egypt for a generation, and 26 for each monthly asterism (according to the 26 holes in the ramp of the grand gallery in the great Pyramid, as measured by Piazzi Smyth), we have  $5 \times 26 = 130$ , and 14 such asterisms for 14 manwantaras, we have  $14 \times$

\* Query, As 84 to Helius, and two for the Solar and Lunar Hemispheres of Enoch's typical astronomy ; or as 80 to the Egyptian APHOPHIS, and 6 for the 6 days of Creation, compare the half yearly tropical measure of Solar light.

† These weeks of seven prophetic years were typically divided between ascending and descending light, as by the Hindus to the light half of the month ASWIN, given Southward, to the East and West, for their Bharata Varsha, or Land of Works.

‡ See Note on the half month to a dialling arc of 12 or 14 hours.



26=13 months of 28 days to complete Enoch's solar year of 364 days.

With this symbolism, compare also the typical distribution of the tribes of Israel—to the north and south of the oblation, as given eastward and westward to the tribes of Israel in the prophetic vision of Ezek. xlv. 9. The “to and fro” movement of the worshippers was from north to south, and inversely for ingress and egress, leaving the east entrance near the altar to the north-east (Ezek. viii. 16 : Matt. xxiii. 35) for the High Priest only. The west, as the most holy place, was closed against all, excepting the High Priest, once a year—viz., on the day of the great atonement. This was symbolized to the new moons, as appointed in Joseph for a testimony to Israel (Psalm lxxxi. 35). This has reference to the conjunction of the Sun and Moon at the autumnal equinox for the

beginning of the civil year, which placed the full moon of the vernal equinox in the dividing of typical and prophetic time, between two weekly cycles of 7 days to the half month compared typically with a day of 12 hours.

Thus the entrance of the High Priest into the most Holy place but once a year, symbolized the first new moon of their civil year (which began at the autumnal equinox) to that blowing of trumpets which preceded the great Atonement, on the tenth day of the seventh month in the Mosaic year.

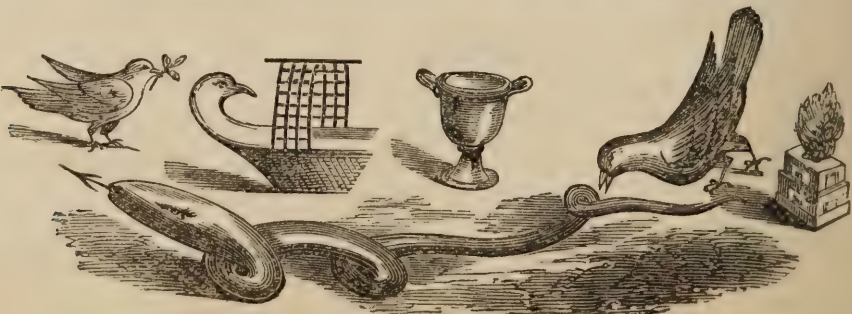
The East gate was also reserved for the High Priest with limitation of usage restricted to their Sabbaths, and solemn days. For they gave the beginning of their week of 7 days from Sunday to the dividing of typical time on the equator, or at the noonday hour of xii. on their East and West typical dialling.

North to Jacob and the New Moons, for a typical reckoning of Benjamin Westward to the North, as the son of Jacob's right hand.

See Gen. xxv. 18, Num. ii. 18-21 : by Leo, for the Lion of the tribe of Judah, Num. ii. 3, Ezek. i. 10, in contrast to Jonah iv. 11.

WEST TO NORTH.		THE HOLY OBULATION of 25,000 cubits square, leaving 5,000 in breadth to the City and Sanctuary, with portions of 10,000 in breadth each to Priests and Levites, as to the other tribes.	
WEST TO SOUTH.	WEST TO NORTH.	WEST TO SOUTH.	WEST TO NORTH.
8. Benjamin.	1. Dan.	8. Benjamin.	1. Reuben.
9. Simeon.	2. Asher.	9. Simeon.	2. Simeon.
10. Issachar.	3. Naphthali.	10. Issachar.	3. Levi.
11. Zebulon.	4. Manasseh.	11. Zebulon.	4. Judah.
12. Gad.	5. Ephraim.	12. Gad.	5. Zebulon.
	6. Reuben.		6. Issachar.
	7. Judah.		The strong ass croning between his burdens.
			SOUTH EAST.
			NORTH EAST.
			7. Dan.
			8. Gad.
			9. Asher.
			10. Naphthali.
			11. Joseph.
			12. Benjamin.

The Lion and Unicorn over the Noah's ark symbolism with the head of Hydra towards Leo at Jacob's right hand.



South to Joseph and the Full Moon of the Egyptian Thoth, for the dividing of typical time, Eastward and Westward, between the new and the full moons; for the old Lunar year of 300 days\*, numbering 60 cycles of 5 days, as 6 Divine ages of 50 days.

\* See Note on the Lunar year of 10 months.



The relation between the cycle of 5 and that of 7 on the symbolism of this Hindu zodiac, follows the typical geography of the Egyptians, as of like character with that of Abraham's seed. For, the Egyptians gave their cycle of 7 northward to the Delta of the Nile—or, centrally to the Heptanomis, from Memphis to Thebes; whilst Jacob numbered *two weeks of seven years* each, northward, to Laban, in Mesopotamia. The centre, in this case, was BETHEL.

The cycle of 5 was numbered by the Egyptians to their Pentedactylos Mons, or "*five-fingered mountain*," bordering on Abyssinia; the territory of SHEBA, Queen of the South, in the days of King Solomon.

The typical geography of the Hindus gave the North-West to the PUNJAB, or *five rivers*; and the South-East to *the seven mouthed Delta of the Ganges*.

NOTES ON THE OLD LUNAR YEAR OF TEN MONTHS, AND THE  
HALF-MONTH OF TWO WEEKLY LUNAR CIRCUITS FOR A  
LONGEST DAY OF FOURTEEN HOURS REDUCED TO ONE OF TWELVE  
HOURS FOR ALL SEASONS OF THE YEAR.

THIS Jewish Lunar Year of the Noah's Ark symbolism was the Egyptian Cycle of HORUS, when that of OSIRIS multiplied the Hindu week of 9 days by the Divine age of 50, for 450 days of years. Thus the kingdom of the *ten* tribes was numbered westward of the Jordan to Ephraim, whilst the tribe of Manasseh was divided half towards the east and half towards the west. But the kingdom of the remaining *two* tribes was reckoned eastward to Judah, and westward to Benjamin, as thus given (Num. ii.) to the Sun's meridian glory on their east and west typical dialling. That this arrangement was of typical significance cannot be doubted, on comparing Psalm lxxx. 2, with Gen. xlviii. 20.

Thus, on the Hindu zodiac for the 8 regents of the sphere, Benjamin's typical position would be between the Moon's nodes—*ascending northward* from *Leo*, and *descending southward* from *Virgo*.

The relation of Judah and Benjamin *to the nodes* on this zodiac, beginning from Thursday, compared with that between the Sun and Moon on the Hindu zodiac for the week of nine days (when the equinoctial points were in Aries and Libra), beginning from Sunday, recalls our attention to Ezekiel's prophetic vision respecting the waters of the river of life: for, these were seen *flowing from the north gate of the temple, under the threshold of its east gate, and issuing forth to the extent of 4,000 cubits*. Comparing this typical measurement with the mode in which they chronicled typical time, we have *one* day extended to a millennial day for the 1,000 cubits of the waters, when reaching up to the *ankles*. Two millennial days mark the increase of the waters to 2,000 cubits, when reaching up to the *knees*. Three millennial days extend the range of the waters to 3,000 cubits, when reaching up to the *loins*.

Thus (as on the planisphere of Tentyra) they symbolised the horizontal boundary between heaven and earth to the centre of the human body, as representing the centre of the earth, given to the Sun's culminating glory over the central kingdoms of the earth. The upper part of this figure was often painted in swimming attitude—as floating in air—with the lower limbs bent back, when painted on the ceilings of their roofed Temples.

*Four millennial days mark the golden age of typical time from the basis of one millennial day.*

Thus the waters when extending to 4,000 cubits, became too deep for any to pass over but by swimming. This typical measurement of the glory to the latter half of the old week of 8 days, represents *the effects of Christ's Gospel, when preached under the confirmation of God, in the glory of his resurrection.*

The week would be divided thus :—

1. To the Descending Sun at the Winter Tropic.	The latter half in the week of 8 days, to the first in a week of 7 days, beginning from :
2. Thursday, to the condemnation in Pilate's Judgment Hall.	
3. To the Descending Node for Friday, at the Crucifixion.	
4. To Saturday, in the grave, preceding the Resurrection.	
	1. Sunday.
	2. Monday.
	3. Tuesday.
	4. Wednesday.

By *two weeks to Jacob's half-month*, here extended to 17 days of years (as one week of 8, and one of 9 days of years, substituted for *the two of seven days of years*, which he served Laban for Leah and Rachel), we are reminded how the increase of 15 years to the life of Hezekiah was typically notified to him by a return of 10 degrees given to the Sun's shadow on the dial of Ahaz.

*Twenty degrees* of the equinoctial measured their golden age of 20 days. These 20 days they divided (like the lunation of 30 days) between ascending and descending light. Each half typically numbering one week of 10 days, gives the ratio between the Sun's returning glory for 10°, compared with 15° of the equinoctial, for the lengthening out of Hezekiah's lifetime by 15 years.

Thus Enoch numbered 3 cycles of 5 days to a half-month of 15 days. These he again divided between one week of 7 and one of 8 days, in substitution for 2 of 7 equal 14. Hence 10 of 14 equal 140, or half the lunar year of 280 = 10 × 28 days.

The tradition of this is retained in the nursery rhyme relating to the man who ran 14 miles in 15 days, and never looked behind him.

Compare, also, the humorous legend respecting the faction fights to determine which was St. Patrick's veritable birthday—the 8th or the 9th of March,—until both were put aside by the Church of Rome fixing the 17th of March to commemorate the event.

Again the angle of 20° deducted from a zodiacal angle of 25°, left 5° on either side of the ecliptic (as intersected by the Moon's orbit at an angle of 5°) in limitation over the return of eclipses, when dividing their lunation of 30 days into 20 days of light and 10 of darkness. Note also the Great

Babylonian Saros (by which they calculated the return of eclipses) numbered *eleven cycles* of 20 in 220 days = 10 cycles of 22 answering to 10 of 33 = 11 of 30 in the ancient cycle of 330 kings.

Thus we are enabled to trace an unmistakeable connection between the return of the shadow by the ten degrees which it had gone down on the Dial of Ahaz, and the increase of Hezekiah's life *by 15 years of typical account*. For when the month was reckoned from FULL Moon to FULL Moon—as for two half months of differing lunations—the dividing of typical time would be at the *place of the Moon's change, or the new Moon*. This was made to symbolize Hezekiah's position when seemingly about to be cut off in the midst of his days, until assured that his life should be renewed by 15 years, viz., for the light half of a new lunation, *given Northward to the new Moon in the division of typical time reckoned Northward and Southward from the conjunction of the Sun and Moon on the Equator*.

In this form the kingdom of the *two* tribes was divided Eastward to JUDAH, and Westward to BENJAMIN, for the equinoctial points given to the solstitial glory of the Sun and Moon, when culminating on the Equator.

The kingdom of the two tribes was then numbered to two tropical cycles of 5 to North and South of the equinoctial glory. This added to the *light half* in the tropical cycle of 5, gave 7 and 5 = 12, for the typical allotments of the 12 tribes of Israel, around the Holy Oblation of Ezekiel's prophetic vision.

Compare with the symbolism for Ezekiel's oblation the arrangement of the 12 tribes in two companies of 6: the one eastward and westward to the north before Mount Ebal, the other eastward and westward to the south before Mount Gerizim, with the Levites and the Tabernacle between them. Deut. xxvii.

For a typical cycle of 6 hours ascending and 6 hours descending light on a quadrant dial, with the signs of the zodiac, arranged as above for the equinoctial points between Aries and Libra.

*Ebal*, Eastward and Westward to the North, for a lunar circuit of 7 days, reckoned tropically to the Sun's North declination for the Summer Season.

*Gerizim*, Eastward and Westward to the South, for a lunar circuit of 7 days, reckoned tropically to the Sun's South declination for the Winter Season, and the Diurnal arc in the Bharata Varsha, or the Hindu "*land of works*."

	II	8	7	✕	≈	W	
	9	U	W	vi	m	f	
Mon.	2	7	5	vii	v	Joseph	♀
Tues.	3	1	6	viii	iv	Issachar	♂
Wed.	4	2	7	ix	iii	Judah	♂
Thurs.	5	3	1	x	ii	Levi	♂
Fri.	6	4	2	xi	i	Simeon	♂
Sat.	7	5	3	xii			♀

Here  $7 \times 5 = 35$  and  $6 \times 35 = 210$ , or  $14 \times 15$ , for a longest day of 14 hours to a Summer of seven months, as  $7 \times 30$  days.

Here  $6 \times 5 = 30$  and  $30 \times 5 = 150$ , for a Winter Season of 5 months to a short day of 10 hours, as  $10 \times 15$  for  $12 \times 12 = 144$ .

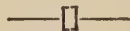


Similarly we can divide the equinoctial by comparing the astronomy of Enoch (cap. lxxiii. 5—10) with that of the *Vishnu Purana*, p. 572, into 8 quadrant lunar circuits of seven days, extended to 8 of 8 for the 64 days of p. 561. These represent the “two months” which Bala Rama “sported at *Vraja*”; after which he returned to DWARAKA, where he married Revati, the daughter of King Raivata.

If this Revati is the same with the 26th or 27th asterism of the Hindu year, it is clear that Rama’s “two months” are similar to Enoch’s—the first lunation of the year beginning northward in the sun’s north declination, and the last beginning southward in the sun’s south declination.

See illustrations comparing the Greek Theatre with that of the Chinese, and with the Arena or Gymnasium of KANSA.—*Vishnu Purana*, p. 550.

THE TWELVE TRIBES OF ISRAEL round the TYPICAL TABERNACLE, and NUMBERED TO THE SIGNS OF THE ZODIAC in Four Quadrant Divisions, to be Compared with the Zodiacal Belt of the MITHRAS D’ARLES.



THIS cycle turns westward to the south (like the dialling of the Hindus for their Bharata Varsha, or “*Land of Works*,” typified to the light side of the Aswins, for the Great Equinox of the *Vishnu Purana*, p. 225, when “the Moon is in the head of Crittica, and the Sun in the third degree of Visakha,”) from the Equator. It represents Judah turning westward from  $\gamma$  to  $\sphericalangle$ , for sunrise, beginning in the north-east (Enoch xxiv. 9 : lxxi. 8 : lxxvii. 4), for the Sun’s diurnal circuit from east to west by south, symbolized to the shadow of the Gnomon on a south vertical dial, as proceeding from west to east by south.

This, probably, is one meaning of Enoch’s words (lxxiv. 13) : “The Moon brings on all the years exactly, that their stations may come neither too forward nor too backward a single day.” Of course this means that their year was of lunar account ; but in beginning from the Full Moon of the Vernal Equinox, they began from Libra, the place of the Moon’s opposition to the Sun in Aries.

For the 6th hour on a Babylonian dial from sunrise to sunset, compared with the 18th hour on an Italian dial, numbering 24 from sunset to sunset. This may throw some light upon the disc-worshippers of Manetho’s 18th dynasty being abominated by the Egyptian Sun-Pharaohs, quite as much as their Shepherd Kings.

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The typical sealing of the 12 tribes of Israel (Rev. vii.), seems to represent a tropical division of six zodiacal signs numbered eastward and westward to the north for the Sun's north declination from Aries to Virgo; in parallelism with other six reckoned westward and eastward to the Sun's south declination from Libra to Pisces. Thus they seemingly applied *the zodiacal Trigon to an east-and-west quadrant dial* beginning a day of 12 hours, compared with a *half-month* of 14 days from the east and west, given to the north in Judah, as for the zodiacal belt of the Mithras D'Arles divided to four watches of 3 hours each, for day and night, on a comparison of half-months with equinoctial hours:—

		♄		♍		♄		♊		♋		♌	
		♂		♍		♄		♊		♋		♌	
The Babylonian Hours,		1	2	3	4	5	6	7	8	9	10	11	12
		Judah	Reuben	Gad	Aser	Naphtali	Manasses	Simeon	Levi	Issachar	Zebulon	Joseph	Benjamin
Greek Numerals on the Egyptian Dial				ϛ	δ	ε	ς	Ζ	Η	θ			
Planetary Symbols for a Calendarium		♄	♊	☀	♀	♋	♄	♌	♄	♋	♊	♌	☀
		Seven for the week of 9 days, beginning from Sunday, reduced to one of 7 by omitting the 9th and 9th, as of <i>Nodal</i> account.									NODES.		
											A. D.		

## OMISSION IN THE LEGEND OF ST. KEVEN ;

(See page xcii.)

Or, the Origin of the SEVEN CHURCHES OF WICKLOW.

When my hitherto imperfect copy was printed, I could not obtain the moral, and did not know that a verse was wanting, though there seemed to be some sort of hiatus in the bargain between St. Keven and King O'Toole.

And since you prize your bird so much  
 If I make him whole and sound  
 Will you give me just the taste of land  
 The ghandher will fly round ?  
 Throth, that I will, and wilcome,  
 Says the king, to what you ask.  
 So the Saint he bid him fetch the bird,  
 Till he 'd begin his task.

## MORAL.

Thus King O'Toole was punished  
 For his mishonest doings ;  
 And the Saint he left the ghandher there  
 To guard about the ruins.  
 And if ever you go there  
 Between twelve and one o'clock,  
 You may see the ghandher flying  
 Round the lake of Glendaloch [as ock].

*Variation of the last four lines in explanation of the Goose's History.*

When "*the morning star*" of a brighter hope  
 Rose Eastward over Glendalough,  
 Egypt's Seb, \* *the midnight goose-king*,  
 Had but ruins left to show.

\* The emblems of SEB were the goose and goose's egg. He was also the star god of the Egyptians, answering to the Remphan of the Assyrians, the Chronos of the Greeks, and the Janus of the Romans.

Thus the goose emblem over the hour of xii., on a clock or sun dial, was as that of Death with a scythe in his hand, to mark the end of typical time over the hour of xii., on the celebrated clock of Strasburgh Cathedral.

This legend, when thus explained, seems to offer a satisfactory explanation of the vexed passage of HEROD. ii. cap. 109, "As to the *pole*, the *gnomon*, and the division of the day into twelve parts, the Greeks received them from the Babylonians." Earth's axis being represented by the upper line of the gnomon (which gives the shadow of the radiating hour lines in dialling), why are the two words *pole* and *gnomon* used?

The fact seems to be that when the shadows of the hours are given in lines—the top of the gnomon being parallel to earth's axis—is called *the axis* by French diallists—as a term of double application—answering to the usage of the word *pole*, or *pole*, by Herodotus.

But the gnomon is distinguished therefrom by the French thus ; speaking of it as the index of the sun's varying altitude hourly, &c. This is a *point of shadow*, or a *point of light*, from the top of the style's height. In the one case *the beak of Seb*, *Egypt's goose-king*, or *any other bird*, might aptly be taken for an index : whereas the gnomon for a point of light suggests the origin of the myth respecting the *three Cyclopes* with *one eye* in the middle of their forehead. For that species of gnomon (when on a large scale) requires *three* supports.



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OLD NURSERY RHYMES,  
OF MITHRAIC ORIGIN,  
ILLUSTRATED FROM THE TYPICAL STRUCTURE OF THE  
GREEK-EGYPTIAN DIAL WITH STEPS,

*Brought from Alexandria, and now in the British Museum.*

WITH PASSING REMARKS ON THE  
PHILOSOPHY OF THE ANCIENT HINDUS RESPECTING THEIR  
MUNDANE EGG;

ALSO, ON THE  
TYPICAL STRUCTURE OF THE THEATRE & AMPHITHEATRE  
AT ARLES;

ETC., ETC.

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MDCCCLXIX.



# NURSERY RHYMES

ILLUSTRATING THE PEDIGREE OF

ENOCH'S

MAN IN THE MOON ;

AND

PROVING HIS RELATIONSHIP

TO THE TYPICAL STRUCTURE OF

THE GREEK-EGYPTIAN DIAL WITH STEPS,

BROUGHT FROM ALEXANDRIA,

AND NOW IN THE

BRITISH MUSEUM.





## P R E F A C E .

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HOWEVER delusive may be the attempts to explain a simple fact, it is a matter of very wide-spread observation that Nursery Rhymes have a charm for adults as well as for children—and for the highly educated as well as for the uneducated. We should not otherwise have so many pleasurable reminiscences of the nursery as we find translated into the idioms of ancient Greece and Rome, in the *Sabrinæ Corolla*, and other productions of modern classical authorities.

To the eldest sister of an eminent contributor to the gems of the *Sabrinæ Corolla* I am indebted for the first two Nursery Rhymes here related. In this case we have no difficulty in tracing the source of the metaphor which covers a tradition of ancient philosophy with a humorous rhyme.

Thus Parents interesting themselves in the pleasures of their children—Scholars indulging a literary taste in comparing the idiomatic phrases of different languages—and Philosophers trying to utilize with popular effect the conclusions of their abstruse studies—have in turn found relief from weariness in the charms of Nursery Rhymes. The last class of contributors could moreover justify the playfulness of such a taste by a very sufficient reason peculiarly applicable to themselves. For the earliest teaching of science was *oral*, hence the necessity of giving a playful turn to the mode of transmitting its conclusions from generation to generation, *traditionally, by way of myths and nursery rhymes*.

Thus the ancients seem to have framed amusement for the young by throwing over the philosophical traditions, connected with their religious faith, the veil of a mythic covering to attract, in unreasoning form, the attention of childhood by an indelible impression capable of being utilized with practical effect when the reasoning faculties should begin to develope themselves.

The first Nursery Rhyme before us is well calculated to immortalize the old oriental traditions relating to *the typical and prophetic time, both of Jewish and Baalistic record*. For such was the “*time*” which should be “no longer”—Rev. x, v. 6—after that Christ’s Gospel should *begin* to be preached throughout the world.—Rom. x, v. 18, and Rev. xi, v. 15.

This was connected, *sabbatically*, with the doctrine of *the Millenarians*, as that idolized by the followers of false Christ in every age.

The Millennium of Brahma’s life extended over 12,000 years ; and and that of Enoch’s typical time over 7,000 years.

But the true Millennium of Jewish typical Prophecy—as described in the Book of Revelation—was the interval of *one thousand years between the typical establishment of the Kingdom of Israel to SOLOMON, as David’s Son* (Matt. xxii, v. 41-46) *according to the flesh, and its restoration with spiritual and everlasting effect to Abraham’s Seed in Christ*, as that seed of the woman which should bruise the Serpent’s head (Galat. iii, v. 16 with Gen. iii, v. 15)—or break down the idolatrous dominion of the Dragon—worshipping Baalists. For these divided the *Quadrant* length of Hydra, on their Celestial globe,—to Ascending and Descending light;—by numbering the ascending node to the Dragon’s *Head*—and the Descending node to the Dragon’s *tail*;—in the Baalistic weekly cycle of 9 days for the duration of time *typically and prophetically* limited over the life of the *old ADAM*. See the two Hindu Zodiacs (viz. for the Egyptian week of 8 days as  $8 \times 45 = 360$  and for  $9 \times 40 = 360$  for days and years). These they extended to years of *millennial days*.

Now Adam’s life of 930 years numbered the week of 9 days in days of 100 years each—even as Enoch numbered the week of 7 days in days of 100 years each—for a prophetic cycle of 10 such weeks (compare the 10 days of Rev. ii, v. 10 with Rev. ix, v. 15) constituting a week of 7 millennial days. Similarly the 9000 years numbered in the temple lists of the ancient Egyptians to the reign of VULCAN, their Sun-God or symbol for the solar year and week of 9 days, were numbered to the



Equinoctial, *in like form, for a prophetic cycle of ten such weeks, or 9 millennial days.*

The 30 years represented the limitation of 30 days as typically divided to the Equinoctial, like the week of 9 days. Noah's life of 900 years added 20 days of years, for the *golden age* of typical time, in the old Baalistic Chronology of 4 Human to one Divine age of typical and prophetic time, from the very ancient basis of a five days' cycle—thus  $5 \times 4 = 20$ .

The week of 9 days, when reckoned in days of years, spanned *the three first* of these human ages, in the ratio of

400 years to the 1st, or Golden age.

300     ,,     ,,     Silver     ,,

200     ,,     ,,     Brass     ,,

Then followed the 100 years cycle of their Historical Chronology—for the end of the typical time—which they mythically extended to 432,000 years—answering to the seconds of time in a weekly cycle of 10 days numbering 12 hours, or 5 days of 24 hours each.

Hence seems to have arisen the very ancient mode of recording historical facts *by centuries.*

The *first* century was that which followed *the nine hundredth year of Adam's life*, to complete the first millennial period of the world's recorded age.

By deducting 900 from A.M. 1656 (the date of the flood) we find that it numbered 756 years of historical time from the nine hundredth year of Adam's life.

This resolves itself into Enoch's week of 700 (note the *seven* days of Gen. vii, v. 4) and two *sabbatic* lunations of 28 days reckoned as years. These were, seemingly, in substitution for the two equinoctial lunations of 30 days—which form a prominent typical feature in the astronomy of *the Ethiopian Enoc's*—as translated by the Archbishop of Cashel (Laurence), and published by Parker, Oxford.

Hence the (typical and prophetic) relation of the week of six days to

Noah's antediluvian life of 600 years. Hence it appears that the 150 days for the prevailing waters of the flood were numbered also as years—thus

6.—For the six days of Creation, omitting the Sabbath, as on the Egyptian weekly cycle of 8 days, numbering *two* to the Nodes, and omitting Sunday.

600.—Noah's antediluvian life.

150.—Days of years for the prevailing waters of the flood.

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$756 = 700 + 56$  as  $2 \times 28$  or  $7 \times 8$ , for a harmony between the old Egyptian week of 8 days and the Jewish week of 7 days.

Again, 756 lunar years of 300 days each numbered only 630 *typical Manvantaras*, or old Chaldean solar years of 360 days each, leaving 20 to the golden age of typical time, and 6 to memorialize the tradition of the weekly cycle of six days, being numbered over the works of creation.

The 120 years' notice of the coming flood in Gen. vi, v. 3 (numbered as old lunar years of 300 days each) answered to the 100 years of old Chaldean record, or years of 360 days.

This identified each century in the records of ancient history—with a renewal of the 100 years typically and prophetically limited over the life of Brahma;—as *the end of typical and prophetic time*.

The Nodal emblems of the Assyrians connected with this Chronology were those of the *winged lions*. Those of the Egyptians were the *winged bulls*.

The *winged Pegasus* of the heathen was the substitution of another symbolism for the Ram—to note the Jewish beginning of typical time from the Vernal Equinox—and that it was one of typical observance amongst the Jews is clear from the language of Psalm lxxviii, v. 4 with II Kings xxiii, v. 11.

For a right understanding of these *winged* symbolisms we must remember that the ancients attributed the motions of the heavenly

odies to the *winds*. Hence, in the figurative language of their prophetic scriptures, the Jews spoke of Jehovah as *riding on "the wings of the wind."*

The Noah's ark emblem for the nodes of ascending and descending light were the Dove and Raven. These were followed by the Jews, and adopted in the Christian Church of the middle ages.

Hence *Brandon Hill* (or the hill of the *Raven*, near Durham) may seem to connect the Irish tradition respecting *St. Brandon's voyage to the moon*, with the traditions relating to the followers of St. Cuthbert being led by a *stray cow* (*a lunar emblem*) to the plains of Durham. For under such guidance they are said to have been the founders of the Cathedral there—in the days of their flight from their heathen enemies—as when Elijah was fed *by ravens* (the emblem of descending light) in the days of his flight from Ahab.

From a misunderstanding of the typical and figurative language in which the traditions of early history have been handed down to our times, the millennial prophecy of the Book of Revelation has continuously (for purposes of party politics in times given to change) been *made to speak a language to the people—widely different from that of its obvious meaning*—when compared with the typical language of Jewish prophecy in its other Scriptural records.

Thus, when the popular humour was for a Commonwealth, in the days of Oliver Cromwell, the Welsh Puritans assumed to themselves the Dove symbolism, and dignified *their predatory Patron* with the Eagle-headed symbolism of the old Assyrian Janus—the NISCROCH of Sennacherib's times in the Jewish Scriptures—*inaugurating* their peculiar notions of the millennium—by converting the houses of God in the land into stables for his troopers, and the Bishop's throne at St. Asaph's into a calf-pen.

In those days the old church of a once God-fearing people was content to abide by the symbol applied to it—as that of Elijah's miraculous preservation when fed by Ravens under a mystery—in the days of his flight from Ahab. For that flight was not without



promise of security and a return—even as when predicting the advent of false Christs in *the* Apostolic age—Daniel had said beforehand, and in the name of his God to the Jews, “The robbers of Thy people shall exalt themselves to establish the vision”—(viz. the manifestation of Messiah’s Kingdom in its glory)—“but they shall fall.”

Similarly the Protestant Church in Ireland is now being hunted down—to establish some new theory of a Christian millennium, inaugurated by robbery—but I hope its pursuers will read in it the history of the man who has naught of *enduring service at least for them*—and that it will be blessed as Hezekiah was—not merely with Divine protection against the marauding Assyrians under Sennacherib, but by a lengthening of its tranquility to the end of *mortal* time. For this was typically and prophetically symbolized (as the lengthening of Hezekiah’s life by 15 years) answering to the 15 days numbered over *the bright fortnight of the Sun’s Northern path—from Capricorn to Cancer*. Thus the ancient orientals compared the half-month of their typical dialling *as 15 days of years* with the day of 12 hours in all seasons of the year;—symbolized to the Israel of God as children of the light of the day. The page with the Dove and Raven of the Noah’s Ark symbolism printed at the top, by Spottiswoode, is the copy of an explanatory advertisement in the British Catalogue of the Universal Exhibition at Paris, A.D. 1867. But my then explanation of the Greek-Egyptian Dial—exhibited in a model (with an adaption of its structure to the Latitude of 54° for Whitby)—was not sufficiently satisfactory to myself to be considered more than speculative during the time of the Exhibition. Consequently the explanatory tract I was then preparing has been studiously withheld from publication ever since, from a doubt whether I was right in my mode of numbering the seven steps to a Planetary Calendarium for the week of *seven* days, beginning from Sunday, compared with a half weekly cycle of *five* days, beginning from Thursday, dedicated to Jupiter. The conclusion at which I have now arrived is satisfactory to my own mind—however strange it may seem to others. The reference to these Models in Cole’s Catalogue stands thus :

Group II, Class III, No. 17.—Hewson, Rev. W., Whitby (Appendix p. 92).—"Model of Greek-Egyptian Sun-Dial with Steps, in the British Museum."

Such is the History of this little Tract now connected with these Nursery Rhymes, as an abridgment of the conclusion arrived at, on evidence more elaborately given in another of larger extent. That Tract was nearly ready, and intended for publication whilst the Models were being Exhibited in Paris; though held back for mature consideration.

There is not a feature of the Greek-Egyptian Dial now remaining unexplained, and *as I think in reasonable form*. It will be for those who object to present an explanation of the facts more reasonable before they can expect me to admit the validity of their criticism *to any extent affecting to damage (substantially) the conclusion of this investigation*. I am, however, so far from being vain enough to suppose the details of the proof will not need correction, that I shall be thankful to see the investigation taken up more successfully by some more able hand. In this I am influenced by a conviction of truthful and important conclusions arrived at, yet *too important* to obtain adequate consideration from those whose recognition is essential to any continuous vitality of the thought, until a better advocate shall arise. This sense of the importance has, in fact, kept me back from the hasty publication to which I was rashly compromising myself, when sending the Models to the late Universal Exhibition at Paris—1867—through the medium of English friends whose hospitality I then enjoyed at No. 54, Boulevard Eugene—Parc de Neuilly.

Wm. H.,  
Whitby.

10th October, 1868.

## NURSERY RHYMES.

(MITHRAIC.)

## I.

There was a man, and he had naught,  
 And robbers came to rob him;  
 But he got up the chimney top,  
 And then they thought they had him.  
 But he got down at t'other side,  
 And then they couldn't find him;  
 He ran fourteen miles in fifteen days,  
 And never looked behind him.


## II.

The man in the moon  
 Came down *too\** soon  
 To ask his way to NORWICH.

The man in the South,  
 He burned his mouth  
 With eating cold peas'† porridge.

## III.

Peas' pudding *hot*,  
 Peas' pudding *cold*,  
 Peas' pudding in the pot  
*Nine days old.‡*

 See Notes, with Zadkiel's emendation.



THE GREEK-EGYPTIAN DIAL WITH *SEVEN STEPS*,

ILLUSTRATED BY

## THE FOREGOING NURSERY RHYMES.

THE first of these three was seemingly based upon a philosophic myth : like that of the Argonautic expedition, relating to the flight of Medea and Jason, pursued by King Ætes, and his son Absyrtus, from Colchis.

Compare the escape of Horatius Cocles from *the whole Northern army of Porsenna*, the Etrurian, after cutting away the sublician bridge over the Tiber to prevent close pursuit. Thus the Romans assimilated the first germ of their national glory to the Dawn of Day-light, in triumph over the pursuing power of darkness.

Similarly, "The man who had naught" was the Sun in the Western, or Lunar hemisphere of Enoch's astronomy, before the hours of day began upon their Dial. The robbers, in this case, were the hours of night when pressing hard upon the beginning of Day ;—as when Hercules rescued some of his *cows* or *moons* from the cave of CACUS ; a robber of as great renown as Sisyphus, or Autolychnus the son of Mercury, who was Father of the fraternity.

The chimney *top* marks the culminating place of the Noonday Sun ; as *the summit of the Tower of Babel*. His *escape* at t'other side symbolizes *the end of the day*. Then the day was *gone*, and they could not find *him*.

Thus the mid-day hour terminated *one lunar circuit of seven days on the typical dialling of the ancient orientals*, which compared the morning hours of descending light with one lunar week of 7 days ; and the Post-Meridian hours of ascending light with a second lunar circuit of 7 days.

This forms the characteristic feature of *the seven steps* by which the hollow semicircle of the ancient Babylonian Dialling (for a day of 12 hours in all seasons of the year) was subtended. The three curves of this dialling represented the three stories of Noah's ark. These indicate the relation of the two tropics to the Equator, in its relation to *the door* in the side of Noah's ark. For the beginning of the day, as that of the year, was symbolized to the Equator, on the Quadrant form of their East and West typical Dialling.

The *seven steps* which subtend *the hollow semicircular dial* of Babylonian origin—when reduced to a *Quadrant measure of Ascending and Descending light by the Egyptians*—(as on the Greek Egyptian Dial of the era of the Ptolemies, brought from Alexandria, and now in the British Museum) were reduced from seven in front to six on either side. Thus the side steps were given to Ascending and Descending light—in *tropical form*—answering to the NODAL idolatry of the ancient oriental BAALISTS. The sun's solstitial glory on the *seventh* was

*that of the seven combined*—under the language of a figure common both to Jews and Baalists.—See Isaiah xxx, v. 26.

In this form the ancient orientals compared typically the old Jewish half-month of 14 days, with a longest day of 14 hours in Palestine and in the Pyramid Plain. Also with a *half-month of 15 days numbered over the diurnal arc of the Argonautic dialling*, as three Lunar circuits of 5 days each compared with two Lunar circuits of 7 days each, as in Luke xii, v. 52.†

Playful as the illustration from the first of the above nursery rhymes is, it may throw a light of considerable importance on the return of the Shadow by the *ten Degrees* which it had gone down on “*the Steps of Ahaz*,” when appointed as a sign for *the renewal of Hezekiah’s life by fifteen years*.

It is difficult to say whether the angle of *elevation* given to the side steps of the Greek-Egyptian Dial is  $10^\circ$ ,  $12^\circ$ ,  $15^\circ$ , or  $18^\circ$  as measured by the Semitangents of  $20^\circ$ ,  $24^\circ$ ,  $30^\circ$ , and  $36^\circ$ , taken on the Diameter of the Equinoctial. For these represent *different hour angles, in limitation of the sun’s hourly varying altitude*. But this computation was extended *laterally* to  $45^\circ$ , or 3 hours, on the side steps of the Greek-Egyptian Dial; given, as it were, *to one hour, or Quadrant Yearly Season*; for the hour and day and month and year of Rev. ix, v. 15.

Hence the three assaults of Heaven by the Earth-born Titans,—to be *thrice* thrown down by the thunderbolts of Jupiter. The mountains Pelion, Ossa, and Olympus, used *for scaling ladders* in the assault, represent the language of a dialling metaphor used both in the Astronomy of Enoch, and in the Vishnu Purana. For the hour lines of the sun’s Ascending and Descending circuits are therein regarded as mountains rising one above another.

The flood symbolism for the oldest lunar year of 10 months, numbering  $10 \times 27$ , or 270 days, left  $90^\circ$  to the tower of Babel—its Baalistic relation to the Quadrant limit of the Sun’s Altitude above the region of the flood—and the Mountains of Ararat—in their Baalistic relation to the *seven* mountains on which the lunar idol of the Babylonians and Egyptians sat enthroned as NITOCRIS, and one with the great DIANA of the Ephesians.—See Rev. xvii.

The flood season of the ancient orientals (Jews and Baalists) was the old lunar year of 10 months, numbered typically in two half-cycles of 5 months, to  $13\frac{1}{2}$ , 14, or 15 days; as to half the lunations of 27, 28, and 30 days respectively.

I have hitherto supposed that one of these half-cycles was given to the 12 hours of day on the front of the Dial, and the other to the 12 hours of night behind the Dial.

But this is not necessary, Both may be numbered to the day of 12 hours on the front of the Dial, in two half-cycles of 6 hours, by means



of the shadows from the projecting points of the hollow semicircle. For these traverse the hollow semicircle in opposite directions before and after 12 daily—even as the lengthening and shortening of the shadow from the central Gnomon on the front steps will mark the variations of the sun's altitude monthly for seven months from the Vernal to the Autumnal Equinox.

The right angle (or angle of the semicircle) was made to divide the front steps into the form of a Pyramid, with two angles of  $45^\circ$  at the base. Thus  $135 + 45 = 180$  and  $2 \times 135$ , or  $270 + 90 = 360$  days.

By this Quadrant of  $90^\circ$  the ancient Egyptians measured the divided empire of the two NODAL brethren in that Baalistic idolatry which, beginning in the days of Cain, was only destroyed by (and as a consequence of) the events which followed the preaching of the Gospel in the Apostolic age.—Compare Rev. x, v. 6, 7 : xiv, v. 6—20. Matt. xiii, v. 39 : xxiii, v. 35. Also Matt. xxiv, v. 14—22 with Dan. xii, v. 11, 12, with the fact that the week of 9 days, which numbered *two* to the NODAL worship of Ascending and Descending light by the ancient Baalists, was the weekly division of lunar time which prevailed at Rome in the Apostolic age.

In this form of the week the *two Nodal Days* were measured by  $40^\circ$  instead of  $45^\circ$  each on the Equinoctial. These two days thus spanned upon the Equinoctial the 80 years, numbered as 100 years *less one hour* (the hour of Enoch measuring  $20^\circ$  for days and years) over the life of APHOPHIS, the Sun-Pharaoh of Egypt in Joseph's day.

This was the form of the Nodal idolatry which prevailed in Egypt at the Exodus of Israel, and for which they were doomed to wander 40 days of years in the wilderness—Exod. xxxii, v. 8: Num. xiv, v. 33, 34: Deut. ii, v. 14.

It was also that of the Ninevites, whence the numbering of 40 over the kingdom of Judah at Jerusalem in the Apostolic age, as over Nineveh in the days of Jonah.

The Crucifixion of Christ was the natural consequence of a cruel and ignorant superstition connected with this NODAL idolatry. For the ancient Baalists made an arena for the *gladiatorial contests of those who had been trained to the use of arms*. These contests were reserved for the midday hour, and the arena was located near their theatre of Bacchus, or the temple of their Sun-God. An interesting illustration of this is still visible at Arles, in the South of France.

Thus St. Paul, who had been trained to arms, was made to fight with beasts in the theatre at Ephesus—whilst those who were not thus capable of being made to contend for their lives in a struggle with wild beasts or Gladiators were crucified as our Lord, before those who derided their reliance on God—saying let him now come down from the cross and we will believe in him.



Thus they appointed a cruel and superstitious divination between light and darkness—truth and error—as between the powers of Ascending and Descending light. Out of this arose that trial by ordeal which was countenanced by the Christian Church of the Medieval age.

This fact, taken in connection with the numbering of our Collects to weeks of 10 days between Septuagesima and Easter Sunday, affords strong evidence that the typical language in the book of Revelation had specific reference to the fulfilment of ancient Jewish and typical Prophecy, by the events of the Apostolic age.

For though the *Baalism* of the East was carried Westward by the colonists of ancient Greece under the name of *Druidism*, its continuance (after the fourth kingdom of Daniel's prophetic vision was brought to its appointed end, with the Jerusalem of the Apostolic age, as followed by the fall of heathen Rome) was limited only to *a season and time*.

By this we are to understand until the breaking up of the Baalistic idolatry which had been carried Westward by the Greeks and Hellenizing Jews of the dispersion, under the name of Druidism.

In relation to Great Britain, the fulfilment of that event was in the breaking up of the Saxon *Heptarchy*;—a form of government which derived its name from the lunar worship of the great Babylonian and Egyptian NITOCRIS, as one with the great Diana of the Ephesians.

In these events were fulfilled the latter-day prophecies respecting the redemption of Israel (in its dispersions throughout the Gentiles) from bondage to the power of Babylon.

For the 70 days of years numbered (typically) over that latter-day, bondage of Israel in Babylon, and from which Israel's deliverance was to be as one beyond comparison greater in all its issues than that of Israel's Exodus out of Egypt—Jeremiah xiv, v. 14, 15—we are to number them as  $30 + 40 = 70$  days of years.

The 30 represent the month of the cutting off—Hosea v, v. 7: and Zech. xi, v. 8—made 390 with an anniversary reference—Ezek. iv, v. 5. For the lunar idolatry of NITOCRIS and Diana—in connection with *the Baalistic flood season*—was that of the Egyptians adopted by the kingdom of the ten tribes in the days of Jeroboam—Amos viii, v. 8.

The remaining 40 were for the Nodal idolatry retained by Judah after the fall of the kingdom of the ten tribes, as before referred to.

These illustrate the fast of Daniel for 3 full weeks—or weeks of 10 days each—in its relation to the fasts of Moses, Elijah, and Christ, as fasts of 40 days each.

The 70 in combined form, mark the interval between Septuagesima Sunday (ending the season of the Epiphany) and Easter Day. Again the interval of 70 days from the 15th of the seventh to the 25th of the ninth month, are an illustration of Haggai ii, v. 10 to 30, with Ezra iii, 1—12 and Nehem. viii, v. 2—18.

## ZADKIEL'S EMENDATION.

WHILST these Rhymes were passing through the press, Zadkiel said you must give the Printer notice of an *erratum*, before you get "the Man in the Moon" into his right steerage for a return to NORWICH. For his *Golden age of 20 days in each lunation* was reckoned Southward from West to East—between the Sun's fourth and fifth gates. But the Sun's sixth gate was that in which the Moon consumed all her light, *monthly, according to the Astronomy of Enoch*. Thus the ancient Egyptians symbolized the *beginning* of their day to the *dividing* of monthly Lunar time, Southward, at the Winter Tropic, as the place of the full moon, or moon's opposition to the sun in Cancer. This they called THOTH, or the beginning of their day and year-day.

This clearly indicates what is meant by the Man in the Moon coming down (*i.e. if reckoned for the beginning of Lunar typical time, from the new moon; as from the place of the Moon's change, when symbolized to the Summer Tropic, Northwards*) too soon to ask his way to NORWICH. For he could only just have left his *mythic Norwich*, to begin his Winter circuit, *Southwards*, by the snowy Mountains of Ilmavat. Thus he had to eat cold plum porridge, until burning his mouth therewith—between Sunrise and attaining to his culminating heat, at Midday—when Southing in Summer time;—as then amongst the Northern signs, or in his North Declination.

The play upon *hot and cold*, reckoned *Southward* for North Latitude, has reference to the full moon in Cancer being symbolized to the *sun's place in Capricorn*, or at the Winter tropic; as *that of the moon's opposition to the sun for the full moon in Cancer*.

On hearing this, I thanked Zadkiel for his advice, which I accepted as a clearer explanation than any I had previously entertained of the way in which the ancient Egyptians symbolized the beginning of their diurnal arc—to the full moon at the Winter Tropic, for the THOTH of their day and year day. For thus they reckoned its beginning from midnight—as from twelve to twelve between midnight and noon—and inversely, on the East and West typical dialling of those times. Thus they numbered the *dividing of typical time, Southward, to the full moon*—with its beginning and end—symbolized, *Northward*, to the place of the Moon's change—in the Sun's sixth gate; as therein closing the first week of nine days, in the seventh month—when reckoning only three times 9, or 27 days to the lunation. Thus we are enabled to understand what is meant in the typical language of ancient Jewish Prophecy—by the new moon being appointed, in Joseph, for a testimony to Israel—respecting the beginning and end of typical time. For this was thus associated

*with the seventh month, as closing the harvest season in the end of their typical year. Thus the full Moon, when appointed to Israel for a testimony by Moses symbolized the place of Sunrise Eastward to the full Moon of the Vernal Equinox, for the first month (Exod. xii, v. 2) in their typical cycle of seven months; which was subsequently extended to one of 9 months—by the addition of 70 typical days—from the 15th of the seventh to the 25th of the ninth month.*

Thus a mode of computation which originated when only 27 days were reckoned to a month was continued for the reckoning of 28 and 30 days to a month;—by symbolizing the place of Sunrise to the Winter Tropic, and Sunset to the Summer Tropic, as from twelve to twelve with the hour of *six* on the centre of their old Babylonian dialling for a day of 12 hours in all seasons of the year. *Thus, by the reversing shadow, from the hours of the hollow Babylonian semicircle, they compared their equinoctial day of 12 hours from Sunrise to Sunset—with two Quadrant lunar circuits of seven days for their half-month of fourteen or fifteen days, numbered over their diurnal arc from East to West—as to the Sun's course in the Ecliptic from Tropic to Tropic.*

This, without doubt, is the correct explanation of the imagery used in the typical prophecy of Zec. xiv, v. 4. Also for the Shepherds at Bethlehem watching their flocks *by night at the Winter Tropic*. For this was thus figuratively symbolized *to the place of Sunrise in Aries, as the lambing season at the full Moon of the vernal Equinox*. Such was the sign of Messiah's day *then* known only to the Lord—as a day not clear or dark until the *Evening*—when the diurnal arc of their Equinoctial day *from Sunrise to Sunset* (for the day without night of Rev. xxii, v. 5) *should begin the reckoning of its hours on their Sun-dial, from the Western horizon, as the place of Sunset at Evening.*

Compare the planetary symbolisms of Blundevil and Syllvanus Morgan for the week of seven days and the Jewish typical year of seven months. These were *reckoned tropically, in Quadrant form, for a week of seven years—from seventh month to seventh month—and divided in the half at the Passover by a reversing shadow from East to West, on the hollow semicircular dial of Babylonian origin.*



## NOTES.

\*When the beginning of the day was, like the beginning of the year, symbolized (as by the ancient Egyptians) to *the full moon of the Winter Tropic* for its THOTH, the morning hours would be numbered to the South Ecliptic; and the afternoon hours to the North Ecliptic. The hour of noon was then given to the "*dividing of time*" on their typical and prophetic dialling. The man in the moon, therefore, would not pass over to *the North Ecliptic* (or his NORWICH) until the afternoon,—when beginning the day from the South Ecliptic, *as given Eastward to the Descending Node*; for his "coming down too soon." Hence the humorous mistake between *midnight* of March 8th and *morning* of March 9th, in the legend of St. Patrick's birthday, made the 17th by adding 8 to 9. Thus also *the Ethiopian Enoch* divided the half-month of 15 days into three cycles of 5, equal one old Egyptian week of 8 days and one Jewish week of 7 days, instead of reckoning two weeks of 7 days to a half-month of 14 days—answering to a longest day of 14 hours in N. Lat. 30 degrees. Similarly the afternoon hours were symbolized *Westward* to the North Ecliptic for the *ascending node*; to indicate the return of light Northwards, towards the close of day, to the God who gave it, like the spirit of man in natural death.—Eccles. xii, v, 7: with Psalm lxxv, v, 6, 7. The Dialling source of this metaphor is also that of Zech. xiv, v, 4, respecting the Mount of Olives *cleaving in the midst thereof towards the East and the West*, so as to form a very great valley *by half the mountain* removing towards the North, and half of it towards the South. But that day was *then* only known to the Lord; not clear or light to man until evening. The "Dividing of" (typical) "time" in this form was symbolized to the middle of the week for confirming God's covenant with many. This was the time when Messiah was cut off, but not for himself; and when the nature of his kingdom was only *beginning* to be spiritually apprehended by his followers: as then revealed to them in the glory of his Resurrection and in the brightness of his coming again with gifts of the Holy Ghost, the Lord and giver of life eternal. Note the week for confirming God's covenant with many was reckoned from *New Moon to New Moon*—as ordained in Joseph for a testimony extending from seventh month to seventh month—as from Atonement to Atonement—or from harvest to harvest. The Dividing of time in this respect was given to the Paschal *full moon*, as appointed in Moses for a testimony, on the Exodus of Israel out of Egypt. The "cold peas' porridge" of the South has the same reference as the *snowy mountains of Himavat*, for the Winter Tropic in the typical language of the Vishnu Purana. The man in the South represents the Sun *when Southing in North Latitude at Midday*.

†The *pease* of this rhyme answers to the ancient Pythagorean myth, for the mysticism associated with the *bean*—as a vegetable of the same class—and from which the ancients made pottage. There is, however, much uncertainty whether the Pythagorean prohibition of *bean-eating* arose from a belief in the transmigration of souls, as if to avoid (by a sort of Irish bull) *an unconscious cannibalism*, or as indigestible food at night, for those who would avoid the disturbance of their sleep by bad dreams, when affecting to study Philosophy.

‡Between the stages of *hot* and *cold*, the week of 9 days (in its typical relation to the month of 30 days) expired. These myths are of that class which invested the Sun with the properties of a fire-breathing monster—extinguishing lunar light, or always renewing an encounter between light and darkness, at the *new moon*, with special reference to the position of the moon's nodes whether placed between *Virgo* and *Leo* or otherwise, for the beginning of typical time. Hence the mythic contest of Hercules with Geryon, and of St. George with the Dragon. Compare Rev. xii, v, 1, on the image of *the woman* (mother earth) *clothed with the sun, and*

*the moon under her feet, and upon her head a crown of twelve stars.* Compare the figure of Astarte—substituting seven stars for the throne of *seven mountains*, Rev. xvii, v. 9—in its relation to the female Symbol in the “Court of Arts,” by Sylvanus Morgan, and that of the Egyptians found by Champollion. This symbolizes the earth between the sun and the moon at the time of the *full moon*—as a symbol for the beginning of the Jewish year—at the Paschal full moon, on the Exodus of Israel out of Egypt. The *new moons* were ordained in Joseph for a testimony to Israel, and typically associated with *the feast of trumpets, on the first day of the seventh month; as the first in a week of seven days, from Sabbath to Sabbath.* The Paschal full moon divided this typical week in the half on the Equator, and was appointed by Moses for a testimony to Israel.—Exod. xii, v. 2 : Psalm lxxxi, v. 3—6.

† Hence, when reducing the day of 14 hours in N. Lat.  $30^{\circ}$  (for Palestine and the Pyramid Plain) to one of 12 hours, the typical lunar cycles associated therewith were—1st the five days cycle of Jupiter, beginning from the Southern, or Winter Tropic. This was given to the Morning hours, as numbered *Eastward by South to Descending light* : for a lunar calendarium of Six such cycles in each month of 30 days. Ten such cycles completed the Noah's ark lunar year of the Jews, as one with the old Egyptian cycle of HORUS, or  $10 \times 30 = 300$  days. But the afternoon hours were typically numbered *Westward to the North* (Psalm lxxv, v. 6)—as thus *reascending to God, the Lord and giver of life and light.* This was in association with the primeval Sabbath law :—*for a week of seven days numbered also as seven years.* This was the prophetic week of God's appointment by Daniel, (typically in his ordinance of seed-time and harvest) for confirming his covenant with many. Thus the Baalistic Egyptians reduced the diurnal arc of their longest day from 14 Equinoctial hours of  $15^{\circ}$  each, to 12 hours of Pheron, son of Sesostris. These numbered  $18^{\circ}$  each ;—for  $5 \times 18 = 90$ —to the 18 Ethiopians of Herodotus, for the Morning hours. This left  $7 \times 18^{\circ} = 6 \times 21^{\circ}$  for the Postmeridian hours; the degrees of which were also numbered typically and prophetically, both as days and years of Equinoctial time. Hence *seems to have arisen the myth* respecting the sacrifice of Medea's two children to go Westward with Jason ; even as Sesostris and his wife were *obliged to sacrifice two of theirs, to bridge a way for themselves from the ruins of their Palace when treacherously set on fire by Typhon, the brother of Sesostris.* The 12 hours of Pheron's longest day, as  $12 \times 18^{\circ} = 216^{\circ}$  substituted for  $14 \times 15^{\circ} = 210^{\circ}$ , were divided by the Egyptians into cycles of 4 and 8, for 5 and 7 = 12, thus : *Eight* hours of  $18^{\circ}$  were, as  $12 \times 12^{\circ} = 144$ , and *four* of  $18^{\circ}$  were as  $72^{\circ}$ —or the semidiurnal arc of  $144^{\circ}$ . Hence Jeroboam substituted a harvest feast of the *Eighth* month for the Jewish feast of the *Seventh* month, by following the customs of the Egyptians—I. Kings xi, v. 40: xii, v. 32. In this form the ancient Egyptians divided the Equinoctial into three parts—for a year of three seasons numbering four months, and a lunation of 30 days numbering three weeks of 9 or 10 days each. Such were the *three full weeks* of Daniel's fast (chap. x, v. 2) for the sins of his people when substituting the same for the Jewish month of  $4 \times 7 = 28$  days, compared with Enoch's solar year of  $13 \times 28 = 364$  days. Hence the two Equinoctial lunations of Enoch were divided to the Diurnal arc of their typical dialling, *sometimes as four half-months* of  $14 = 56$ , and *at others as four half-months* of  $15 = 60$  days to OSIRIS for 56 to CHEPHREN. Thus the 56 years of Chephren's reign represent the way in which the ancient Egyptians supplemented the Jewish lunar year of 280 to frame their typical cycle of 336 or twelve months of 28 days. For in this form they first superseded the old Oriental cycle of 330, for a solar year of 11 months compared with a day of 11 hours on their East and West typical dialling. Such was seemingly the form of dialling which prevailed in the times referred to Gen. xxxvii, v. 9, 10.



OTHER NURSERY RHYMES,  
(MITHRAIC,)
   
WITH PREFACE AND NOTES.

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PREFACE.

FORMERLY, as now, there were pert little girls and boys who treated grand-mama as a witch, and made light of her advice. They had a dreamy idea that if she lived to be old enough, her nose and chin would approach nearer to each other, until providing her with nut-crackers, when teeth should fail. Thus they painted *the horning of the aged moon* as a deformity, whilst that of Diana in the vigor of youth, was a silvery crescent of light and beauty.

After this type old Mother Hubbard, and the woman who went up in a basket 19 times higher than the moon, with a broom in her hand, to sweep cobwebs off the sky, have always had their likenesses taken. But they are worthy of better treatment than mere ridicule. For they were benevolent old ladies. The one had compassion for her hungry dog, and the other for young ladies when about to be sacrificed to a cruel superstition at the old Cretan sign of "*The Bull and Mouth*;" meaning of course *the wide mouth of the voracious Minotaur*.

The *Dog* lived under an unpropitious star when the *Fox and Goose* were in the ascendant. Such at least was the experience of Mother Hubbard's hungry dog. For one morning when, as her custom was, she went with her dog to her cupboard, she found the fox had *boned* the goose by night and left "*no bone for her dog*." But the astronomical old lady went on an exploring expedition, to investigate the old legend of the Cretans about their Minotaur. For she knew by tradition that the Cretans were a bad lot, and given to tell *lies*. She therefore disbelieved the stories about that *nodal monster*, who rejoiced at the end of every lunar year to breakfast on some princess, at his autumn festivities, when the Sun was descending from *Leo* to *Virgo*. Whilst speculating on this matter, she fell in with an old Grecian philosopher called "*Meton*," who told her it was sadly too true, and if she would go with him to the Theatre of Bacchus he would put her into their *cloud-treading basket*, and make her a "*Deus ex machina*," or his "*fairy sprite*," for the occasion; on one condition, viz., that *she should take her broom with her and sweep those cobwebs\* off the sky on reaching an elevation 19 times higher than the moon*. She must have been a benevolent old woman, for when the child, in nurse's arms, asked to go with her, she did not like to risk his neck on so dangerous an expedition, but put him off with, "*Aye, by and by*." Her achievement was the wonder of the age. For METON'S *Nodal Cycle* obtained acceptance with astronomers. *The idolatrous worship of the two Nodal Brethren*, popular up to that time (in substitution of whom the Bull, the Lion, and the Basilisk, became instruments of death not only to the *Lunar Princess Virgo*, but to her heroic Champions of the Cynic Circle), was thus exploded, even more successfully than by the old Pyramid builders

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\* Isaiah lix. 5.



Cheops and Chephren. Some credit, however, is due to them for having been foremost on the same tack, and thus prepared a way for her more successful entrance on the stage.

Two mishaps, however, occurred whilst this old woman was off on her mission. For it took some time, and *the sublunary race of ordinary mortals* still adhered to the old tradition of *nine days to a week, numbering two to the nodes of ascending and descending light*, and appointing the *ninth* for their market or fair day.

It was on one of these days that the Raven emblem of descending light gave a *mischievous croak*, which frightened the farmer's grey mare, as he was trotting to the fair with his rosy daughter, and produced the accident referred to.

The other was that which befel Tom, Tom, the Piper's son, for stealing a pig belonging to Baal. Relying on his relation, the Pastoral Apollo (or Grecian shepherd king), he intended to claim it as a feast for his own friends if he could only separate Baal-Zephon's pig, *from his connection with the North*, and carry it "over the hills and far away" towards *Thebes in the South*. Now he was well skilled in music—but especially in that tune—which seems to have carried him and his followers southward, in as *joyous a form as Amphion, the builder of Thebes*. But Tom's Bacchinalia were not quite so successful, for Tom was overtaken, and the festivities of "*the pig-killing season*" were duly celebrated to Ceres and Bacchus at "*the autumnal full moon*," whilst Tom was sent down *the street*, "whip my dog" fashion, and therefore "roaring." For that street was a long one. It extended from tropic to tropic between Baal-Zephon (or their Baal of the North) Westward, and the old kingdom of Queen Sheba, in the South, Eastward.

In that position he claimed the protection of kindred from *Eous Apollo*, or the *Eastern Apollo*. By him he was advised to await the return of the old woman, whom METON had sent on a mission to ascertain whether the NODES were *Bulls*, or *Lions*, or *Elephants*, or *Prize-fighters*, or *Dragons*, or *Birds*, or *Wild Boars*, and not to interfere with *Baal's interest in the swine*, until his pretended claims to a sacrificial interest in pigs could be irrevocably set aside (as he knew they would be) on her astronomical evidence.

Had METON lived in our times he would without doubt have commissioned the old woman to ascertain for him whether the *nodal prize-fighters* of those days were *Whigs* and *Tories*, or *Cretans* and *Turks*. For, however jealously the antagonism of Whigs and Tories may be now watched by the more simple minded advocates of honest patriotism, for there is a pretty general suspicion *Westward that the Cretans, on the loss of their Minotaur, still thought the Nodal Idolatry too profitable and popular to be wholly lost sight of*. Some indeed imagine that these Cretans (in compensation for losing a profitable Juggernath with their Minotaur) by adopting the Christian doctrines of the *Galilean fishermen*, thought its influence might be improved, *for a good worldly standing*, by retaining therewith the reminiscences of their old gymnasium; and practising, *in allegiance of true gladiators to a modern Eumolpus*, the arts of the *old Grecian Retiarii* against their neighbours, the *Turkish swordsmen*. Like *cobwebs for flies*, the *nets of these retiarii* were for the slaughter of their fellowmen; and thus wholly unlike the labours of the *Galilean fishermen*, for the saving of souls. See the contrast of Isaiah lix. 5, and Matt. iv. 19.

## IV.

TO SEB; THE GOOSE-KING OF THE  
ANCIENT EGYPTIANS.

Goosy, Goosy, Gander,  
Where will you wander?  
Upstairs and downstairs,  
And in my Lady's Chamber.

There you'll find an old man  
Who can't say his prayers,  
Take him by his *left* leg  
And throw him down stairs.

The first part of this evidently has playful reference to the typical gallery between the Chambers of the King and Queen in the Great Pyramid. The old man who can't say his prayers is the old heathen god Chronos, or Saturn, as one with the Egyptian Seb.

In him "the end of time" was impersonated as a calamity to mortals. He of course had no relation to our Christian ideas of prayer. The *right* hand is an emblem of power, the *left*, of cunning, or of weakness. This applied to the leg will then mean, *take him on his weak side and be rid of him*. It is clearly a playful reference to the power of heathenism *supplanted* by Christianity.

The words relating to the "old man" I do not remember to have heard until added to the first part by my friend, H. SIMPSON, Esq., of Bagdale, this evening.

W. H.

Whitby, 23rd November, 1868.

## V.

## THE FOX &amp; THE FARMER.

A Fox jump'd up on a moonlight night,  
The stars were shining and all things bright.  
"Oh, ho!" said the Fox, "it's a very fine night  
For me to go through the town, heigho!"

## VI.

## DING, DONG, BELL!

Ding, dong, Bell,  
Pussy's in the Well!  
Who put her in?  
Little Tommy Lin.  
Who pull'd her out?  
Dog with long snout.  
What a naughty Boy was that,  
To drown poor Pussy-cat,  
Who never did any harm,  
But kill'd the Mice in Father's Barn.

## VII.

## OLD MOTHER HUBBARD.

Old Mother Hubbard  
 Went to the cupboard,  
     To get her poor Dog a bone ;  
 But, when she came there,  
 The cupboard was bare,  
     And so her poor Dog had none.

## VIII.

## A FARMER WENT TROTTING.

A Farmer went trotting upon his grey mare—  
     Bumpety, bumpety, bump !  
 With his daughter behind him so rosy and fair—  
     Lumpety, lumpety, lump !  
 A Raven cried “Croak !”—and they all tumbled down,  
     Bumpety, bumpety, bump !  
 The mare broke her knees and the Farmer his crown—  
     Lumpety, lumpety, lump !  
 The mischievous Raven flew laughing away—  
     Bumpety, bumpety, bump !  
 And vowed he would serve them the same the next day—  
     Lumpety, lumpety, lump !

## IX.

## THE OLD WOMAN TOSS'D UP IN A BASKET.

There was an old Woman toss'd up in a basket,  
     Nineteen times as high as the Moon ;  
 Where she was going I couldn't but ask it,  
     For in her hand she carried a Broom.  
 “ Old Woman, old Woman, old Woman,” quoth I,  
     “ O whither, O whither, O whither, so high ? ”  
 “ To brush the cobwebs off the sky ! ”  
     “ Shall I go with thee ? ”   “ Aye, by and by.”

## X.

## TOM, TOM, THE PIPER'S SON.

Tom, Tom was a Piper's son,  
 He learn'd to play when he was young ;  
 But the only tune that he could play,  
     Was “ Over the hills and far away.”  
 Tom with his pipe did play with such skill,  
 That those who heard him could never keep still ;



As soon as he played they began for to dance ;  
Even Pigs on their hind legs would after him prance.

Or, otherwise, thus—

Tom, Tom, the Piper's son,  
Stole a pig, and away he run,  
The Pig was eat, and Tom was beat,  
So Tom went roaring down the street.

# XI.

## QUEEN ANNE.

QUEEN ANNE, Queen Anne,  
You sit in the sun,  
As fair as a lily,  
As white as a wand.  
I send you three letters,  
And pray read one,  
You must read one,  
If you can't read all,  
So pray, Miss or Master,  
Throw up the ball.

# XII.

## THE LION AND THE UNICORN.

THE Lion and the Unicorn  
Were fighting for the crown ;  
The Lion beat the Unicorn  
All round about the town.  
  
Some gave them white bread,  
And some gave them brown ;  
Some gave them plum-cake,  
And sent them out of town.

# XIII.

## THE TAILOR AND THE CROW.

A CARRION Crow sat on an oak,  
Fol de riddle, lol de riddle, hi ding do,  
Watching a Tailor shape his cloak ;  
Sing heigh ho, the carrion crow,  
Fol de riddle, lol de riddle, hi ding do.  
  
Wife, bring me my old bent bow,  
Fol de riddle, lol de riddle, hi ding do,  
That I may shoot yon carrion crow ;  
Sing heigh ho, the carrion crow,  
Fol de riddle, lol de riddle, hi ding do.

The Tailor he shot and miss'd his mark,  
 Fol de riddle, lol de riddle, hi ding do ;  
 And shot his own sow quite through the heart ;  
 Sing heigh ho, the carrion crow,  
 Fol de riddle, lol de riddle, hi ding do.

Wife, Wife, bring brandy in a spoon ;  
 Fol de riddle, lol de riddle, hi ding do,  
 For our old sow is in a swoon,  
 Sing heigh ho, the carrion crow,  
 Fol de riddle, lol de riddle, hi ding do.

## XIV.

## HUMPTY DUMPTY.

Humpty Dumpty  
 Sat on a wall ;  
 Humpty Dumpty  
 Had a great fall.  
 All the King's horses,  
 And all the King's men,  
 Couldn't set Humpty Dumpty on the wall again !

## XV.

## THE BRAVE TAILORS.

FOUR and Twenty Tailors  
 Went to kill a snail,  
 The best man among them  
 Durst not touch her tail ;  
 She put out her horns  
 Like a little Kyloe cow,  
 Run, Tailors, run, or  
 She'll kill you all e'en now.

## XVI.

## THE LITTLE BOY BLUE.

LITTLE Boy Blue,  
 Come blow up your horn,  
 The sheep's in the meadow,  
 The cow's in the corn ;  
 Where's the little boy  
 That looks after the sheep ?  
 He's under the haycock, fast asleep.  
 Will you awake him ? No, not I ;  
 For if I do, he'll be sure to cry.

## NOTES.

## IV.

*Pussy Cat in the Well.* This may have reference to the proverbial maxim of the ancients "*in puteo veritas*," or truth lies concealed—as in a well. It seemingly was associated with the idolatry of the ancient Egyptians relating to the "concealed god" of Thebes, viz., AMM or AMMON—the Jupiter Ammon of the Greeks. Thus Pythagoras retired into a subterraneous cave, where his mother sent him intelligence of everything that happened during his absence. After a certain number of months he again re-appeared, affecting to have returned from the infernal regions. His doctrine of *metempsychosis*, or transmigration of the soul from one form of body to another, seems to have been represented by the Egyptians in the mythic life of their King Proteus. In his time was the Trojan war, dated by the Greeks from Pan, the son of Penelope and Mercury. He was (in Greece) the youngest of the three, (1) Bacchus, (2) Hercules, (3) Pan. Thus the Greeks inverted the rank given to them by the ancient Egyptians of (1) Pan, (2) Hercules, (3) Bacchus. Herod. ii. cap., 145, and 42, 43. The caste system of the Brahmins has the same origin. In cap. xlvii., Herodotus tells us the only deities to whom the Egyptians offered swine\* are Bacchus and Luna (the Moon); to these they sacrifice swine when the Moon is at the full, after which they eat the flesh. This feast seems to have been that of their new year's day—when symbolised to the THOTH of the ancient Egyptians—or the full Moon in Capricorn, as the place of the Moon's opposition to the Sun in Cancer, at the beginning of the Egyptian flood season. Hence the "*suovitaurlia*" of the ancient Romans were a mixed form of sacrifice, commemorating the differing beginnings of their solar year. 1. From the Winter season, which is also our pig-killing time. 2. From the Lambing season—symbolised to the Sun in Aries at the time of the Jewish Passover. 3. To the Sun in Taurus beginning the year of three seasons from the beginning of their harvest season of four months. This they thus symbolised to the Ox, whose strength they made use of to plough the ground in preparation for, and to tread out the corn, at their garnering in of the harvest. It is not, therefore, improbable that the well into which poor pussy was thrown by naughty Tommy Lin, has a playful reference to the philosophical idea symbolised by the well of the Great Pyramid of the ancient Egyptians.

Thus Tommy Lin will be Lunus who was VERY LITTLE when first born (as "the man in the Moon") to his mother Luna, at the new Moon of that same month. This was thus symbolised to the Sun in Cancer, for the beginning of the lunation Northwards, or directly above the place of the Sun in Capricorn. This was the mouth of the well, the bottom of which was thus symbolised Southward to the full Moon.

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\* For the hunting season in its relation to the wild boar which killed the Adonis (Adonai, or Lord and Baal,) of the Assyrians; as the TAMMUZ of Ezek. viii. For this season of the year the Greeks gave to Diana, under the name of ARTEMIS, or the Huntress, whose chariot was drawn usually by lions and tigers.



But the *Artemis*—or *hunting Diana* of the Greeks—was worshipped at Bubastis by the ancient Egyptians as their \**Cat-headed Goddess*, under the name of PECHT. See *Bunsen*, vol. i. p. 367. This will explain the Irish legend of the *Cat & Bell*, associated with the armorial bearings belonging to the family of the Rev. W. KEANE, Rector of Whitby.

But this idea must not be hastily dismissed as the playfulness of a mere heathen philosophy for pastime.

It represented a *symbolism* common to the Jews of Abraham's day, as continuing to reckon the typical and prophetic times connected with the promises made to him and his seed, *by the like lunar and solar modes of computation literally and figuratively*, (Gen. i. 14, and xxxvii. 40,) even when renouncing the Baalistic idolatry associated, by their heathen neighbours, therewith.

Thus the wives of Abraham, Isaac, and Jacob, were chosen *from the North* as the new Moons of their typical times; whilst *Hagar, the Egyptian in the South*, was made to represent the place of the Moon's opposition when the angel of the Lord found her *by a fountain of water in the wilderness, by a fountain in the way to Shur*. Gen. xvi. 7. This probably was *Beer-sheba*, the well of Abraham's digging, and that of the *oath*, or *covenant*, which he made with Abimelech.

For they did typically number a half month of two weeks on the East and West form of their typical dialling, for a day and night of xii. hours each, reckoned from tropic to tropic.

This they divided into two half cycles of 6 or 7 hours, from East to West, and inversely on the Equator. This was the form in which Abraham and his seed *typically* divided the land of the Canaanite towards the four winds of heaven, from BETHEL as a centre. See Gen. xiii. 3, xxviii. 10-13, in illustration of Zech. xiv. 4-12. Thus Jacob served Laban *two weeks of seven years for his two daughters, and six years for his cattle*, in extension of his two weeks of *seven* to two of *ten* days, according to the years which had elapsed between Abraham's return from Egypt, and the birth of Ishmael to Hagar the Egyptian. Gen. xvi. 3. Similarly, Rebecca was to remain a few days, *at least ten*, (Gen. xxiv. 55,) after her betrothal to Isaac. Their was a typical significance of importance in this. From each month of 30 days, they numbered *one week of ten days* to the dark side of the lunation and the remaining *two weeks of ten days to the golden age of their Man in the Moon's typical lifetime*.

Both these cycles meet together *in the typical times of Jacob's history*.

Thus the distance between Padan-Aram and the Mount Gilead, whereon he was overtaken by Laban in pursuit, *is represented by a seven day's journey*.

But Esau, on the other hand, advances towards him from the South with 400 men. His *hosts* thus represent the term of years typically numbered over the bondage of Abraham's seed in Egypt. This was typified in the week of 10 days numbered *as ten nodal days of 40° each on the equinoctial*.

For the typical history of Jacob and Esau *was one of nodal significance*.

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\* The dog with the long snout—who pulled poor pussy out—was the Thoth, or Hermes, of the Egyptians, symbolised to the DOG-STAR in Cancer, as the ANUBIS, or Janus, of their New Year.

They were the nodal brethren of Jewish typical and prophetic time in that generation.

For these two weeks of 7 and 10 days in a half month of 17 days, the Irish legend which claims a *two-fold* birthday for St. Patrick, in apology for the faction fights connected with its celebration, numbers 9 and 8 as 17, for the weekly cycles of the two Hindu zodiacs. Enoch, however, substituted one of 8 and one of 7, for 3 cycles of 5 days when comparing the bright side of the *first and last lunations of the year*, as given to the diurnal arc of their dialling for typical and prophetic time. In regard to this nodal symbolism of the Jews, Jacob divided his company into two at *Manhanaim*, or the Northern ford of the Jordan, to proceed East and West therefrom (for the safety of a remnant), in case of Esau (who was advancing Eastward from the South) destroying the Eastern division.

Similarly, the East and West were divided Southward from the ford of the Jordan—by Jericho—to Abraham Westward at Mamre; and to Lot, Eastward from the Dead Sea, by the plains of the Moabite and the Ammonite.

Thus BETHEL became the centre of a fourfold division of the land of the Canaanite, having a typical and prophetic significance, for the promise that all the families of man should be blessed—as Abraham's seed—*spiritually*, by a like calling of God in Christ, to worship Him in spirit and in truth, and not merely by ceremonial sacrifices like the Canaanitish idolators.

Such was the form in which the ancient Orientals represented to the people their traditionally received notions of God as the Creator of heaven and earth, ruling from on high, *spiritually*, over the kingdoms of this world. We must remember that they had *no Sunday-school books and accurately drawn maps* to prove to the people how limited were the parts of the earth then known to them, compared with the extended knowledge thereof in our day.

The ancient Chaldeans selected UR of the Chaldees, *in the North*, for the centre of their typical dialling when dividing between day and night *tropically*—as between Enoch's six gates of the rising Sun and six gates of the setting Sun. The Egyptians, in like form, selected ON, or Heliopolis, in the Delta to the North of Egypt.

But Abraham—the Syrian, (Deut. xxvi. 5,)—chose Haran, or Charræ, in Mesopotamia, Northwards, — and Beersheba, by Mamre and Hebron in the South,—for a like division of the land as that by which they at first divided the equinoctial, *astronomically*, into two hemispheres, an Eastern and a Western. But when dividing the promised land, like that of the equinoctial to *four seasons of solar and lunar account*, the seed of Abraham took BETHEL for the *typical centre of their prophetic relation to an outer world, radiating to the four cardinal points of the horizon therefrom*.

About the same time, the Egyptians chose MEMPHIS, by the Pyramid plain, for a like centre of *THEIR earth* divided to the equinoctial for a year of four seasons. Thus they symbolised two lunar circuits of *seven days* to a diurnal arc of 12 hours—Northward to the *seven mouths of the Nile in the Delta*, and Southward, or centrally, to the *Heptanomis*. But there are two names in the extreme South—by Abyssinia—of typical significance in this

matter. 1st. *Dodekaschanos*,\* or the 12 Bullrushes, for a typical cycle of 12, as terminating there. The Egyptian *Schœnus* was their linear measure by a rope made of rushes. 2nd. *Pentedactylos Mons*,\* or “the five fingered mountain.” By a metaphor from the five fingers—to indicate the typical completion of a cycle of 12 at that point—by a division into *seven* to the North and *five* to the South.

## XI.

This is of the same character with “Little Boy Blue”—viz., a symbol for the year of three seasons, divided thus to royalty under a female impersonation of Divine Providence, giving prosperity to the kingdom during her reign, symbolized as that of *Diana Triformis*.

She was then the *moon* for all seasons, but she was not bound to read *all three letters at once*. She was then sitting in the Sun, fair as a lily (the *lotus* symbolism of the ancient Orientals, and as a *white wand* holding the sceptre of power in undimmed prosperity) in the May season of flowers, given to sports and pastimes:—

“So pray, Miss or Master,  
Throw up the ball.”

## XII.

These, our emblems of Royalty, place the division of typical time northward between Leo and Cancer; but southward between Capricornus and Aquarius, as on the old Egyptian Zodiac of Tentyra.

They represent ascending and descending light under a continuous struggle for power. A spiritual contest is thus symbolized under a natural type. The *white and brown* represent the cycle of the year divided between day and night; whilst being sent out of town with a present of *plum-cake* signifies the close of their half-yearly struggle at the season of our Christmas.

On the Quadrant Dial, Capricorn was represented by *Monoceros*, hence the *Unicorn* substituted for the two-horned symbolism of Capricorn. Hence also on the shield of Hercules by Hesiod, the contest is one between *lions* and *wild boars*. This explains the myth of Adonis, or Thammuz (the Baal-Zephon of the Syrians, or *Baal of the north*).

The Behemoth and Leviathan of the Book of Job represent the language of a metaphor from those nodal contests, made a symbol of Jewish typical prophecy.

## XIII.

The Tailor and the Crow, or the Tailor who lived at *the Sign of the Goose*. The story of shooting his own pig, when attempting to shoot a crow, is in harmony with *his trade mark*.

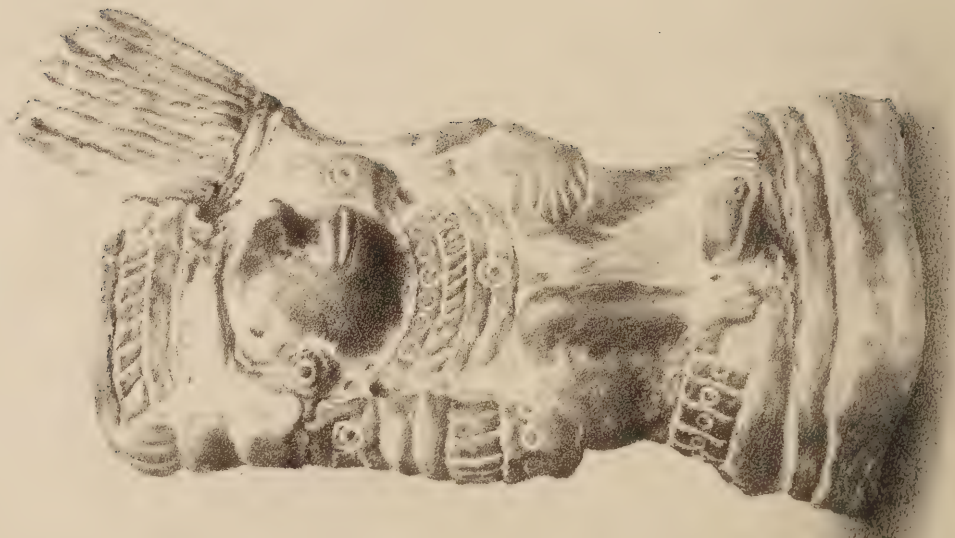
For the Crow, the Goose, and the Pig,† were all emblems of typical time,

\* See the Eton Atlas, Map xxvi.

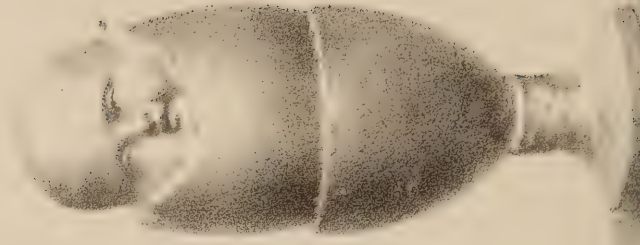
† “The Oak of the Druids is the “tree in the midst,” of Isaiah lxvi. 17, with Virgil Ænid iii. 388—393.







A JAPANESE, OR MEXICAN, IDOL



THE MUNDANE EGG  
*Βῆφος εἴη, μὴ γοῖται*  
 ANACREON ODES III

numbered to the Moon's descending node, and the Sun's south declination for Winter.

But the Dove, the Dog (for the Dog-star), and the Lion were emblems of ascending light, given northward to the New Moon, and to the Sun's north declination.

The tradition\* of the "*White Sow* with 30 young ones," thus associated with the wanderings of Æneas, is as that of the *Stray Cow* in Dunholm, by which the followers of St. Cuthbert were to be guided *prophetically*, when in search of a new resting place.

Similarly St. Cuthbert, in Holy Island, Eastward, and St. Hubert, on the Derwentwater, by Keswick, Westward, were *nodal* brethren, who met, as a visiting acquaintance, once a year; but under a saintly manifestation of the symbolism—not like Castor and Pollux, the fighting sons of Leda,—the honored of ancient tradition amongst the Greeks.

## XIV.

"*Humpty Dumpty*," or the Mundane Egg of the Ancient Oriental Idolatry. The fall of this was as the fall of the *mystic* Babylon in its relation to the Baalism of the East—translated to the West under the name of Druidism. The horses and men of the king are to represent the military power of the King of Babylon; that idolatry having originated in the plains of SHINAR. The "mundane egg" in the mythology of the Hindus, was broken by the butting of the *Sun in Taurus*, but it will here be found associated with another form the *cherubic emblem*, viz., the innocence of childhood.

## XV.

The 24 Brave *Tailors*, (if 24 *rhapsodists*, or *composers of the Mithraic verse*, ascribed to Homer, as the *Iliad* and *Odyssey*, relating to the siege of Troy and the subsequent misfortunes of the victors,) may represent the Equinoctial symbolized to the Dragon emblem of eternity as a serpent with its tail in its mouth, and subdivided into 24 parts for a day and night of 24 hours, compared with 24 half months of 15 days each.

The Dragon emblem may also be reckoned as a lizard or saurian of 24 cubits—extended length, from head to tail—given *nodally* to ascending and descending light from tropic to tropic.

Now this Lizard was the natural enemy of the *Snail*—the two horns of which represent the two tropical or solstitial months which supplemented the old lunar year of ten months associated with the *Mithraic songs of the ancients relating to the ten years' siege of Troy*, here symbolized to the circular shell of the snail.

The *Snail* of this rhyme seems to be as the *Locusts of the fifth trumpet in the Apocalypse*, a vision of the fifth typical month, with stings in their tails like *Scorpions*. These symbolized a tropical lunar cycle of five months between Cancer and Scorpio—Cancer and Pisces. Besides the locust of the grasshopper class, there was one a *shell fish of the lobster class*, which seems to

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\* See the illustration of the Goose's beak to the Gnomon of a Dial dedicated to the old Egyptian SEB.



establish the idea of a double reference to the snail ;—as like the locust destructive in gardens ; also as a sea fish with claws like *the scorpion, the deadly bite of which was as the stroke of the Sun, in its noonday strength.* Enoch lxviii. 18. Hence the *Seraphic* emblem of Royalty on the monuments of ancient Kings of Egypt was *the Uræus, or Basilisk ; viz., the Cockatrice, or fiery flying Serpent of their Winged Disc.* See copy of that over the memorial tablet to MENOPHATH II. From Dr. S. BIRCH's *Gallery of Antiquities*—selected from the British Museum. Compare also that on the fragment of an Obelisk at Rome.

Facciolati quotes from *Pliny*, lib. 8, cap. 39, to the following effect : Lizards are particularly hostile to snails, and said not to exceed *a lifetime of six months.* In Arabia the lizards are *one cubit long.* But by Mount NYSA (the birthplace of Bacchus) in India, they are 24 feet,—in colour, tawny, or dark blue and light blue.—See also *Virgil*, iv. Georg. v. 13—*Absint et picti squalentia terga lacerti.* These were the *Crocodile God-Kings* of the Egyptians under which they symbolized *idolatrously* the spirits of their departed ancestors. They were *enshrined in niches, or pulvinaria, varying according to their size.* Hence the reference of Ezek. xiii. 18, to sempstresses *sewing pillows* for all armholes—or *elbows*—whence their measure of the cubit was derived.

Our word *tailor* is of *French* origin and of cognate etymology with our word *tally*, from cutting out, whence the sobriquet of *snip.* But the word used by Jews, Greeks, and Romans, seems to have been derived from *sewing* or *patching.* Thus in Hebrew, Eccles. iii. 7, we have *Tarphor, to sew.* In Greek *Rhaptēs, a stitcher,* and in Latin, *Sartor.* We have another form of cognate idea in the Hebrew word *Tala*, for a *patching* or *plastering*, as for the *variations of colour* used by the heathen in ornamenting their idols.—See Lee's *Hebrew Lexicon*, under the word *Tala.*

For the humorous derivation of *Tailor*, = “tail o’ her,” see Hone’s *Table Book*, p. 773. The story is this, “The term *tailor* originated between a *botcher* (a man that went from farmhouse to farmhouse, and made and repaired clothes by the day) and his wife, who, going to a *town fair*\* without her husband returned in a storm, at a late hour, all bespattered with mud. The wearied botcher had searched for her in vain, till meeting a neighbour, who told him his wife was gone home draggletailed. He exclaimed “God be

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\* The market or fair day of the ancient Romans was the *ninth* and last day in that old week of 9 days which was made to typify the 930 years of Adam's life thus—for the week in days of 100 years each—we have .. .. . 900  
For the Equinoctial as divided to the month of 30 days, as days of years.. .. 30

Total to Adam .. .. . 930  
for the man made out of 9 *tailors*, or *fragments of typical and prophetic time*, as thus numbered by the ancient Orientals over the works of Creation.

My friend Mr. J. SMALES, here reminds me that the same reason will hold good for referring the myths of *a cat with 9 lives, and a cat with 9 tails, to the Egyptian cat-headed goddess of Bubastis.* The thought is correct, and I am thankful for the reminder. For the ancients had a *whip-shaped* instrument of punishment to which they gave the name *Scorpion* ; whilst the whip was the monumental symbol of OSIRIS. There must, therefore, have been a reference of typical significance under the contrast of the *whips and scorpions* in I. Kings xii. 11.





THE SUN IN TAURUS BREAKING THE MUNDANE EGG.

(From Plate 38 of COLEMAN'S HINDU MYTHOLOGY.)

To face p. 31.



praised. She's where she ought to be ; *but de'il take the tail o' her.*" His brother villagers ever after called him (not the botcher) but the "*tail o' her,*" hence *tailor*. In Carlisle there is a street now called *Botcher-gate*, commemorative of a time when those of the same trade clustered together in the same locality.

## XIV.

This is a symbolism for the Apollo *nomios*, or Pastoral Apollo of the Greeks, as one with the Krishna of the Hindus, who was nurtured in his infancy by Yasoda, the wife of NANDA, the cowherd.

The time is evidently that of haytime and harvest, therefore the Little Boy *Blue* will be of Oceanic origin\*, whence his *cerulean* colour : for the *Sun* turning westward to the south.

The boy who looks after the sheep, *is sleeping* under the haycock, as out of the Sun's power at mid-day in the hay season, then only watchful for his sheep at morning and evening.

## NATURE &amp; DIMENSIONS OF THE MUNDANE EGG.



The Winged Disc of the ancient Egyptian Hieroglyphic, as the egg of the cockatrice, or fiery flying serpent, has a philosophical relationship to the "Mundane Egg" of the ancient Hindu philosophy. In Isaiah lix. 5 (see, also, Luke xi. 12), it is associated with a weaving of spiders' webs—as if for *traps of philosophic subtleties, compared with the nets of the retiararii amongst the gladiators, wherewith to hunt souls.*

Similarly the niches, shrines, or pulvinaria of the Egyptian crocodile-gods (symbolizing the spirits of their departed ancestry, and varying in length from 1 to 24 *cubits*), seem to mark the reference of Ezek. xiii. 18, to their



serpent emblem of eternity. This was the *perpetually renewable cycle* of their *nodes*, divided between the head and tail of the dragon. It was sometimes symbolized in the extended length of HYDRA, but at others, in circular form, as a serpent with its tail in its mouth.

In the *Vishnu Purana*, p. 202, we read that "*the earth, with its continents, mountains, oceans, and exterior shell (viz., that of the Mundane Egg), is 50*

\* The Western Hemisphere was symbolized to Neptune and the Sea-gods.

The Little Boy Blue behaved better to this sleeper than Polyphemus to the shepherd *Acis*, enjoying with Galatea a shady nook under a rock, when resting from his labours away from the noonday Sun. See the illustration which dedicates the hour of xii. to the *mountain in the hands of the merciless Cyclops, who killed ACIS, as by a sunstroke.*

*Crores of yojanas in extent. It is the mother and nurse of all creatures, the foundation of all worlds, and the chief of the elements."*

Their yojana, or standard measurement of distance, was a *league*—even as in the history of Tom Thumb, who was no match for the cruel ogre until armed with the *seven-leagued boots*, which he filched from him in his sleep when overcome with fatigue in pursuit of the little hero. For, by transferring the six golden crowns from the heads of the ogre's six daughters as they slept, and placing them on the heads of his own six sisters, he caused the ogre to kill his own daughters, instead of his intended victims, whom he rescued and took off with him. Observing the ogre in pursuit, they hid themselves under a rock in the direction of his course. Fortunately, they were just in time, for he made his bed for the night on the mountain over them. Then, in his sleep, Tom Thumb easily takes possession of his large boots, and returns to the ogre's wife for his treasures, to obtain his release from robbers, into whose hands he had fallen. With these treasures and his sisters packed in, to make the boots a convenient fit for his diminutive size, Tom Thumb returns home, and purchases a grand estate in his own country, where he and his parents with his six brothers and sisters (making nine in all) lived happily together.

The removal of the six golden crowns from the heads of the ogre's daughters represents them as the Moons to the Sun for the week of *six days from Monday, made seven by including Sunday*. But when, in this form, comparing the diurnal arc of their summer day with a half-month, divided equally between ascending and descending light, they numbered the morning hours eastward to *ascending light*, as the concluding hours of their *east dial*. These they compared with the *three months* from the vernal equinox to the summer solstice.

The afternoon hours (similarly symbolized to a week of *seven days*) represented the *beginning of the day* on a *west dial*. This was given to the Moon's descending node, when *evening* preceded *morning*. For the *night* was older than the *day*, when they symbolized the beginning of typical time to the Moon's descending node.

These feats, however, of "TOM THUMB" were nothing to Vishnu's dwarf "AVATAR," as the *three stepper*; because in *three steps* he compassed the vast amount of *five hundred millions of leagues*, included within the shell of this wonderful egg. For the *crore* of the Hindus (see *Key to the Hindu Chronology*, vol. ii., p. 376) was 100 *lacs*, and the *lac* was 100,000. Hence 50 crores of yojanas were *five hundred millions of leagues*.

In the *Vishnu Purana*, p. 214, we read, "Wherever earthy substance exists which may be traversed by the feet, that constitutes the sphere of the earth." The dimensions of this, with its varshas and boundary mountains, are explained in p.p. 166, 178, as 100,000 leagues—the diameter of Jambu Dwipa.

	<i>Leagues.</i>
Thus, to the base of Mount Meru, in the centre of Jambu Dwipa .....	— 16,000
To six ranges of mountains, at 2,000 each .....	12,000
To six varshas, or regions between the mountain ranges, at 9,000 each .....	— 54,000
To the varsha of Ilavrita, to the north and south of Meru, as bounded by the Nila and Nishadha ranges of mountains, 2 × 9000 .....	— 18,000
Total, as the diameter of Jambu Dwipa, .....	= 100,000



But between the first, or *Jambu Dwipa*, and the seventh, or *Pushkara Dwipa* (which seems designed to represent the sun's course in the ecliptic, with the intersection of the equator in the equinoctial points for its centre, as that of the *Trigon*, on an east-and-west quadrant dial, *Vishnu Purana*, p. 220), there were other *five Dwipas*, measured to a duration of *five millennial days*. Now, the 100,000 leagues for the diameter of *Jambu Dwipa*, multiplied by the 5,000 years for the duration of the intermediate *Dwipas* between *Jambu* and the sun in *Pushkara* gives the 500,000,000 leagues encompassed by the outer shell of the *Mundane Egg*. Also the 50,000, for each side of the *Manasottara Mountain*, multiplied by the 10,000 for the band of darkness within the shell of the egg (and thus surrounding its central light, give the product of 500,000,000 leagues.

No exception can be made to thus numbering space and time as leagues and years, on reference to the *Vishnu Purana*, p. 22 : "Time is a form of VISHNU ; and is applied to measure the duration of Brahma, and of all other sentient beings, as well as of those which are unconscious—as the mountains, oceans, and the like." Again, in p. 223, we read, "Years, made up of four kinds of months, are distinguished into *five* kinds ; and the aggregate of all the varieties of time is termed a *yuga*, or cycle." Hence the formation of their *kali age* cycle, by multiplying their *Sothiac* cycle of 4 old solar years, as  $4 \times 360 = 1440$ , by their lunar cycle of *Horus*, or 300, for the relation of their *five years' cycle* to their *great year*, or *kali age*, of 432,000 mythic years.

The relative distances of the planetary orbits added to the dimensions of the several *Dwipas* and their surrounding oceans will give nothing like the 500,000,000 leagues included within the outer shell of the *Mundane Egg*, whilst we have it exactly in the above mode of computation.

	Leagues.
1st. sphere to the diameter of <i>Jambu Dwipa</i> , or 100,000, } as doubled to include its surrounding ocean..... }	= 200,000
2nd uppersphere to } earth's atmosphere, } measured by five <i>Dwi- } pas. In these five, } the duration of life } was 5,000 years, or } 1,000 in each. }</i>	
2. <i>Plaksha</i> , and its ocean.....	400,000
3. <i>Salmala</i> , and its ocean..	800,000
4. <i>Kusa</i> , and its ocean .....	1,600,000
5. <i>Krauncha</i> , and its ocean .....	3,200,000
6. <i>Saka</i> , and its ocean .....	6,400,000
7. <i>Pushkara</i> , or the ecliptic, numbering two varshas, } dividing it to the sun's north and south declin- } ation, was measured by a sea of fresh water, } like the river of Paradise, which, becoming four } heads from the centre thereof, flowed in four } directions into its surrounding sea of fresh water, } assisting the sun to fertilize the earth .....	12,800,000

Their theory was that the heat of the sun caused all the moisture of the earth to be absorbed by the clouds for eight months of the year, viz., for seedtime and harvest, to return in the form of rain for a flood season of four months.

Total of 2 crores 54 lacs ..... 25,400,000

In *Vishnu Purana*, p. 178, it is in *Bharata Varsha* that the succession of the four *yugas* or ages alone takes place, and this succession was extended to the *Kalpa*, or millennial day, of Brahma. Thus they numbered their first six *Dwipas* to six millennial days, for the six days of creation attributed to their *Swayambhuva Manu*.\*

\* See explanation in Tract on the *Greek-Egyptian Dial*.



In <i>Vishnu Purana</i> , p. 114, with 212, we read : "The region that extends from the earth to the sun, in which the Siddhas and other celestial beings move, is the <i>atmospheric sphere</i> ." Also that "the <i>solar orb</i> is situated one hundred thousand leagues from the earth."	100,000
Distance from the sun to the moon.....	100,000
Orbit of the lunar constellations above the moon .....	100,000
Ditto, of Budha above these .....	200,000
Ditto, of Venus from Budha .....	200,000
Ditto, of Mars from Venus .....	200,000
Ditto, of Jupiter from Mars.....	200,000
Ditto, of Saturn from Jupiter.....	250,000
Ditto, of the seven Rishis (or great Bear).....	100,000
Ditto, of the Pole Star beyond the great Bear, as the pivot and axis of the whole planetary circle. "Such is the elevation of the three spheres (Bhur, Bhuvar, Swar) which form the region of the <i>consequences</i> of works." By this they meant the abode of good spirits departed this life to another of longer continuance. For immediately after, we read : "The region of works is here (or in the land of Bharata—viz., India), as the principal varsha of their <i>Jambu Dwipa</i> symbolism for the earth, considered as a <i>horizontal plane</i> , with seven planetary spheres above, and subtended by seven Patalas, or Hells," <i>all included within the shell of the Mundane Egg</i> .— <i>Vishnu Purana</i> , p. 214.*	100,000
Ditto, from Dhruva, or the pole-star, to Mahar-loka, or the <i>sphere of the saints</i> , the inhabitants of which dwell in it throughout a kalpa, or day of Brahma .....	10,000,000
Ditto, from the sphere of the saints to Jana-loka, where Sanandana and other pure-minded sons of Brahma reside .....	20,000,000
Ditto, from Jana-loka to Tapa-loka, the sphere of penance .....	80,000,000
Ditto, from Tapa-loka to Satya-loka, the <i>sphere of truth</i> , the inhabitants of which never again know death, was <i>twelve crores</i> , a hundred and twenty millions of leagues .....	120,000,000
Total of 25 crores, 69 lacks..... =	256,950,000
Add for the darkness of the loka-loka mountain <i>beyond the region of gold</i> , and yet " <i>encompassed by the shell of the egg</i> ."— <i>Vishnu Purana</i> , p. 202	100,000
Also for the seven regions of Patala extending downwards ( <i>i.e.</i> , from the horizontal plane of the <i>Jambu Dwipa</i> ), for 10,000 each, all within the shell of the egg .....	70,000
Total .....	257,120,000

\* The Hells which represented the final abode of sinners were outside the eggshell, below the earth and the waters. These they called NARAKAS.

Thus the division of the Mundane Egg into *seven upper* and *seven lower* spheres, with *Jambu Dwipa* placed centrally between them, may be illustrated thus :—

1st. The Sphere of the Earth, as that of Jambu Dwipa.

2nd. Of the Atmosphere, from the Jambu to Pushkara Dwipa.

3rd. From Pushkara Dwipa, or that of the Sun, we have the Sphere of Heaven extending over 1,400,000 leagues (see *Vishnu Purana*, p. 214) between the orbit of the Sun and that of Dhruva, the Pole-Star.

These represent the *three transitory spheres* of the *Vishnu Purana*, p. 214.

4th. The *intermediate* (between the above three of a transitory character, and an upper three of an enduring form), or Mahar-loka, of a *mixed character*.

“For, although deserted at the end of the Kalpa, it is not destroyed.”

This, therefore, seems to represent the relation of Brahma's Kalpa to the *hundred years of his daily life in Bharata Varsha*, or their *land of works*.

Hence the idea of a Bharata war, for relieving the earth of her burden—by aid of Vishnu, before his translation to heaven—as identified with the beginning of the Kali age, and the reign of Parikshit.

5th. The Jana-loka (inhabited by the pure-minded sons of Brahma).—*Vishnu Purana*, p. 213.

6th. Tapo-loka, the Sphere of Penance.

7th. Satya-loka, the Sphere of Truth, the inhabitants of which never again know death.

Below these are the *seven Patalas*, each 10,000 yojanas, or leagues, below the other; and, therefore, descending to the extent of 70,000 leagues.

Outside all these is the Loka-loka range of mountains, which completed the dominion assigned to the 8 Regents of the Sphere. This formed a band of darkness 10,000 leagues in breadth, and as many in height—or, *encircling darkness to the extent of 10,000 leagues*, in every direction. Outside this was *the shell of the Mundane Egg*.

THE NODAL BRETHREN OF THE HINDU DIALLING GEOGRAPHY  
IN THEIR RELATION TO A THEATRE OF TYPICAL STRUCTURE,  
LIKE THOSE OF ANCIENT GREECE ; OR THAT OF *ARLES*, THE RUINS  
OF WHICH ARE STILL EXTANT.



BALA RAMA was born of *Rohini*, though accounted the *seventh* male conception of Devaki (or, Mother Earth) to Vasudeva, a god of the winds. Similarly Krishna was born to Devaki, northwards, where he subsequently built Dwaraka, on a space of 12 furlongs solicited from the ocean.

This Dwaraka answers to the "Isle of Elbo," built by Anysis, the blind Egyptian king ; or to *Delos*, as the birthplace of Apollo, when Ortygia (Hom. Odyss. xv., 403) represented the place of the sun's tropics. By this they seem to have meant the sun's apparent place, when intersecting the equator in the equinoctial points between noon and midnight. Thus the course of the Argonauts turned from Pagasæ, in the west by the Bosphorus, the Symplegades, and the mouth of the Acheron to Colchis on the Phasis, eastward, between evening and midnight ; to return southward by Scylla and Charybdis, between the mainland and *Sicily*, which was the pasture ground for the horses and oxen of the sun.

Krishna, immediately on his birth (*in the rainy season, from which he was protected by the hoods of the many-headed serpent*), was taken southward to be nursed by Yasoda (the wife of NANDA, the cowherd), through fear of the demon-king Kansa, at Mathura. For he sought to kill him, in consequence of a prediction that he (Kansa) was himself to be killed by Devaki's *eighth* son.

By the *eighth* son is here meant the ascending node. This was numbered eighth on one Hindu zodiac and fourth on another. Reference is here made to a rainy season of *seven days*, whilst the sun was as yet in his north declination, but about to return southward by the moon's descending node, during the winter season of a *four or five months'* continuous flood. This marks the relation of the 120 years in Gen. vi. 3, to the 150 of Gen. vii. 24, and to the 5 months of Rev. ix. 10. Also, that of the *seven days* (Gen. vii. 4) in the typical association of the *seventh* with the outpouring of the *seventh vial* over the Jerusalem of the Apostolic age (Rev. xvi. 17), after the sounding of the *seventh trumpet* (Rev. x. 7 : xi. 15).

Bala Rama was the *descending node*, and one with Rhampsinitus, the *harvest king* of the Egyptians ; and his wife, Revati (the last of the yearly cycle of 27 asterisms), answers to the Ceres of the Greeks and Egyptians.

Krishna was exchanged at his birth for the infant daughter of Yasoda, taken off by Vasudeva to the north, seemingly as Enoch's symbolism for the *new moon* northwards. But Devaki (or, Mother Earth) was symbolized southward to the *full moon* : represented in Krishna as the "*Man in the Moon*," and the impersonation of her ascending node in the sun's north declination.

The sun's north and south declinations are divided in this case as on the Hindu zodiac for the week of 8 days—to the quadrant stature of the MITHRAS







THE VENUS D'ARLES,

With the Mirror in her hand as an emblem that God's presence amongst men was to be seen only of man, *reflexively*, in the Works of Creation ; with man created, *spiritually*, in the likeness of God, as the chief work thereof.

D'ARLES, between ☐ and ☐. This was symbolized to the centre of the semi-circle of the Theatre at Arles, and supplemented the old lunar year of 270 days, divided between 27 asterisms of 10° each on the equinoctial. The other features of that Theatre's typical structure correspond, in some respect, with the Greek Theatre in *Adam's Greek and Roman Antiquities*. Bala Rama's symbol was the plough-share. Those of Krishna: the conch, or shell trumpet; the discus or quoit, and the mace. Besides Krishna's 1600, or 16000, wives, he had two of especial account—as the *new* and *full* moons at the equinox. The one was Satyabhama, daughter of Satrajit, King of the North, and the lawful possessor of the *mystic jewel*, which should enrich its possessor—cause everything he did to prosper, and diffuse happiness around. To obtain this, Satrajit was murdered by a lion; and that lion, in turn, by a bear, who is tracked by Krishna to his cave, and subdued after a contest of 21 days. These are subdivided as 7 or 8 and 14—viz., 13+8, as 14+7, of typical account for 13 or 14 to the Parouvan, or half-month, from Maha to Sravana, with a week of 7 or 8 days symbolized to the quadrant of the Mithras D'Arles between ☐ and ☐.\*

This terminates at the point where the Parouvan, or the half-month of the Aswins, commences, for the beginning of the *seven* years which the two brothers, when boys, spent playfully among the cowpens of the south, with the shepherds of Gokula.

They next accept a challenge from Kansa to contend with his boxers in the Gymnasium at Mathura, where they are victorious, and Krishna kills Kansa. After this we read of many other adventures which befel both brothers, during their sojourn of two months, numbering 64 days or 8 weeks of 8 days (answering to the 60 days of Enoch's two equinoctial lunations, and to Chephren's reign of 56 years, as  $7 \times 8$  days) at Gokula in the district of Vraja, by the forest of Vrindavan. Here Krishna upset the shepherd's wagon†, and uprooted two arjuna trees; or altered the beginning of the year from that determinable by the two pointers of the Great Bear in relation to the Car of Juggernaut. At length the expiration of their typical

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\* This order of the 27 Hindu asterisms, circuiting from ☐ southward, by ☐ to the north-east in ☐, reverses the Mosaic ordinance for the encampment of Israel round the typical sanctuary. For that began eastward to the rising sun in Judah, and turned southward by ☐ in Reuben, going westward in Ephraim, to complete the circuit in the north given to Dan, *as judging the people in God's name*.

Thus solar light ascending eastward to the north (Rev. vii. 2,) was symbolized to the moon's ascending node westward to the north, for east and west to the sun's north declination in summer.

Similarly descending solar light (though westward going north) was symbolized to the moon's descending node, eastward going south, for east and west to the sun's south declination for winter.

† We cannot afford to treat this very ancient mode of chronicling the events of history allegorically, as mere myth. The Church History of the Middle Ages adopted the same style in making St. Hubert on the Derwentwater westward, and St. Cuthbert eastward in Holy Island, as the nodal brethren in a like typical form of east and west dialling, by which *both deaths were typically chronicled for the same day*.

In the same way the Romans followed the tradition of Enoch, by symbolizing the darkness of night northwards *towards Etruria*, in the days of their conflict with Porsenna.

Similarly even the chronicles of our *Newgate Calendar* have borrowed somewhat from the idea of Pegasus, in the history of Dick Turpin's last ride on "Black Bess." The



circuits arrived. The Nodal Serpent (as one with Hydra) receives the inspiration of Bala Rama's spirit, and his wife (Revati) performs Suttē. Krishna dies at the same time—accidentally shot by an arrow from the bow of a huntsman. He had 8 lunar queens to perform Suttē for him. Thus we have a practical comment on Enoch's words (cap. lxxiii. 5): "In two gates (of the sun), the moon sets with the sun—viz., in those two gates which are in the midst—in the third and fourth gate."

meaning was that *Dick Turpin's day* was at its close when Black Bess failed: even as the beginning and the end of their diurnal arc, like those of the sun's yearly circuit, were symbolized to Pegasus.

That old Jewish symbolism of Psalm lxviii. 4, (Prayer Book version) seems to have been observed by the Medieval Christian Church as a variation of the Lamb emblem for the beginning of the old Solar Year. When comparing it with a lunation of 28 days, divided as  $4 \times 7$ , in contrast to one numbering  $3 \times 9 = 27$ , or  $3 \times 10 = 30$  days; reckoned from Capricorn for a beginning from *January*, but from Pisces for March. See Note on the ancient Chariots of the Sun, Moon, and Planets.

In like manner our bold outlaw, *Robin Hood*, could shoot an arrow from his bow with superhuman strength, when sent forth from Sherwood Forest to fall near York. It is a metaphor, having the same origin as the references to the bow of Indra (p. 510), as *strung* for effective power, at one season of the year, or *under given circumstances*; but utterly useless when unstrung.

In page 551, the reference to the bow in Kansa's Gymnasium has seemingly a like typical significance. For, arriving at Mathura, the night before the contest we read that "Dressed in blue and yellow garments, and anointed with fragrant unguents, Kesava and Rama proceeded to the hall of arms, which was hung round with garlands. Inquiring of the wardens which bow he was to try, and being directed to it, he took it and bent it; but drawing it with violence, he snapped it in two, and all Mathura resounded with the noise which its fracture occasioned. Abused by the warders for breaking the bow, Krishna and Rama retorted, and defied them and left the hall."

The arrangements for the contest are thus described: "In the morning (i.e., of the 14th lunation, pages 537 and 551,) the citizens assembled on the platforms set apart for them, and the princes, with the ministers and courtiers, occupied the Royal seats. Near the centre of the circle judges of the games were stationed by Kansa, whilst he himself sat apart close by upon a lofty throne. Separate platforms were erected for the ladies of the palace, &c. Nanda and the cowherds had places appropriated to them, at the end of which sat AKRURA and VASUDEVA. Among the wives of the citizens appeared DEVAKI, mourning for her son, whose lovely face she longed to behold, even in the hour of destruction.

In *Notes and Queries* for December 12, 1863, reference is made to IRIS or the Rainbow as impersonating the great covenant oath of the heathen gods as one with that otherwise termed the oath of the peacock or pheasant. They are differing forms of symbolizing the opposite extremities of the rainbow to mark the beginning and end of typical time, numbered to God as the Alpha and Omega of all. To this the Jews were taught to turn as the source of hope to God's people in the cloudy and dark day—the day of the heathen, Baalistically perverting God's typical ordinances of day and night. The symbol is identified with two philosophical facts, anciently observed or imagined:—

- 1st. That the *Rainbow* is always opposite to the Sun, with rain falling between it and a dark shady background.
- 2nd. In imagination attributing the motion of the heavenly bodies to the winds—whence the ancients either attributed the beginning of their year to winged animals, or to some winged bird; whence the Jewish prophetic phrase of Jehovah riding on "wings of the wind," transferred to Indus and his peacock—to the South Pole of our Celestial Globe—as at one end of Indra's bow, to Indus and his peacock.

Thus in the passage (p. 510) of the *Vishnu Purana*, we read that the inhabitants of Vraja "drew up their wagons in the form of a crescent" at Vrindavana. By this we are to understand that they then began to reckon the order of the asterisms to a solar fortnight or half-month, beginning westward at the autumnal equinox to circuit by Capricorn, eastward to the north (instead of beginning from the sun in Capricorn) for two half-yearly circuits from Tropic to Tropic.

The 1600, or, as otherwise stated, 16000 wives of Krishna represent 16 nightly lunations to a Parouvan or half-month, divided between ascending and descending light to a day of 16 hours ; and multiplied in the one case by the 100 years of Brahma's life, and in the other by the 1000 years of his millennial day.

His wife, Satyabhama, as daughter of Satrajit, the lawful possessor of the mystic jewel (" Which yielded daily 8 loads of gold."—pp. 425, 427) claimed it for herself when found. It belonged of right to the two brothers jointly, and its mysterious loss had at one time caused a quarrel between the brothers : from a suspicion of Bala Rama that Krishna had selfishly stolen it. It had this mystic property that it would only be productive of mischief to its possessor if impure. Krishna disclaims it, by reason of his numerous wives, for himself ; and for Satyabhama, from her relation to him as his wife. Also for his brother, as given to wine and rioting. It is then, by their common consent, given to AKRURA, King of the North, at Dwaraka.

The birth of Akrura is associated with the cycle of 15, divided as 12 and 3. He is invited to return with the mystic jewel to *Dwaraka*, which had prospered formerly whilst he had lived there 52 years in possession of the jewel : though he had then only acquired it *secretly* from the man who had murdered Satrajit for it.

Akrura's migration from Dwaraka having been attended with much calamity to that city, induced its inhabitants to solicit his return, when openly known to possess the coveted jewel. His cycle of 15 years combined the cycles of 12 and 3, to represent the Parouvan or half-month of 15 days, as divided by Enoch into three cycles of 5 days, for one week of 8 days and one of 7 days. In the Theatre at Arles, each quadrant of the semi-circle appropriated to the spectators was bounded by an arcade, or double portico, of 15 pillars divided into three groups of five. Thus they seem to have typically compared a solar declination of six zodiacal signs with a lunar fortnight, divided into two weeks, reckoned eastward and westward to the north tropically for the sun's north declination in summer, as limited to a quadrant of altitude from the equator, in the centre of their east-and-west typical dialling. In similar form they symbolized the Parouvan of 15 days, as two weekly circuits, to a solar declination of other six zodiacal signs, given eastward and westward to the south, for the sun's south declination in winter ; limited, in like manner, to a quadrant of altitude from the equator in the centre of an east-and-west dial.

In confirmation of this, we find the zodiacal belt of the Mithras D'Arles divided into four quadrants, and his typical stature measured as "*trois pieds*" between ☊ and ♋, beginning from Aries to end with Pisces.

The words "Le double portique qui Rouloit tout autour par en bas," marked "A. A. A." in the explanation of a plan of that Theatre which I purchased at Arles, have occasioned me much perplexity respecting the meaning of "*Rouloit*" : whether to be taken literally (as of a moving or revolving portico), or figuratively (in the sense of our word "runs" or extends round from top to bottom). I am inclined to think this the true meaning : viz., that a double portico extended all round the building from top to bottom, *though not in circular form all round*. Thus the double



portico "B. B. B." (which was at the top of the Theatre, and supported the benches of the spectators,) neither extended all round, nor reached to the bottom, but was built over lower arches, and confined to the limits of a semi-circle like the entrance passages marked "c. c. c."

That the ancient Greeks did sometimes convert their semi-circular Theatre into an Amphitheatre combining two semi-circles, is clear from references in *Adam's Antiquities*. But the Theatre at Arles was a stone building, and some remnants of old columns are so situated as to prevent the application of such an idea to its structure; except (possibly) to the extent of converting the arrangement of the seats for the spectators from the form of a quadrant to that of a semi-circle by uniting two quadrants. This might have been done when commemorating the distinctive ceremonial obsequies enjoined for the 8th and the 15th days of the month. But I had rather regard the seats as built upon a double portico within the outer portico\*. It is worthy also of notice here that Kansa's challenge to the two brothers to an encounter with his boxers, was associated with public solemnities in the autumn, and for the 14th lunation. This may mean the 14th daily lunation, or the 14th day of the month, for that of the autumnal full moon; reckoned, also, as the last lunation of the year, divided into 14 manwantaras of 26 days each, instead of as  $13 \times 25 =$  Enoch's solar year of 364 days.

This may (and does seemingly) associate the philosophical and historical traditions of the ancient Orientals with Piazzzi Smith's discovery of 26 days numbered to asterisms of monthly account, in the Grand Gallery of the Great Pyramid.

For the 14 manwantaras (which form the Kalpa, or millennial day of Brahma, and limit the computation of typical time over the Mundane Egg of the ancient Orientals, as the time which should be no longer, Rev. x. 6: after the preaching of Christ's Gospel at the sound of the seventh trumpet) were divided between the seven upper and seven lower spheres (or *patalas*) contained within the egg. Each manwantara numbered from 70 to 72 *Divine Ages*, and these over the old cycle of 5 days for a basis. Thus  $5 \times 70 = 350$ ,  $5 \times 71 = 355$ , and  $5 \times 72 = 360$ . But as none of these manwantaras multiplied by 14 will exactly take up the thousand years numbered over Brahma's Kalpa, or millennial day, the darkness of the Lokaloka mountain (included within the shell of the Mundane Egg, and yet outside the 14 spheres) will very

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\* Though the inclination of the seats was of course for the convenience of seeing better, the number of *degrees* had a typical meaning similar to that associated with the so called "songs of degrees," or rather of the ascensions—for the praises of ascending light hymned before God, as in the sixth Psalm; so in the 15 psalms which follow the sixteenth. For the division of the one psalm to 22 portions of 8 verses according to the letters of the Hebrew alphabet, and of the others to 15 days of ascending lunar light monthly, give  $22 \times 15 = 330^\circ$  for the celebrated cycle of the 330 days (numbered as *kings* by the Baalists) to a year of eleven months, compared with a day of eleven hours on the east-and-west dialling of all the ancient Orientals. We have, also, a more modern chronicle of that cycle in the legend relating to the 11,000 virgins of Cologne. That this was a cycle of much typical importance is clear from the reference to it in "an old Monkish Chant," giving historic illustrations (as a sort of technical memory for scholastic purposes) to each of the numerals, from one to twelve. That for eleven is the "*Undecim millia virginum*." See *Notes & Queries*, December 12th, 1868.

Thus the Temple of the Jews at Jerusalem was approached by steps of typical significance.



conveniently absorb the variable amount of difference, *reckoned typically as the sandhya*, or twilight, of typical time in a *millennial harmony of old solar and lunar years*.

In the *Vishnu Purana*, p. 633, we have the beginning and end of typical time in the year of *three* seasons symbolized to the sun in Capricorn, impersonated as *Rudra*, the destroyer of Patala and the three spheres :—

1. EARTH. This (p. 212) extends as far as its oceans, mountains, rivers, &c., are illuminated by the rays of the Sun and Moon.
2. The ATMOSPHERE, between Earth and the Sun.
3. From the Sun to Dhruva, or the Pole-star, is the SWAR-LOKA, or “heaven,” referred to as the Sphere of the Gods, involved in the destruction of *Rudra*.

Then follows the inauguration of a renewal of the three spheres, or world, commencing with Vishnu’s *Kurma*, or tortoise Avatar. The destruction is occasioned by fires emanating from Patala, and its extinction by torrents of water showered down from the clouds. In drops as large as *dice* (with figurative reference to the dice-board, or chess-table of Ceres and Rhampsinitus), these rains overspread the earth, and fill the middle region, and inundate heaven. The world is now enveloped in darkness, and all things animate or inanimate having perished, the *clouds continue to pour down their waters* for more than 100 years. This marks the relation of the Kali Age to that of Brahma’s Kalpa, at the end of which this destruction of the Mundane Egg occurs. In this, also, we have 100 years of solar account numbered over Brahma’s life, for a flood season of 4 months, answering to 120 days in lunar years of 300, compared with solar years of 360 days, to illustrate the 120 years of Gen. vi. 3.

In pages 287 and 572, we read of rain compared to *ear-rings\**, *tiaras*, and *bracelets* of gold, as representing the moisture of the earth absorbed by the sun for 8 months, and returned in rain for other four months to *fertilize the ground for a golden harvest* in support of human life, the different forms of which they thus *compared with different articles of manufactured gold*. The cycle of 12 was symbolized in two rows of square pillars let into the wall of the Tennis Court, behind the pulpitum or proscenium—i.e., the stage for the performers in the Theatre at Arles.

These represented the division of the equinoctial to a day and night of 24 hours, compared with a year of 24 Parouvans,\* or solar fortnights. Hence besides the application of the cycle to the 12 leagues of space upon which Krishna built Dwaraka, on an island solicited from the ocean and subjected again to be continually submerged, in the end of typical time, there is, perhaps, in the *Vishnu Purana* a reference to the number *twelve*, analogous to that connected with the cycle of *seven* in Pharaoh’s dream respecting the *seven fat and seven lean kine*.

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\* Thus we trace the origin of NOSE-rings, worn by the ancient Orientals as marks of honorable distinction, adapted to ornament the *front of the human disc*, as on its *sides* by *ear-rings*; illustrating the “*Os homini sublime dedit, Cœlumque tueri Jussit, et erectos ad sidera tollere vultus Numen.*” For it would represent the relation of the front to the side steps, on a typical dial like that of the Greek-Egyptian dial with steps.

Compare Gen. vii. 2, "*By sevens, the male and his female,*" with the following Note from the *Vishnu Purana*, p. 45.

Brahma is said to create, in the beginning of the Kalpa, 1000 *pairs of each of the four classes of mankind*, who enjoy perfect happiness during the Krita (golden) age, and only gradually become subject to infirmities as the Treta (or second, *i.e.*, silver) age advances.

Thus they seem to have represented, even in the typical structure of their Theatres, the tropical cycle of *five* months extended to *seven* by *two of solstitial account*. Also, by counting the *sixth* month twice, they converted the cycle of 12 into one of twice *seven*, instead of twice six. In this form the 12 hours on the hollow semi-circle of the Greek-Egyptian dial may be compared with a half yearly tropical cycle of 6 months, extended to one of *twice seven* lunations of  $13^{\circ}$  each, in two quadrants of Enoch. For his solar year of 364 days added 4 days to 4 old Chaldean quadrants of 90 degrees as four conductors of the seasons. Hence the extension of their great Sothiac year from 1440 to 1461, when substituting solar years of  $365\frac{1}{4}$  days for old Chaldean years of 360 days.

I shall not now prolong these remarks further than to add that the symbolic arrangements for the proscenium of the Greek Theatre typically limited *man's day* to the 100 years of Brahma's life: as the Kali age of Hindu Historical time in "*Bharata Varsha*," their *land of works*. Thus they numbered 100 degrees of the equinoctial to an east-and-west dialling arc, divided between the 50 sons of Egyptus and daughters of Danaus. But Shakespeare's division of human life into *seven ages* was, seemingly, derived from its limitation in David to 70 years, when he said:—

"All the world's a stage,  
And all the men and women merely players:  
They have their *exits* and their *entrances*;  
And one man in his time plays many parts,  
*His acts being seven ages,*" &c., &c.

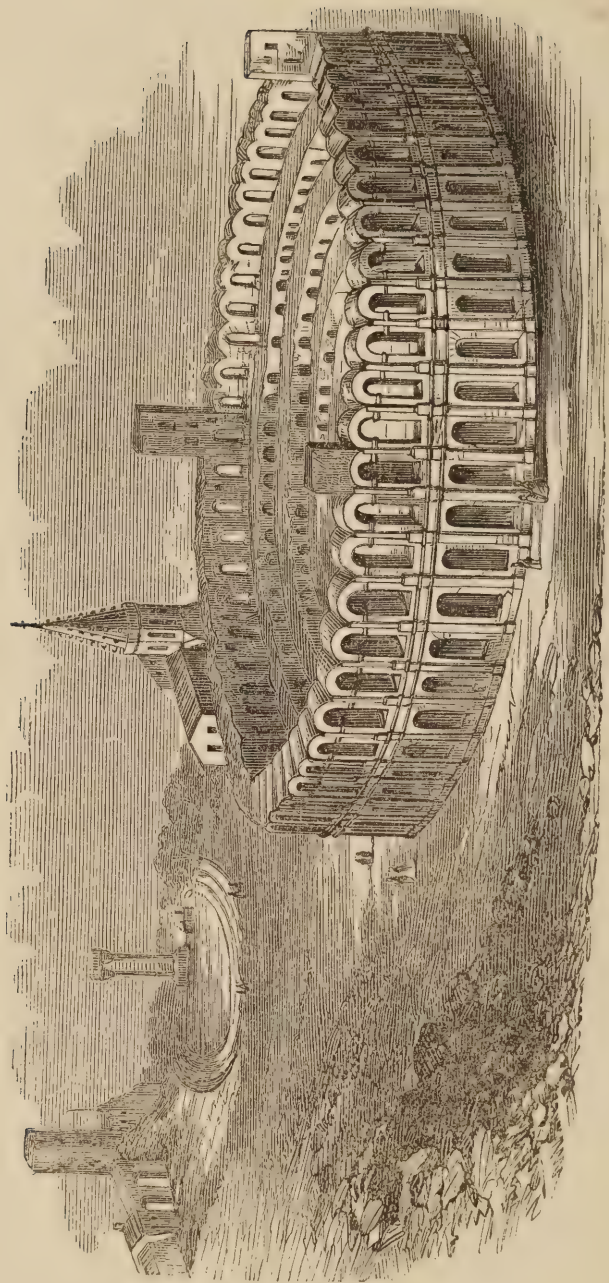
—*As You Like It*: Act ii., sc. 7.

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\* The double portico of twice 15 columns, surrounding the semi-circle for the spectators, divided a solar declination of 6 signs from North to South into 30 Murhurtas, or hours of  $12^{\circ}$ , for day without night, when substituting 60 days of 12 hours for 30 of  $24$  *monthly*, as in the riddle of Cleobulus.



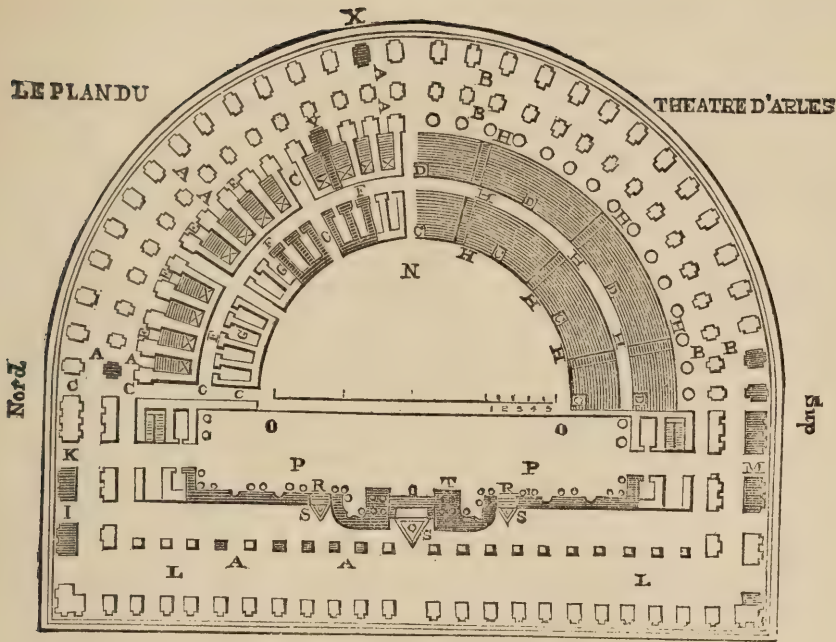




### THE AMPHITHEATRE AT ARLES,

With the Ruins of the SEMI-CIRCULAR THEATRE, between the City Gateway and the Convent of the Franciscans, which served as a Hospital for the wounded Gladiators.

To face p. 43.



EXPLANATION OF THE PLAN OF THE THEATRE  
AT ARLES.

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- A. A. A. The Double Portico which runs all round, from top to bottom.
- B. B. B. The Double Portico at the top of the Theatre.
- C. C. C. The entrances through which they passed from the Porticos into the Orchestra, to disperse themselves on the seats.
- D. D. D. The corresponding Passages of the second storey.
- E. E. E. The Staircases by which they mounted the second storey.
- F. F. F. The Passage under the steps.
- G. G. G. The Rooms among which were those of the brazen vases.
- H. H. H. The Little Steps which were near the seats, to make the ascending and descending from them easier.
- I. The Arc of Mercy.\*
- K. The Arc adjoining the Convent of the Franciscan Monks.\*
- L. L. The Portico behind.
- M. The Tower of Rotlo (Query—A mistake for that of Roland?), or the house of the governor, at the south. For the principal entrance both of the Theatre and Amphitheatre was at the south end.
- N. L' Orchestra.

\* This Convent was at the South East of the Amphitheatre and the North East of the Theatre. The name Ark of Mercy indicates a reference to this Convent of the Franciscans as having formed a hospital for the wounded gladiators.

- O. O. The Diameter of the semi-circle to earth's axis, intersected (on the equator of an east-and-west dial) by the sun in the equinoctial points between his tropics. (Compare the numbering "Ortygia" to the sun's tropics in *Hom. Odys.* xv. 403.)
- P. P. The Pulpitum Proscenium, or Stage (sur) on which the actors stand ———ent (Query—As termination of persistent?)
- Q. The R(oyal) Door. The letter R is still clear.
- R. R. The other Entrances Les entrees D' Ailleurs. The termination *rs* is clear.
- S. S. S. *Les machines par quelles ils s'etoient pourvus à changer de scene—(Les and ils about the centre are the only words now legible,)—machinery for shifting the scenes.*
- T. *Les deux, seemingly, the two pillars by the door posts, before one of which (door posts) was a statue of Venus.\**
- V. *Le pied Droit qui— The wall with square pillars, which (served for a) Tennis Court, jeu de paume. Marked double (Query—Aux rayons, or for the radii) of the semi-circle.*
- X. *The wall with pillars (Query—Du etage dernier?) on the highest storey of the semi-circle which forms the hollow of the quadrant, or quartier, belonging to M. Roubaud.*
- Or, if a modern reference to ruins partially built over, say : which now is in the cellar (of the house) belonging to, &c.
- Y. *Les 5 pieds Droits. The five square pillars, or 5 door posts, found in the garden of the Monks of Mercy.*
- Z. *It should be observed that all which is covered with etching still exists† in the same place as seen in the plan.*

N.B.—Two lofty pillars are still standing on one side of this Royal Entrance on the stage. These columns, therefore, had, most probably, the same typical object as those made by Hiram of Tyre, for Solomon, who placed them in the porch of the Temple.

Their apparent object was to symbolize the typical and prophetic phrase "*pillars of the earth*," applied to their great men, by a metaphor from the east and west given to the north and south, as to the sun between his tropics in Zech. xiv. Thus the Greeks called the Straits of Gibraltar the "*Pillars of Hercules*."

There were *niches for statues* at each side of this Royal Entrance ; and *four other such niches*, with two columns between each, fronting the Stage or Proscenium.

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\* Three such statues are still in existence, viz., 1. *This*, the Venus d'Arles.  
2. The Mithras d'Arles.  
3. The Medea d'Arles.

† The memorandum is not dated, and I had not seen the plan when M. Dumas (Principal of the School of Design at Arles) kindly took me to see the ruins.



## NOTE ON THE ANCIENT CHARIOTS OF THE SUN, MOON, AND PLANETS.

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THE horse-headed symbolism of the Hindus, judged by Enoch (cap. lviii. 7) on Leviathan\* as a *female* monster dwelling in the depths of the sea, and thus symbolized in Hydra, compared with a *male* monster Behemoth,\* having the *invisible wilderness on his breast* (Enoch lxxxiv., lxxxv.)—and for the *female* of lunar sacrifice symbolized by the Hindus as cows, heifers, and sheep, and the *male* as bulls, horses, and rams,—is in the *Vishnu Purana* and *Coleman's Hindu Mythology* represented, like Hydra, with *seven heads*.

However strangely expressed, the philosophical object is clear—viz., that of symbolizing the passive powers of nature westward to the fruitfulness of the waters in fish for the support of human life, and the active powers of nature eastward to earth fertilized by sunshine and rain. This power of a vigorously renewed life on earth they symbolized, as the male of sacrifice, to a desert land made fruitful by the blessing of God on human industry.

Hence the differing metaphors of Jewish typical prophecy respecting the waters of a *salt or dead sea made living waters by the waters of the River of Life flowing into the same*; and the briars of a desert land made to blossom with roses.

Hence the combination of the *loaves* and *fishes* in our Lord's Sacramental Communion with multitudes hungering and thirsting after a higher and happier knowledge of God than any resulting from scrupulous attention to the ceremonial ordinances of the Levitical law. For the typical instruction of our Lord to the Jewish people, based upon reference to the harvest mercies of God, and to the waters made fruitful in life for the support of man, was miraculously associated with a confirmation of Divine authority. From these facts we learn how to trace the true meaning of the figurative language respecting the *four* chariots issuing forth from between† *two mountains of brass*, in Zech. vi., with the four horses and their riders, in Rev. vi. For they are of common reference with the 4 symbolic animals, in Dan. vii., to the *four angels* bound in the great River Euphrates from the days of Nebuchadnezzar, until loosed under the vision of the *sixth trumpet* in judgment on the Jerusalem of the Apostolic age, for the crucifixion of Christ.

They represent the *nodal idolatry of the ancient Oriental dragon-worshippers* in its culminating strength when leagued with the anti-Christian Jews for that object. That was the instrumental cause of its overthrow with heathen Rome, after the destruction of Jerusalem, by the events of the Apostolic age. Thus the prediction of Gen. iii. 15, connects Cain's banishment eastward in Eden, to the land of NUD (the fugitive), with that *idolatrous perversion of a typical instruction* (rightly interpreted in Psalm xix),

\* Compare Job xl. and xli., on Behemoth, eastward to the land; and Leviathan, westward to the waters.

† The nodal idolatry based by the Baalists on God's eternal ordinances of day and night. The two mountains may be the two kingdoms of the 12 tribes, engrafting this idolatry on the Mosaic institution. Or they may have reference to the *two mountains of Enoch's typical astronomy*. For in cap. xxv. 1, Enoch refers to their East and West dialling as two mountains; from between which, and on the *East side*, he saw waters *flowing Southward*, in a form answering to the vision of Ezek. xlviii.

which led to a national demand for the sacrifice of Christ, in obedience to the popular superstition (John xviii. 14 ; and Matt. xxiii. 35).

Thus the chariot of RAHU, the ascending node of the Hindus, was drawn by *black horses*, which once harnessed are attached to it for ever.\*

That of KETU, their descending node, was drawn by 8 horses of a dusky red colour of lac, or of the smoke of burning straw.

But the position of the nodes being variable, when compared with the four cardinal points of the horizon, is diversely symbolized on the two Hindu zodiacs.

On that for the week of 9 days reduced to one of 7 days, the ascending node seems to be reckoned westward to the north in Mercury, and eastward to the south in Mars.

Now the typical chariot of Budha, or Mercury, was drawn by 8 *bay horses of the speed of the wind*. This description answers to the *bay and grised* (rendered *swift*, or *powerful*, by Lee in his *Lexicon*), Zech. vi. 3.

That of Mars was *octagonal and of gold*, drawn by 8 horses of *ruby red*, sprung from fire. See *The Vishnu Purana*.

But all the planetary orbits were affected by this nodal action. For one Hindu zodiac divided a week of 8 days between the *two nodes*, as  $8 \times 45 = 360$ , reduced to  $6 \times 45 = 270$ , for a division of the oldest lunar year to the 6 days of Creation. Thus they compared a typical weekly cycle of 6 days and 6 nights with *the sun's tropical cycle of 6 months half-yearly*, divided Eastward to a Solar and Westward to a Lunar hemisphere, representing Enoch's 12 gates of Heaven.

The other was a week of 9 days, as  $9 \times 40 = 360$ , reduced to  $7 \times 40 = 280$ .

Hence the philosophy of the Hindus numbered *seven fresh guardians to the sun's chariot monthly*, beginning from the month of Madhu, or Chaitra. See *Vishnu Purana*, p. 232. For the moon traversed monthly all the 27 or 28 asterisms of the lunar year. Again we read, "The sun, though identified with the *seven beings in his orb*, is distinct from them as their chief." Again "The solar luminary that appears in every month, is nothing else than that very supreme energy of Vishnu which is composed of the *three Vedas*, influencing the motions of the planet ; for the Richas (the hymns of the Rig-veda) shine in the *morning*, the prayers of the Yajush at *noon*, and the Vrihadrathantara and other portions of the Saman in the *afternoon*. This triple impersonation of Vishnu, distinguished by the Titles of the *three Vedas*, is the energy of Vishnu which influences the *positions of the sun*."†

But this triple energy of Vishnu is not *limited to the sun alone*, for Brahma, Purusha (Vishnu), and Rudra are also made up of the *same triform essence*. In *creation* it is Brahma, consisting of the Rig-veda ; in *preservation* it is Vishnu, composed of the Yajur-veda ; and in *destruction* Rudra, formed of the Sama-veda, the utterance of which is consequently inauspicious.

\* In the *Vishnu Purana*, p. 240, we read, "RAHU directed his course from the Sun to the Moon and back again from the Moon to the Sun." But in the ordinances for Israel's Holy Oblation, the worshippers were not allowed to return by the same way that they approached the altar of Jehovah. Ezek. xlvi. 9, 1. Kings xiii. 9. The Jewish idea seems to have reckoned ascending light Eastward going North (Rev. vii. 2), whereas the Baalists reckoned it Westward going North, by the Dragon's head.

† For the old year of *three seasons*, but the Veda (as a tree with 27 branches thickening into a forest) was subsequently divided into *four parts*, in a form adapting the above theory to a year of *four seasons*, and to *four weekly lunar circuits of 7 days*, monthly.



Thus the energy of Vishnu made up of the three Vedas, and derived from the property of goodness, *presides in the sun, along with the seven beings belonging to it*; and through the presence of this power, the planet shines with intense radiance, dispersing with his beams the darkness that spreads over the whole world; and hence the Munis (sages) praise him, the quiristers and nymphs of heaven sing and dance before him, and fierce spirits and holy sages attend upon his path. Vishnu, *in the form of his active energy*, never either *rises* or *sets*, and is at once the *sevenfold\* sun*, and distinct from it. In the same manner as a man approaching a mirror† placed upon a stand

\* Isaiah xxx. 26.

† The mirror placed in the left hand of the Venus d'Arles, whilst holding an apple in her right, was a heathen symbol for the same idea as that expressed by our Lord in the words "No man hath seen God at any time," nor "knoweth who the Father is, but the Son, and he to whom the Son will reveal him." It means that God can only be seen of man *on earth, through the medium of his reflected glory, as seen in his works; more especially in the structure of man, as created spiritually in the likeness of God.* Hence the reference to the spirits and souls of the righteous in our Church's Canticle, *Benedicite opera omnia.* The apple in the hand of the Venus d'Arles, like the apple bough in the hand of Hercules on our celestial globe, is a *symbol of the autumn season, as the beginning of typical time*; when reckoned Westward to the Moon, for the evening before the morning in their primeval day. Thus the shadow on the hour lines of a dial passes from West to East by North (if a horizontal dial), or from West to East by the Nadir of a South vertical. Yet the Sun's apparent course lies from East to West by South on a horizontal plane; but on a vertical plane it ascends Eastward to the Zenith (Rev. vii. 2) for morning, and descends Westward to the Nadir for evening, *as then returning Northward to God.* This explains the symbol of the "angel with his right foot (Westward) on the sea; and his left foot (Eastward) on the earth." Rev. x. 2.—Psalm lxxv. 6, 7; Enoch xxiv. 9; Psalm xlviii. 2.



Illustration from the *Sabean Researches* of LANDSEER, respecting the Golden Apples of the Hesperides, and their relation to the Tree of Life, *as the Word of God symbolized to their Veda by the Hindus.* This Tree must be compared with God's forest of the *South Field* (Ezek. xx. 46) in its relation to the *Great Flood of the Hindus, extinguishing the fires of the Patala, equal in magnitude.* (Vishnu Purana, p. 632.) It numbered 27 or 28 branches. *Ibid*, pp. 272, 275.

The "apple" of this emblem (as one of "gold" from the gardens of the "Hesperides," or Western Isles,) has the same typical significance as the "golden fleece" of the Argo-



beholds in it his own image, so the energy (or reflection) of Vishnu is never disjoined from the sun's car (which is as the stand of the mirror), but

nauts, and the *mystic jewel mountain* given to SATRAGIT, king of the North, by his friend Surya, or the sun.

ARJUNA, the son of Brahma, born in the tribe of PANDU, was the leader of Krishna's descendants, from Dwaraka ; *when doomed to be submerged in the ocean*. That was on Krishna's return to heaven at the return of the Kali age, or the end of typical and prophetic time, compare the return of the Heracleidæ in Grecian history.

When, therefore, the infant Krishna dragged the mortar (as a variation of the *Lotus symbolism for Mother Earth* between two ARJUNA trees, with such force as to uproot them), the meaning is clearly that he (as their infant HORUS, like the Hercules of the Greeks) altered the beginning of the solar year from the sun in Cancer for July or August, when the beginning of the flood season divided between a seedtime and harvest of 7 or 8 months, supplemented by a winter or flood season of 4 or 5 months. For primarily it seems to have been thus fixed by Surya, when he gave the *mystic jewel of his morning star* to SATRAJIT.

The two Arjuna trees may thus represent the two pointers of the great Bear (their Rishis) as the two points of observation used by the ancient Orientals to determine, by the conjunction of the sun and moon with any asterism seen midway between them, the beginning of typical time ; when reckoning from the new Moon and Northwards (Psalm lxxv. 6, lxxxi. 3, 4,) for the first day of their first month in their typical and prophetic year.

Thus, in the *Vishnu Purana*, p. 484, we read : "From the birth of Parikshit to the coronation of NANDA, it is known that 1015 years have elapsed. When the two first stars of the same Rishis (the great Bear) rise in the heavens, and some lunar asterism is seen at night at an equal distance between them, then the seven Rishis continue stationary in that conjunction for 100 years of men (viz., for man's day compared, on their diurnal arc, typically with the Kalpa, or millennial day of Brahma). At the birth of Parikshit, they were in *Magha* (i.e., in Capricorn for January), and the Kali age then commenced, which consists of 1200 Divine years"—viz., 1200 monthly lunar years of 30 days in 100 solar years of 360 days, numbered as 120 lunar years of 300 days, in Gen. vi. 3.

The birth of Parikshit in this case resembles that of Ishmael to Abraham by Hagar, the Egyptian (as the full moon of the Egyptian THOTH), before that of Isaac, by Sarah, in whom the promises were made. For their respective births are allegorically chronicled, according to St. Paul (Galat. iv., 22—30). Thus the interval between the birth of Parikshit in *Magha* (our January), and the coronation of NANDA, measured Brahma's Kalpa, or millennial day, to a Parouvan or half-month of 5 days from tropic to tropic, as a chronological cycle of 1015 years.

This cycle was divided (on their east-and-west quadrant dialling, for ascending and descending light) as the old cycle of 5 days, extended to days of 100 years each, for a division of Brahma's millennial day to a semi-diurnal arc of 500 years ascending, and 500 of descending light, daily.

It was also divided, as a solar fortnight, between the two typical weeks, as one of 7 and one of 8=15, or 2 of 7=14 days. These they compared with two zodiacal angles of 25 or 50° symbolized to each hemisphere, for half the 100 years of Brahma's life, measured on the equinoctial to 4 quadrants of 90. Hence we trace a further typical connection between the age of Abraham as 100 years, and that of Sarah at 90, at the birth of Isaac.

Again, the two weeks of seven days, thus numbered as a solar fortnight divided equally between ascending and descending light, were also reckoned as two nodal days of 45, or 40°, each ; and, as monthly year days, similarly divided to a planetary calendarium for the reign of Chephren, in 8 weeks of 7 days numbered as 56 years. Hence the 60 days of Enoch were divided to 4 weeks of 7=28, and 4 of 8=32 days.

Hence, also, the 64 days numbered to Krishna and Bala Rama at Vraga, as 8 weeks of 8 days were divided, NODALLY, between ascending and descending light.

Thus we have three variations for the two equinoctial lunations of Enoch's typical astronomy, when dividing the Sun's North and South declination to the East and West respectively, as to ascending and descending light. In this form they substituted the quadrant measure of the Egyptians, from the equator to either tropic, for the old semi-circular measure of the Babylonians from tropic to tropic, compared with two Parouvans

remains month by month in the sun (as in the mirror), which is there stationed.

or half months. The first of these was Magha, beginning from the *full* Moon in Capricorn. The second was Sravana, beginning from the *new* Moon in Cancer.

The variation of the days from 56 to 64 is to be accounted for thus—

- 1st. For the reign of Chephren, 8 weekly cycles of  $7 = 56$  days to Brahma's four-square city, each side of which was measured by a Parouvan of 14 days, multiplied by 1,000 for his Kalpa or millennial day.
- 2nd. For the 60 days of difference numbered by Enoch between the Noah's ark lunar year of 300 and the old Chaldean solar year of 360 days. These mark the relation of the square described about the central hour circle of an East and West dial crossed by a Polar dial, to the two central hour lines, intersecting earth's axis in the equinoctial points at an angle of  $15^\circ$ , for four Parouvans of 16 each. This form of the Parouvan Enoch divided into one weekly cycle of 7 days and one of 8 days.
- 3rd. To the 64 days of the *Vishnu Purana*, as  $8 \times 8$ , for 4 Parouvans or half months of 16 days. This they multiplied by 1,000 for his Kalpa, or millennial day, and measured to the four-square summit of Mount Meru. This was Krishna's Parouvan of 16,000 numbered on every side. It explains the figure of speech under which he is said to have married 1,600 or 16,000 lunar virgins.

N.B.—The four-square city of the *New Jerusalem* would thus mark the relation of the square described about the central hour circle of a similar dialling when substituting 30 muhurtas, or hours of  $12^\circ$  for 24 equinoctial hours of  $15^\circ$ , to compare a day of 30 muhurtas with a month of 30 days.

But in this case we not only have a square each of whose sides shall measure  $12^\circ$  or one muhurtta, but we have the square of 12 muhurtas, as  $12 \times 12^\circ$ , or  $144^\circ$ , made typical.

Thus  $360 =$  a lunar year of 270 days + 90, or twice 45 to the two nodes Rahu and Ketu.

Also,  $360 =$  a lunar year of 280 days + 80 to *Aphophis*, or *Hydra*, for the head and tail of the dragon, made to measure two nodal days of 40 each.

But  $364 = 300 + 64$  (or  $8 \times 8$ ) as  $280 + 84$  to the reign of Helius in 12 cycles of 7 days, substituted for 12 cycles of 5 days, as 60 supplementing the lunar year of 300 to the old Chaldean solar year of 360.

This summary of the variations in their solar and lunar times of typical and prophetic account may be briefly stated thus—

- 360 { = 144 Southward to Winter + 216 Northward to Summer.  
 { = 150 ditto, in the Pyramid plain, + 210 ditto.  
 { = 120 ditto, at Nineveh, + 240 ditto, in the old year of 3 seasons.
- 364 { = 300 + 64 } =  $13 \times 28$  days as  $14 \times 26$  days for an extension of their weekly sabbatic reckoning to 14 manwantaras in the Kalpa, or Millennial day of Brahma.

From these facts we obtain a reasonable interpretation for the legend of the *Vishnu Purana* (pp. 517 to 519) respecting the ass-headed ASURAS, or powers of darkness, in their relation to the golden apples in the orchard of the Hesperides at the autumnal equinox, for the beginning of typical time, when evening was reckoned before morning, daily.

Their mode of gathering the apples (by throwing dead asses into the trees) merely symbolizes the setting of the seven, or many-headed, Pegasus eastward, at the rising of the seven, or many-headed, Hydra westward. But the Kalki, or horse-headed, AVATAR of Vishnu, marked the end of typical time eastward; under a typical reference of like significance with the riding on "white asses," as a synonym for sitting in judgment: whilst these golden apples, like the golden fleece of the Argonauts, symbolized the renewal thereof to the golden age of lunar light westward—as the sun's place at the autumnal equinox—between Leo and Virgo, for the year of 3 seasons; but between Virgo and Libra for the year of 4 seasons.

This must (on a comparison of the two Hindu Zodiacs) be the meaning of the words,—

"JAM redit et VIRGO, redeunt SATURNIA regna."

Note also the Hindu Cycle of 27 asterisms for the year of three seasons turned from Virgo Southward to the East; whilst that of 28 asterisms turned from Libra Southward to the East.

I am thus inclined to compare the 100 years numbered over the dynasty of nine Nandas, or Shepherd Kings, (*Vishnu Purana*, p. 469, with Note to p. 485,) with what Herodotus



The sovereign sun, the cause of day and night, perpetually revolves, affording delight to *the gods*, to *the progenitors*, and to *mankind*. Cherished by the *Sushumna ray of the sun*, the moon is fed to the full in the fortnight of its growth; and in the fortnight of its wane, the ambrosia of its substance is perpetually drunk by the immortals, until the last day of the half-month, when the two remaining digits\* are drunk by the progenitors—hence these two orders of beings are nourished by the sun. The moisture of the earth, which the sun attracts by his rays, he again parts with for the fertilization of the grain, and the nutriment of all terrestrial creatures; and consequently the sun is the source of subsistence to every class of living things—to *gods*, *progenitors*, *mankind*, and the rest. The sun satisfies the wants of the gods† for a fortnight at a time, those of the *progenitors* once a month, and those of *men* and other *animals* daily.

says of the Egyptian Piromis, numbering 3 generations of kings to 100 years in a Cycle of 11,341 mythic years, answering to the days in  $31\frac{1}{2}$  years of 360 days to a year.

For  $9 \times 11 = 99$ , or  $3 \times 33$ , as the nearest approach to 100 from a basis of 3 or 9.

Again, this old Cycle of 11 marked the times of their East and West dialling for a day of 11 hours compared with a year of 11 months.

Note also, that when Joseph was sold into Egypt by his brethren, the dynasty of Jacob's family was reduced from one of 12 to one of 11 princes. Gen. xlii. 13-20.

The Legend connected with the 11,000 Virgins of Cologne, has, without any manner of doubt an origin of the same dialling significance.

Comparing the salvation of God to the fruit of the tree of life, Enoch says, "The fruit of this tree shall be given to the elect. For towards the North life shall be planted in the holy place, towards the habitation of the everlasting King." Thus also did the Psalmist of Israel hymn the glory of his God, "Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the NORTH, the City of the great King."

In transition from this vision Enoch adds, "From thence I proceeded to the middle of the earth, and beheld a happy and fertile spot, which contained branches|| continually sprouting from the trees which were planted in it. There I saw a holy mountain, and underneath it water on the Eastern side, which flowed towards the South. I saw also on the East another mountain as high as that;§ and between them there were deep but not wide valleys."

The depth here (as that of the difference between the Sun's place in the heavens and the hourly index of a dial plane) would be great as that of the earth below the heavens; but the width, as measured by the distances between the parallel hour lines of a direct East or West dial, is not great, except when the Sun reaches its maximum of daily altitude at xii. o'clock.

\* Degrees of the equinoctial reckoned as days and year-days; for the difference of two, between monthly cycles of 28 and 30 days, reckoned also as year-days.

† The meaning is, it fulfils the conditions of typical and prophetic time, when chronicling to the hour-lines of the hollow semi-circular dial, a day of 12 hours (numbering  $12 \times 15^\circ = 180^\circ$ ) as a half-month of  $15^\circ$ , at a degree for a day, multiplied by 12, for day without night, as in Rev. xxii. These, therefore, were days of 12 hours only. Funeral obsequies were offered to *progenitors* as *lunar lords* of 30 days. The living, whether *men* or *animals*, depended on the Providence of God daily renewed.

|| Compare this tree of life and knowledge with that of the *Veda*, and its 27 branches. Also with the tree of life by the waters of the river of life, in Rev. xxii. 2; and with the holy waters of Ezekiel's prophetic vision—as seen by him to flow Southward from the North—passing under the threshold to the East gate of the Temple.

§ This seems to compare the plane of an East dial with that of a West dial. These may illustrate the relation between the two mountains of brass, in Zech. vi. 1, and the kingdom of the ten tribes compared with that of the two on the East and West typical dial of the Israelites in those days.



Thus terminate the chapters on the solar philosophy of the Hindus, which opened with these words: "Between the extreme northern and southern points, the sun has to traverse in a year 180 degrees—*ascending and descending*.

These measured respectively, the day and night of Brahma's *Kalpa*, or Millennial Day. For his symbolic height—*like the colossal image of four metals in Nebuchadnezzar's dream*, Dan. ii. 30, 36, was measured by the diameter of the equinoctial. The upper parts of the human body seem thus to have been numbered typically to the eight Regents of the Sphere *for the three first ages of typical time*. The legs and feet (part of iron and part of potter's clay) were typified,—as in Rev. x. 1, 2, *to man's day*, on the diurnal arc of an East and West Dial.

But, for this kind of dialling, the diameter of 180 was subdivided into two Quadrants of 90° for a *Quadrant of Altitude* as the standard by which to measure ascending and descending light—whether Solar or Lunar. Thus they compared a semidiurnal arc with a weekly lunar cycle of 7 days—as *7 Lunar Asterisms of 13° each compared with six equinoctial hours of 15° each*.

Thus Brahma's *Kalpa* (or Millennial Day) — when divided to a week of 9 or 10 days—was to the Equinoctial what the diurnal arc of 100 degrees (divided as twice 50, substituted for twice 45 or 90 on their East and West typical dialling—for the relation between the Sons of Egyptus and the Daughters of Danaus) was *to the days of the years of man's life, compared with the Historic Sæculum of the Ancient Orientals*. For that chronicled, in perpetually renewable cycles, *the 100 years duration of their Kali age, or end of time*.

This *amply* explains the relation of the 120 years of Gen. vi. 3, *to the seven days of Gen. vii. 4, in their relation to the 40 days and 40 nights of incessant rain which followed*. For this substituted *two nodal days of 40° each* for the Quadrant of 90°; *as a new measure of ascending and descending light*, when comparing the week of 9 or 10 days reduced to one of *seven*, with 360 divided to 3 seasons of 120 and with 300 divided to three of 100. For 120 years of 300 days, numbered only 100 of 360 days.

Thus they obtained a common dialling measure for Brahma's *Kalpa* of 1000 years and for man's day of 100 years, by comparing the old Chaldean week of 10 days with the Jewish week of *seven* days—*numbered* by Decades in their Chronology of four human ages to one Divine age of typical and prophetic time.

For the Divine age was *always the decade of the Kali age, or the end of time*, whatever figure might be numbered to that for a basis. Thus, numbering 18° (as the 18 Ethiopians of Herodotus) for a basis, we have for the four ages:—

4th and last, 18	but from 10	from 9	from 100	from 36
3rd 36	20	18	200	72
2nd 54	30	27	300	108
1st 72	40	36	400	144
<hr/>				
Divine age 180	100	90	1000	360

In this form they typically divided the equinoctial to the old Chaldean week of 10 days (equally as to the Hindu weeks of 8 and 9 days for 10 months of 36, at  $4 \times 9$  days monthly, compared with 12 of 30 days yearly) nine of which they numbered to the two nodes and seven planets. The tenth they numbered to a diurnal arc of 100 degrees on an East and West dialling, typically limited over the life of man on earth, daily, and as days of years. The sum, or the Divine age of 1,000 years, they numbered to Brahma's millennial day, when their Mundane Egg was perpetually subject to a dissolution connected with the renewal of their cycles. This represented a millennial harmony of solar and lunar time as affecting the relation of time to their Regents of the Sphere, equally as to man. For the 100 degrees of their diurnal arc, when numbered as 100 days of years over the life of man, and multiplied by 10 for a week of 10 centenary days, limited the duration of the Mundane Egg to the Millennial day of Brahma.

Thus  $100^\circ \times 4 =$  a Golden age, numbering - - - 400 days of years.

$100^\circ \times 3 =$  a Silver age       ,,       - - - 300       ,,

$100^\circ \times 2 =$  a Brazen age       ,,       - - - 200       ,,

The diurnal arc of  $100^\circ$  to man's day, for their Iron age, in its relation to the legs and feet of the Mithraic image of iron and potter's clay, (Dan. ii. 33,) as } 100       ,,

Their sum, or the Divine age, marked the returning dissolution of the mundane egg, by a flood extending over ten worlds\* } 1,000       ,,

Of these, the three uppermost extended from the pole of the earth to the Northern or uppermost extremity of the horizon (called "the Path of the Gods," *V. P.*, p. 227,) beyond the North Pole, or the Pole-star in the heavens, reckoned directly over the root of the gnomon in the centre of their dialling plane.

In North latitude 25 this would represent the difference between the Pole of the earth and that of the ecliptic as the centre of apparent planetary motion.

Thus the 10 worlds destroyed by the great or universal flood, returning millennially, is the language of a metaphor from the division of the equinoctial for the horizon of  $25^\circ$  or  $30^\circ$  to a week of 10 days, numbering 3 muhurtas of  $12^\circ$ , or  $36^\circ$  on the equinoctial, daily, under a typical mode of computation extending to a millennial day. Thus  $6 \times 36$  for six such days, were as  $8 \times 27 = 216$ , or the cycle of the 8 oldest gods of Egypt, for that of  $7 \times 30 = 210$ .

Note also  $4 \times 36 = 12 \times 12$ , as  $8 \times 18^\circ$  (or 8 hours of Pheron, in whose days the waters of the Nile rose to 18 cubits)  $= 144$ , or the Messianic cycle of ancient Jewish prophecy.

The relative length of life between Anthony at 90 and Paulinus at 113, (in the legend of St. Anthony,† as painted on the back of the stalls in Carlisle Cathedral,) represents the horizon of  $180^\circ$  divided between them as to

\* See Duff's *India & India Missions*, p. 104, and compare the mundane egg in its relation to the city of Brahma in the centre of that egg on the centre of the Hindu zodiac for the old week of 9 days.

† Anthony was inclined to think himself the chief of hermits, and it was revealed to him in a dream that there was another monk better than himself, in another solitude, and that he ought to go and visit him. This was the blessed Paul, who was 113 years old, St. Anthony at this time being near 90. He set out not knowing which way to turn. He first met a centaur; and whether it was sent by the Devil to frighten him, or whether it



the Sun in his Tropics, Northward and Southward, compared with the Sun on the Equator.

It is a typical symbolism like that of Jeroboam's typical sacrifice upon the altar at Bethel. It represents the Poles on the horizon to the North and South; and the Equator intersected on the horizon by the ecliptic in the equinoctial points, for  $2 \times 90 = 180^\circ$ . From this St. Anthony began to think that he was the oldest hermit. But he had only reckoned for earth's axis being divided into two equal parts by the equator, instead of reckoning also on its division into two unequal parts of 67 and 113 by either of the tropics. Hence the 113 generations numbered over the *mortal kings of Egypt*, in the old Egyptian Chronicle, are to be numbered in degrees of the circle from the South Pole to the tropic of cancer, for  $23 + 90 = 113$ .

These were supplemented by 67 to the Baal-zephon of the North, *with the equator in the zenith*. Thus Anthony was kept outside the cave of Paulinus for 6 hours, viz. for the quadrant of 90 on the circle measured by the zodiacal angle of 23, between  $\kappa$  and  $\delta$ . He next sends Anthony off to fetch him (for a burial shroud) the cloak given him by St. Athanasius. Thus on his return to the cave's Western entrance, between Leo and Virgo, he finds Paulinus dead at the age of 113, whilst he was only 90.

The zodiacal symbols here fall naturally in their places from Sagittarius to between Leo and Virgo, for the old lunar year of 270 days, or  $3 \times 90$  from  $\tau$  to  $\mu$ , on the old Hindu-Egyptian zodiac for the 8 Regents of the Spheres.

The Sun's car is presided over by *seven attendant spirits*, 1 Divine Adityas, solars, from Aditya, the "*Sun*," who gave the bright and mystic gem to

was a natural product of the desert, which often produces monsters, St. Jerome doubts. However, it told Anthony the way. He then met a satyr, who asked him to pray for him and his race. He was ultimately guided to the cave where Paul lived by a wolf; but as he was cautiously feeling his way he stumbled, and Paul immediately hearing the noise, shut the door and bolted it. After St. Anthony had entreated him for six hours, Paul let him in. A crow, which used to supply the latter with half a loaf, on this occasion brought a whole one. Paul then told Anthony he was about to die, and Anthony was divinely sent to bury him; he wished, therefore, he would wrap him up in a cloak (which had been given to Anthony by Athanasius), and that he would immediately go and fetch it,—not that he wanted it, but that he wished to spare Anthony the pain of seeing him die. Anthony was much astonished that Paul should know there was such a cloak; but he went for it, and on his return saw Paul's soul carried up to heaven amidst a host of angels, prophets, and apostles. He flew forwards to look for him, and found him on his knees, with his hands lifted up in the attitude of prayer, and knelt to pray with him; but observing he did not, as usual, sigh during his prayer, rushed to him with a tearful embrace, and discovered that it was a corpse which was praying! He had no spade to dig a grave, and wished to stay to die by his side, when two lions with flowing manes suddenly appeared. Anthony, trusting in God, awaited them as if they had been doves. They came straight up to the corpse, and wagging their tails and fawning upon it, lay down at its feet. Then they wanted to show their grief. They presently began to scratch the ground, and made a hole large enough for a grave; and immediately holding back their necks and moving their ears, they signified that they wanted payment, and coming up to Anthony, licked his hands and feet. He saw that they wished him to bless them, so he granted their wish and ordered them to go away. He buried Paul and took his tunic, made of Palm leaves, which he always wore at Easter and Whitsuntide.

Her commandith he best to mak hy' a cayf  
& thus he berys Paulyn & lay hy' in graf.

From the *Legends of St. Augustine, St. Anthony, and St. Cuthbert*, p. 18, as illustrated by the Rev. C. G. V. HARCOURT, Canon Residentiary, with *etchings* of the paintings.



Satrajit ; 2 Rishis, seven the same as the Prajapatis, or mind-born sons of Brahma. Or the seven Rishis may refer to the Great Bear, *the two pointers* of which were observed as an index for the beginning of the Kali age. See *Vishnu Purana*, p. 485. 3 Heavenly Singers, and 4 nymphs, 5 Yakshas, also sons of Brahma, born with the Rakshasas. *V. P.* p. 41. 6 serpents (query, the Nagas, or snake-gods, from their Dragon symbolism for the nodes) ; and 7 Rakshasas, so called from crying out, “O, preserve us !” whilst the Yakshas were so called from crying out, “Let us eat ;” being a progeny of hunger and darkness. *Vishnu Purana*, p. 41. (One of each being placed in it every month).” Thus their monthly lunar circuits were reduced to *weekly lunar cycles* repeated *four times* on the east-and-west quadrant dialling of the ancient Orientals. Thus the signs are divided into four rows of three each on the zodiacal belt of the Mithras D’Arles.

The chariot of the moon has *three wheels\** and is drawn by *ten horses†* of the *whiteness of the jasmine*—5 on the *right* half (of the yoke), and 5 on the *left*. It moves along the asterisms, divided into ranges, as before described. The *horses* of the moon, sprung from the bosom of the waters, drag the car for a *whole kalpa*, as do the *coursers* of the sun, viz., for the night season of Brahma’s Kalpa, which is equal to the day-time thereof.

The chariot of Venus was drawn by *earth-born horses*. It was armed with arrows, and decorated by a banner. It had also a protecting fender and floor.

Jupiter’s is a *golden car*, drawn by 8 *pale-coloured* horses, and travels from sign to sign in the period of a year ; and the tardy-paced Sani (Saturn) moves slowly along in a car drawn by *piebald horses*.

All the horses and chariots of their typical philosophy are thus enumerated in a form to make it evident that the figurative language used in Zech. vi., and in Rev. vi., clothed a typical and prophetic instruction to the Jews in the imagery of this ancient Oriental philosophy.

Hence arose divers sectarian symbols or marks, associated with adverse *colours* of sectarian significance varying with the seasons of the year, and the circumstances under which their religious ceremonies were being solemnized. The ritualism of the Romish Church still observes this mode of varying the colouring of its vestments and church decorations, to represent times and seasons of a diversely typical account.

The vestments of the Buddhist priests are described by modern missionaries as *yellow*. That probably was the colour of *Sita* (the Ceres of the Greeks), wife of Bala-Rama, whose emblems were the *bow* and the *ploughshare*. The colours in which the two brothers approached the *arena of Kansa’s Gymnasium* were *blue* and *yellow*. What Kansa’s colours were, *we are not told*. Probably they were the nodal colours of Rahu and Ketu—viz., *black* and *red*. We are only told that the two brothers “soiled the clothes coloured by Kansa’s washerman,” and killed him in the quarrel which ensued.

N. B.—The so-called “Royal Road,” by which, on alighting from AKRURA’s chariot, they went *on foot* to the Gymnasium, — probably laid due north and south, as the Principal Entrance was from the south.

\* When months numbered only 3 weeks of 9 or 10 days.

† For a lunar year of 10 months.

## A NEW DIALLING PROBLEM,

SUPPOSED TO

ELUCIDATE THE TYPICAL LANGUAGE OF ANCIENT  
JEWISH PROPHECY.

The narrative relating to the man of God, sent from Jerusalem to Bethel, with a denunciation against the altar of that idolatrous apostacy established there by Jeroboam, has a *latent* reference of typical significance to the Westward migration of Abraham from Mesopotamia and to Jacob's return Northward from the South by Bethel, when going to his uncle Laban. For we are told (Gen. xii. 8) that when journeying Westward to the South, Abraham, after removing from Sichem, next pitched his tent *on a mountain* having *Bethel* (the house of God) *on the West*, and Hai (a valley) *on the East*: "and there he builded an altar unto the Lord and called upon the name of the Lord." Again, on his return Northward from Egypt, we are told, Gen. xiii. 3, "He went on his journey from the South, *even to Bethel*, unto the place where his tent had been at the beginning, between Bethel and Hai; unto the place of the altar which he had made there at first: and there Abram called on the name of the Lord." Again it is referred to in verses 14 and 15, as the central spot in the land of the Canaanite from which the promise of the land was made to him and his seed in these words, "Lift up now thine eyes, and look from the place where now thou art *Northward*, and *Southward*, and *Eastward*, and *Westward*: for all land which thou seest, to thee will I give it, and to thy seed for ever." That same spot was consecrated again as *Jacob's resting-place for the night* when going Westward to the North from Beersheba to Mesopotamia, and again on his return Southward, as a powerful prince. Gen. xxxv. 1-20. But the scene of his covenant with Laban was on the East side of the Jordan, on Mount Gilead, *after a pursuit of seven days*. Here, as in limitation of their cycle of *seven* Northward, he makes a solemn covenant never to advance Northward of that point, *for harm to Laban*. This typical act was followed by another, viz., that of dividing his company into *two at Mahanaim, by the Northern ford of the Jordan: to advance therefrom Eastward and Westward towards the South*, in distrust of the motives with which Esau was advancing Eastward from the South with 400 retainers to meet him. *These typical facts are of lasting importance even now to us*, if we desire to read the typical language of ancient Jewish Prophecy in its true meaning, not as language capable of bearing almost any meaning. For thus the Millennarian prophets of successive generations seem to have dealt with the subject hitherto.

These typical acts of Jacob (which followed *his renunciation of Laban's idols, and their typical ornaments at Shechem*, Gen. xxxiii. 16-20, xxxv. 1-6,) clearly indicate the times and circumstances under which Abraham's seed began to renounce the typical idolatry of the primeval flood season, *as observed by the Baalists of the North*. From an attentive consideration of these facts, I think we shall arrive at a clear and precise notion of the instruction to Jonah, for the exercise of compassionate feelings towards the Ninevites,



as a people numbering 120,000 souls *who knew not to discern between their right hand and their left.* The difference of thought which prevailed between Jacob and Joseph on this subject, when Jacob chose Ephraim the younger instead of Manasseh the first-born of Joseph, presents us with a true clue to its prophetic meaning, in connection with the altar to Jehovah upon a mountain, having Bethel on the right Westward, and Hai, or Ai, a valley, on the left Eastward, to one passing between them from North to South.

This typical dial contrasts the idea of *two pilgrims meeting for a sojourn by night* between Bethel and Hai. To anyone passing between them Southward from the North (for the Sun's daily course according to Enoch lxxvi. 2, lxxvii. 4, compared with the ordinances for the encampment of Israel round their typical sanctuary beginning from Judah to the *rising Sun from the North-East,*) Bethel would be on his right hand, and Westward. This points to the direction of the Sun in Leo, as an emblem for the right hand of God's throne in heaven, as viewed by Ezekiel, *under an inspiration of Jewish typical prophecy*, cap. 1. ver. 10. The traveller Eastward to the North from Egypt in the South-West, would approach the altar between Bethel and Hai with his left hand towards Bethel. Thus Joseph advanced towards Jacob with Manasseh in his left hand towards Jacob's right hand, hoping to secure for him the primary blessing. But Jacob only regarded himself and his family as sojourners in Egypt; so much so that he bound Joseph by an oath to bury him in the promised land.

The Egyptians began their typical time Southward as from the full Moon at the Winter Tropic. This they symbolized to the descending node, for *Night older than the Day.* The Syrians, on the contrary, (Deut. xxvi. 5, Psalm lxxxi. 3, 4,) began it Northward, from the *new Moon* of the Summer Tropic in Cancer. This they symbolized to their Noah's arc flood season, in contrast to the *fiery flood of the Baalistic Sun-Pharaohs*, issuing from the Patalas of the Hindus, *numbered typically to the South of Egypt.*

Thus, between the Syrians in the North, and the Egyptians in the South, (for the Kings of the North and South, Dan. xi.,) we read of a flood season limited to 4 or 5 months. This is represented as a flooding of the Euphrates on the one hand, and of the Nile on the other. Subsequently this was converted into a Baalistic idolatry of lunar time *divided to a lunar year of 10 months in two half cycles of five months.* The five months reckoned Westward from the North to the lunar hemisphere, continued to be symbolized to a *flood of waters fertilising the land*, between the end of one harvest season and the renewal of seed time in the year following. Then came a gradual drying up of the waters *under an expanding solar influence for other five months, or the fiery flood of the Egyptian Baalists.* The culminating power of the Sun for the ripening of the harvest at the summer solstice gave the *end of typical time thus reckoned to the feet and toes of the Egyptian Osiris.* See the Mithraic image on the Zodiac of Tentyra, compared with that of Nebuchadnezzar's prophetic vision, Dan. ii.

Hence the Hindu myth respecting the successive dissolutions and renewals of the mundane egg, *at the end of every 1,000 years.*

In vol. i. p. 423, BUNSEN quotes from DIODORUS the genealogy of Osiris, as a symbolism for the Creator of the World, in the idolatry of the Egyptian



Baalists, saying, "That he is the eldest son of Chronos, the youngest of the gods, *born of an egg*," viz., of the *cackler*, or *goose*, the emblem of SEB.

Northward the emblem was that of the *hooded-serpent*, or *basilisk*; whence the reference to hatching *eggs* of the *cockatrice*, in Isaiah. This was also the source of our Lord's metaphor, when denouncing the bitterest opponents of his as "*a generation of vipers*."

It is also that of Rehoboam's answer to those who complained of oppressive taxation. "My father chastised you with *whips*, but I will chastize you with *Scorpions*." Solomon, as following the customs of the Sun-Pharaohs in the South of Egypt, probably assumed the *whip emblem of judicial power*, there put into the hand of OSIRIS, as god-king of the dead, on the Egyptian hieroglyphics. It must have been an emblem familiar to the Jews of the Apostolic age, as used even by our Lord. John ii. 15. The judicial emblem of their Baal-zephon, or Baal of the *North*, was the *basilisk*, or *hooded-serpent*.

The successive dissolutions of this mundane egg, *always* commenced with the fires of *seven* Patalas, issuing forth from the South. Hence the South of Egypt was symbolized to a *flooding* of the *Nile Westward to the Mediterranean*, and in a course parallel to a flooding of fire — Eastward from the South — *where the Sun-Pharaohs of Egypt were enthroned*. On the contrary, the flooding of the Euphrates descended Westward from the North, under a parallelism with the fiery flood of the old Assyrian Baalists—streaming forth from Ur of the Chaldees until falling into the Erythrean Sea. Hence the ancient Oriental phrase "from sea to sea," meaning "from East to West," for the Sun's *apparent* course, or "from West to East," for the *index* of that course by the *gnomon* of a horizontal or South vertical dialling plane.

On the East and West typical dialling of the ancient Orientals, each of these *flood* seasons extended over the semi-equinoctial *at first*, but from different beginnings, *measured as from tropic to tropic*. Hence the prophetic reference to the whole world having been submerged by this Baalistic flood in the days of Noah. Gen. ix. 15.

Its first limitation was in the typical astronomy of Enoch. This confined it to a *lunar or Western hemisphere numbering six zodiacal signs Westward to the setting Sun*, in contrast to the other six to the rising Sun, between Capricorn and Cancer.

Thus both the Assyrians and Egyptians seem to have symbolized their respective waterfloods to a "*to and fro*" movement over their *Western hemisphere*, as if for a typical commemoration of the Moon's tidal influences.

Similarly they seem to have symbolized the drying up of these waters Eastward, to commemorate their traditions of land being redeemed from a watery waste, and first made suitable for the habitation of man in the East. Thus the Paradise of Jewish traditions is described as a *garden of God's planting Eastward in Eden*. Thus, after the exclusion of Adam and Eve from Paradise, and the subsequent death of Abel — Cain was sent *Eastward to till the ground*, as that of Paradise partially restored, but only under a covenant of works—"If thou doest well, shalt thou not be accepted," &c.

Hence the Hindus symbolized their Bharata varsha, or "*land of works*," *Eastward to the Sun between his tropics*, but as beginning his diurnal arc from the North East. Enoch lxxvii. 4. Thus they symbolized their begin-

ning of typical time Northward to the *new* Moon at the Summer Tropic and the noon day hour of xii. on a West dial. This was the direct contrast of the Egyptians who symbolized their beginning of typical time to the midnight hour of xii., Southward as to the full Moon at the Winter Tropic, on an East dial. Thus they reckoned their diurnal arc to the Sun's *ascending* circuit from Winter to Summer, whilst the Assyrians reckoned theirs to the Sun's descending circuit *half-yearly* between the Summer and the Winter tropic.

This mode of dialling the Egyptians next converted into that of a South vertical by giving the equinoctial of 6 in the morning to Sunrise for the beginning of the day of 12 hours, *divided Eastward and Westward North of the Equator, as to the Sun's North declination for the summer season, between the vernal and the autumnal equinox.*

Similarly, the ancient Assyrians converted the 12-hour day of their West dial, *beginning from the noonday hour of xii.,* into the diurnal arc of a horizontal dial, *symbolized to descending solar light Westward from evening.* This identifies the *evening* and *morning* of the *primeval day*, with Enoch's description of all the luminaries of heaven—in their relation to the Western gate—in which *they set to circuit again by the North, and through the Eastern gate go forth over the face of heaven.* Thus the hour lines of a horizontal dial proceed *from west to east by north on the horizon, and are typically given to the sun's zenith at noon over the centre of the dial plain.* Hence the northern tropic is placed nearest to the centre of a horizontal dial, whilst the southern tropic is nearest the centre of a south-vertical dial, on which the hour lines proceed from east to west by south, round its gnomon or index of the sun's zenith at mid-day, north latitude.

This explains the law by which the ancients reckoned the south to the nadir, and the north to the zenith of their dialling, or, *inversely*, under a differing notification of the sun's relation to his tropics. This is a proposition which I have been long investigating in its relation to the typical language of Jewish prophecy, but could never previously realize to my own satisfaction.

The above facts, seemingly, prove to demonstration, that the "evening and morning" of Gen. i., and of Dan. viii. 14, compared with Zech. xiv. 4—9. "*In the evening it shall be light,*" is the language of a metaphor connecting the *prophetic traditions of the Jews* with the circumstance of a *transition in Abraham's day from the east and west typical dialling of the antediluvians to a new form of dialling*, equally identified with a continuous memorial of the *primeval flood*, but changed in form. The *earliest* change substituted the division of years, months, and days into *three* parts, for that of *two* moulded on an equinoctial division between day and night. The *next* and *last* change introduced a division of years, months, and days into *four* parts, *substituting four quadrants for two semi-circular divisions of the equinoctial.*

This forms the basis of the metaphor under which the traditions of Jewish history distinguished between the antediluvian and postdiluvian records of Noah's life.

The traditions of ABRAM's history (as that of Israel's *High Father*, or "*Father in God*"), followed those of the antediluvians in a form for us to



recognize therein" the times of the ignorance which God winked at." That was an ignorance which set up for *idolatrous* worship a *human* impersonation of God's diurnal Providence over all for life and food. Our Saviour condemned not subordination of authority in the relation of man to his fellow-man for the maintenance of good order, on the part of those professing in common subjection of themselves to the power and providence of God, whilst, like the Centurion, exercising worldly authority over others. But He denounced only a blasphemous assumption of Divine honors on the part of man from his fellow-man, by *idolatrously investing with the attributes of God's providence* their priests and kings, *raised by the goodness of God to the highest position of political power in a state*, when He said: "Call no man your father upon the earth; for one is your Father, which is in heaven."—Matt. xxiii. 9.

Thus the after traditions of ABRAHAM'S life, when designated by a *Divinely-appointed change of name*, "the father of many people," relate to the *promise made to him at Bethel*. This divided the earth therefrom to *the four winds of heaven as the future inheritance of his seed*. But that seed was Christ, thus *typically foreshadowed as God manifested in the flesh*. Thus the idea of a oneness in spirit between God in heaven and man on earth (whilst living righteously in the fear and love of God until attaining to that perfection of love which casteth out fear) was revealed to Abraham in his day, as testified to by our Lord in St. John, cap. viii. 56; Rom. viii. 9; i. Cor. xii. 4—9.

Now the *crux* of the oft-repeated dispute whether all the families of man have sprung from *many* or from *one pair* only, results from a *misinterpretation* of the *figurative language of ancient Oriental prophecy*, whether studied according to the *Gentile or Jewish traditions* thereof. For the primeval revelation divided the equinoctial typically to a lunar hemisphere as that of a *watery waste*, westward; and to a solar hemisphere, eastward, as that of *land redeemed from water* and made fruitful as a pleasant habitation for man in spiritual communion with God. In this form they represented the finished work of the creation. This was typically recorded thus, as the work of six days, *obviously* for a perpetually recurring sabbatic memorial of God's abiding blessing on the work of His own hands, extending over all who will draw nigh to Him in righteousness, as He is perpetually drawing nigh unto them in mercy.

Typically, the ancient Orientals divided the equinoctial *westward* to the starry hosts for a *lunar* or *female* impersonation of sacrifice, and *eastward* to a *male* impersonation of sacrifice.

In these times all other human beings were typically regarded as the sons and daughters of *one pair*, the patriarchal head of a family subdivided by the distinction only of *male* and *female*.

This is varied in the *Vishnu Purana* by numbering the cycle of 12 instead of 7 over the strong period of human life, whilst limiting its duration typically to 23 years (*V. P.* pp. 483 and 624,) in the *Kali age*, or *end of time*, on a diurnal arc of 100°, for 100 years of solar time in years of 360 days, compared with 120 of lunar time in lunar years of 300 days. These answer to the "120 talents of gold," presented to King Solomon, by Sheba, Queen of



the South (1. Kings x. 10), and represented their mode of harmonizing solar and lunar time, as that of their *decimal and duodecimal forms of notation compared together*, in *sæcula*, or ages of 100 years historically ; but in millennial cycles over “ the great year of the ancient mathematicians.”

For this, as previously explained from Cicero, was formed by multiplying the old Egyptian Lustrum of  $4 \times 360 = 1,440$  by their lunar cycle of Horus, for the 432,000 mythic years of their Kali age.

*Thus the first-born and all the cattle of Egypt which were destroyed at midnight, whilst all those of Israel survived to the light of day unhurt*, represents a destruction like that of the 10 plagues typically chronicled to the rational and irrational impersonations of human life *on the celestial planisphere, pertaining to the Sun's South declination and the solar cycle of 5, symbolized to the Sun-Pharaohs of Egypt in the South*. For these ceased to be the objects of their daily astronomical observations, prophetically on the Exodus of Israel out of Egypt at the Vernal Equinox ; to go Northward with the Sun for the Summer season,\* under a differing guidance of celestial asterisms, *divided as male and female impersonations of human life, to the diurnal arc of their summer season in North latitude, by sevens and by pairs, as in Noah's ark*.

Thus the primary symbolism of the Egyptians and the Syrians, also was *a single pair of intelligent human beings*, viz., Adam and Eve ; Sesostris and his wife. Then Abraham and Sarai *northwards* contrasted with Hagar to Abraham, *southwards*. We next have Isaac and Rebecca. Lastly, Jacob and his two *wives*, Leah and Rachel. These were symbolized to Laban in the north for two lunar circuits of seven days of years. Add their two handmaidens (given eastward and westward to Jacob in the south), for a division of their solar year to a typical lunation of 28 days, divided into *four weekly lunar circuits of 7 days each*, as the monthly lunar cycle appointed for the 12 tribes of Israel.

This gives a *typical*, as well as a *material*, significance to the words “ A Syrian, ready to perish, was my father, and he went down into Egypt and sojourned there with a few, and became there a nation, great, mighty, and populous.” Deut. xxvi. 5.

Thus the alternations of their wanderings from north southwards, followed the course of the sun for the flood season of the year, when descending southward to Egypt for the ingathering of the harvest in the sunny south, when the country westward to the north was desolated by the flood, but ever returning to the north with the spring season of the year.

Hence the force of the prediction that Israel's exodus should no more be had in remembrance (*i.e.*, as the typical basis of their religious institutions for a national worship of God) when Israel should attain to a spiritual and truthful observance of God's sabbath ordinance, symbolized to the sun's north declination. For Christ tells us expressly that God, the Lord of the harvest, wills mercy rather than sacrifice ; and has made the bread and wine of His harvest mercies to man to become a perpetual memorial of what Christ suffered by shedding His blood, to realize *spiritually between God in heaven and man on earth, the law of man's promised consolation unto eternal life in Him*.

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\* See diagram for the 144,000 redeemed of Israel at the Exodus, as the source of the metaphor used for the first fruits of Israel's redemption in Christ, under the events of the apostolic age. Rev. vii.

The typical mission of the Man of God from Jerusalem to Bethel was framed on the typical basis of a solar year divided into four seasons, and compared with a monthly lunar year of  $4 \times 70^\circ = 280$  degrees of the circle for a lunar year of 10 months, each numbering *four weekly lunar circuits of 7 days*, but in a form that the east and west should be divided equally to the sun's north declination, and similarly to the sun's south declination. The Egyptian and Syrian Baalists, on the contrary, each divided his own typical hemisphere (viz., the Syrians westward *to\* and from* the north, and the Egyptians eastward *to\* and from* the south), so as each to claim *for his own hemisphere* a distinctive form of commemorating that alternate flooding of *light and water* which constitutes the great fertility of the soil benefitted by the floods of the Euphrates and the Nile. But the waters of the western hemisphere were those of the *ocean, or salt water, and the primeval flood season associated therewith, was that by which the whole earth of the antediluvians was overwhelmed*. The two flood seasons of fresh water represent the clouds of the rainy season as illumined by the brightness of God's *bow* seen therein. Thus *water and light* were made to symbolize a combination of God's solar and lunar glory.

This seems to have been the pride with which the Sun-Pharaohs of the south, and the Assyrians of the north (symbolized as the *cedars of Lebanon* in contrast to the *vines* and the *palms* of the south), were alternately elevated one against the other, whilst their differing views of the manner in which God ought to be worshipped were based upon the *narrow limits* of their *ancient east-and-west dialling* for a day not *clear or dark* to either until evening—viz., until the sun reached the equator, for a day of 12 hours from sunrise to sunset.

For the dialling notice of sunshine in the east begins westward to the moons, as bringing on the days and years in the typical astronomy of Enoch. This explains why the ancient Egyptians dated the beginning of their typical and prophetic time *from the full moons*, as from the place of the *moon's* opposition to the *sun*. For, whether the dial-plane be horizontal or vertical, the *shadow line* from the *edge of the gnomon* for the *sun's passing place in the heavens* is *exactly opposite*, whether measured in one direction, as on the Babylonian semi-circle, or, in ascending and descending form. This was by two quadrants of  $90$ , for the reversing shadow from the east and west hornings of a *hollow semi-circle*, subtended by *seven steps* (as on the Greek-Egyptian Dial), for a lunar weekly circuit of  $7 \times 13^\circ = 91$  degrees on the equinoctial, compared with a semi-diurnal arc of 6 hours measured by a solar quadrant of  $90$ . Thus Enoch extended the old Chaldean solar year of 360 to a *sol-lunar* year of 364 days, by adding 4 conductors of the seasons, to harmonize solar and lunar time in cycles of 7, by numbering 13 lunations of 28 days to four quadrants of  $91^\circ$  substituted for four solar quadrants of  $90$  in the old Chaldean solar year of 360 days.

Attention to the above facts will sufficiently explain the instructions given to the Man of God, not to go and return by the same way, when sent from Jerusalem to Bethel to *denounce Jeroboam's perverting*, by the ceremonial sacrifices of Egyptian institution, the object of an altar erected by Abraham,

\* Hence the Westerns (as lunars) reckoned ascending light Westward to the North for the bright half of the Moon; but the Easterns (as solars) reckoned ascending light Eastward to the North for the increase of solar light from the winter to the summer tropic.



and successively used by Isaac and Jacob in connection with promises there made to Abraham, when descending from north to south, with Bethel on his *right hand* (Ezek. i. 10). Thus Bethel was, in fact, symbolized to the *sun in Leo* at the flooding of the Euphrates; by *the Hebrews*, when migrating southward to Egypt, for better support in the winter season (Deut. xxvi. 5).

Thus Bethel, which had been the centre of their east-and-west dialling, typically, in Abraham's day, was also retained as the centre of a variation in the old typical dialling, extending the promises associated therewith to the four winds of heaven, in Jeroboam's day.

From i. Kings xii. 32, it appears that Jeroboam was celebrating the autumnal sacrifice of his own appointment for the 15th of the 8th month (substituted for the Jewish Feast of Tabernacles on the 15th of the 7th month) on the altar at Bethel, when the man of God was sent from Jerusalem to Bethel with a mission of wrath.

The typical character of this mission will be best understood by reference to the passage quoted from the legend of St. Anthony, (Note, pp. 52-3), as painted on the back of the stalls of Carlisle Cathedral. To obtain a right conception of this, place a terrestrial globe with its poles resting Northward and Southward on the wooden horizon, and with the intersection of the equator by the ecliptic in the equinoctial points Eastward and Westward, *for the Sun on the equator at the equinoxes, as then equidistant from both of the tropics.*

To the above consideration we must add this also: that, *in both these cases*, the symbolism follows the division of the zodiacal signs on the Hindu zodiac for *the week* of 8 days, made one of 6 by rejecting the nodes. The Mosaic ritual, on the contrary, followed that for the week of 9 days made one of 7 when rejecting the nodes.

Again, we must observe that this symbolism both divides the Sun's North and South declination equally between *the East and West horizon*. Thus the land of the Canaanite was divided Eastward and Westward into *seven* equal breadths of 10,000 on the North side, and *five* equal breadths of 10,000 cubits on the South side of the Holy Oblation of Ezekiel's typical prophecy.

In this form they superseded the old division of the equinoctial into two hemispheres. The one Eastward to the rising Sun, the other Westward for a lunar hemisphere to the setting Sun, *as on an erect direct East or West dial.*

The East and West Quadrant Dial of Egyptian origin numbers the morning hours of ascending light, and the evening hours of descending light, tropically, under the form of a reversing shadow, passing 'to and fro' over the Sun dial's plane.

The typical features of the man of God's mission symbolize Bethel and Jerusalem to the intersection of the earth's axis by the equator. For they are *parallel though not identical meridians*, but *equally Southward in respect to DAN in the far North.*

Hence the typical instructions to the man of God were, if following the Sun's course, and approaching the altar on the North-East side, he was to make his return circuit from North to South by West, *and not to return Eastward, or by the same way that he went.* But after performing his mission Eastward to the North, he was overtaken by the false prophet *in a place typified to the Sun's solstitial rest, found resting under an oak, the sacred tree of the Baalists.* From this point he returned with the false prophet Eastward to Bethel, and was made indirectly to falsify the prophetic character of his typical mission.



## THE ALTAR AT BETHEL.

*A typical memorial of the promises there made to Abraham and his seed, extending to the four winds of heaven therefrom.*

The typical ordinance for the man of God before the altar of Bethel, in Jeroboam's day, was, *that he should not return by the way that he went.*—I. Kings xiii. 9, 10.

Bethel was to the west, and Hai to the East of the ALTAR, commemorating the rest of Abraham and his seed *there by night* in journeying "*to and fro*" between Mesopotamia and Egypt. It therefore marked the time when the migrations of Abraham's seed were reckoned *Westward from North to South, and inversely.*—Gen. xii. 8; xxviii. 10.

Jeroboam was by Solomon made ruler over *all the house of Joseph*,\* (I. Kings xi. 20,) viz., over the tribes of Ephraim and Manasseh.

Hence the division of Solomon's kingdom in Jeroboam's day is made typically to number one kingdom to ten tribes, and the kingdom left to Rehoboam only as *one* tribe. I. Kings xi. 31, 32.

But in I. Kings xii. 25-33, we read that Jeroboam moulded the typical institutions for his kingdom of the 10 tribes, not according to the Mosaic ritual of the Levitical law, for a harvest festival on the 15th of the *seventh*—but, after the customs of the Egyptians, on the 15th of the *eighth*, and set up *calves* at Dan and Bethel, making the nodal symbolism of the Egyptians an object of idolatrous worship in the land.

Thus Jeroboam's typical institutions reckoned ascending and descending light Westward from tropic to tropic as to the *lunar hemisphere* of Enoch's typical astronomy.

But Jacob's typical division of the land at Mahanaim, or *the two hosts divided between the North and South Eastward on Mount Gilead, in his covenant with Laban, when dividing the South, Eastward and Westward, between Esau and himself.*—Genesis xxxi. 43-47, xxxii. throughout.

## THE HOLY OBLATION.

*A typical instruction of Jewish Prophecy.*

The typical ordinance for the restored sanctuary of Ezekiel's typical vision (cap. xlv. 1-9) was, "Thus saith the Lord God; the gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new moon shall it be opened." "And when the prince shall enter, he shall go in by the way of the porch of that gate, and he shall go forth by the way thereof. But when the people of the land shall come before the Lord in the solemn feasts, he that entereth in by the way of the north gate to worship shall go out by the way of the south gate; and he that entereth by way of the south gate shall go forth by way of the north gate: *he shall not return by the way of the gate whereby he came in, but shall go forth over against it.*"

Similarly the allotments for the 12 tribes were all to extend from East to West. But *seven* were to be numbered Northward of the Holy Oblation, *beginning from Judah*; and *five* to the South thereof, beginning from Benjamin.

The holy waters issued *out from under the threshold of the house Eastward*. For the fore front of the house stood towards the East, and the waters came down from under from the right side of the house, at the South side of the altar.

Thus in v. 2, the way that looketh Eastward is called the right side of the house. The waters flowing therefrom progress in magnitude—like the typical time of the ancient orientals for 4 human to one divine age, as from one to ten millennial days.

Lowest, or 4th age,	1,000
3rd	2,000
2nd	3,000
1st	4,000
	10,000

Hence the 7 × 10,000 for the 70,000 to the 7 upper worlds of the Hindu philosophy.

\* This will sufficiently illustrate the power of his revolutionary shibboleth, or watchword to his partisans, like that of Mr. GLADSTONE referring to the Irish Church of modern times, viz., "Solomon built Millo." With the historical reference I have no other concern than its *professed* leverage to help Jeroboam (whose idolatry was the curse of the Jewish nation) into power, as against all their typically prophetic signs of Messiah's kingdom.

Thus Jacob divided the land Eastward and Westward to ascending and descending light, in quadrant form, *or tropically from the equator; as by* Zechariah xiv. 4-10 (for a solar year of four seasons compared with a month of four weeks); whereas Jeroboam's harvest season of the *eighth month* divided their solar year into three seasons of four months, and their months of 27 and 30 days into 3 weeks of 9 or 10 days, as subsequently made by the Israelites an occasion of sorrow to Daniel (cap. x. 2, 3). For that divided the equinoctial, with Enoch, to a solar hemisphere Eastward, and a lunar hemisphere Westward, from tropic to tropic, *for a tropical instead of an equinoctial division between day and night, when reckoning for the beginning of the primeval day Westward from evening.* See the old Hindu Zodiac for a week of 8 days dedicated to their 8 Regents of the Sphere.

Thus Jeroboam's harvest feast of the *eighth month* may possibly have resembled that of the *Vishnu Purana*, in its relation to the Gymnasium of Kansa, at Mathura, for games to be celebrated therein on the 14th lunation, when the beginning and end of typical and prophetic time were reckoned *from the autumnal equinox by the Hindus* (as for the new moon appointed in Joseph for a testimony to Israel, connected with their feast of the blowing of trumpets *on the first day of the seventh month*). But the vernal equinox and the full moon, were ordained by Moses for a perpetual memorial of Israel's Exodus out of Egypt (Exod. xii. 2, 3,) *as in meditated contrast to the testimony of Israel in Joseph* (Psalm lxxxi. 3, 4,) *manifestly connected with the blowing of the trumpets at the new moons* (Levit. xxiii. 24, with Num. x. 10). *This illustrates the seven trumpet warnings of Jewish typical prophecy, in a form to admit of no reasonable doubt on the part of intelligent men accepting their profession of Christianity from the historic relation of Christ to the predicted Messiah of the Jews, and the Saviour of the world; as THE LORD OF A NEW harvest symbolism, substituting mercy for sacrifice.* This pointed Eastward to the rising sun, for a renewal of the harvest season, (commencing from the vernal equinox, instead of being, as previously, symbolized to the Egyptian ATHOM, or ADAM, as *their setting sun, for the day beginning from evening.* Zech. xiv. 4-10.

This, to my mind, seems clearly to establish a very ancient foreshadowing in Christ (analogous to that of John viii. 56, for the times of Abraham, in their relation to those of the Apostolic age,) *for the discrimination made in our New Testament between the first and second Adam, as between the Athom, or setting sun of the ancient Egyptians, and the rising sun of the power of Persia in the days of Cyrus I., king of Persia.*

For subsequently the traditions of Jewish history respecting the power of Persia represent it as in identity with that spirit of mischief which was in Messiah's day to divide the Jewish nation against itself; every man's hand against his neighbour (as predicted in Zech. xiv. 13,) until reconciled to one another and to God, by a new and living hope in Christ Jesus—our common Lord.

It will be very remarkable if these observations of a very humble individual should verify the typical measurements of the Great Pyramid by PIAZZI SMYTH, as of unmistakeable identity with a change in the primeval computation of typical and prophetic time *which occurred in the days of*



*Abraham and his seed to the fourth generation. For that identifies God's typical ordinances of Day and Night with a prophetic change from the first to the fourth day of the Creation's typical record.—Gen. i. 14.*

If Jacob's age of 130 when going down into Egypt, may be taken to represent the standard of a generation in this case (for Seth, the *first* generation appointed to ADAM, was born to him in the 130th year of his life), then 3 generations give the 390 days of years numbered over Israel in the typical prophecy of Ezek. iv. 5, 6. Add the 40 similarly numbered over Judah, and we have the 430 of Gen. xv. 13, Exod. xii. 41, Gal. iii. 17.

Or, if to the 390 we add only 10 (for the 10 days of tribulation, Rev. ii. 9, in its relation to the week of 10 days, numbered to the dark side of the month of 30 days, divided to three weeks, *for the 20 cubits of light to 10 cubits of darkness in the flying roll of Zechariah's prophecy*, cap. v. 1, 2,) we have the 40 of Acts vii. 6, numbered over the same times of Israel's bondage to Egyptian idolatry. These represent the week of 10 days as a week in which each day numbered 40 years, like the *nodal day of Israel's temptation* in the wilderness. This, moreover, seems to have characterized the mission of Jonah to NINEVEH, as a type of Christ's mission to the Jews at Jerusalem.

Thus they took the equator (as a boundary line fixed of God between the Sun's South declination for winter and North declination for summer) for a like typical boundary between North and South, given to the darkness of Assyrian and Egyptian idolatry, in contrast to the equator symbolized to the dawn of Messiah's day, as the rising of the Sun of righteousness with healing on his wings.

Thus the darkness of the kingdom was alternately reckoned to the winter and summer tropics, as to opposing whirlwinds from the North and from the South, whilst the rest of God's abiding glory thereon was reckoned *centrally* to the Sun's zenith on the meridian over the equator of an East and West dial.

Thus the prophecies of Dan. xi. were fulfilled historically over the Jerusalem of the "*latter days*," by its perpetual desolations from the wars between Syria to the North and Egypt to the South. The meaning of 390 days of judgment predicted over Israel by Ezekiel was clearly for numbering with the Egyptians a lunar year of 13 old Chaldean months of 30 days (when deifying their Sun-Pharaoh's as lords of 30 days) instead of 13 months of 28, as the *Hindu*  $14 \times 26$  in Enoch's solar year of 364 days.



The reference of Zech. v. 1, 2, is to the *winged disc*, considered as the lunation of 30 days divided, on the one side, to the *man in the moon* for 20 days of light, and on the dark side to the 10 days of tribulation, Rev. ii. 9. The two winged women like storks (who build their nests on high) represent this lunar disc, as an unjust ephah gaged by a plumb line, with a talent of



lead, to show its falsity when being divided between the Sothis and Thoth, their new and full moon, as objects of idolatrous worship.

The "flying roll" of Zech. v. 2, illustrated from the winged DISC of the old Egyptian hieroglyphics, from Dr. S. BIRCH's copy of the inscription over the tomb of MENEPHTAH II.

As a lunar symbolism it explains also the *two winged women*, of verse 9, in charge of the *false measure*, or EPHAH. This, when true, measured 10 homers (Exod. xvi. 36). But the *false corn measure* is here referred to figuratively, for a *false teaching of the people*, as feeding them with the refuse of the wheat and even then with scant measure, by perversely — for gain — corrupting the typical teaching of Jewish prophecy to follow the same traditions as their Baalistic neighbours.

Thus they created a famine in the land, *not of bread, but of hearing the word of the Lord.* Amos viii. 4-12.

The Hebrew phrase "*Isles of the Gentiles*" may have reference to their Baalistic traditions. Compare the Hindu Island of Dwaraka\* — with the Egyptian Isle of Elbo,\* and the Peloponnese of the Greeks, in its relation to the descendants of Hercules, *as excluded therefrom for 70 years.*

Enoch's hour of 20° set off both ways from the equator of an East and West dial, leaves a comparison of its hour lines (as divided in parallel rows to ascending and descending light) with a lunar year of  $4 \times 70 = 280$ , and the lunation of  $4 \times 7 = 28$  days.

From the *V. P.*, p. 538, it appears that the autumnal equinox was the time for Nanda and the cowherds to bring their tribute of *milk, butter, and curds* to Kansa at Mathura.

The sea of milk (as a symbolism for the Moon's intersecting the ecliptic, or Sun's path at an angle of 5°,) was that lying between the *sixth*, or Saka-Dwipa, and the *seventh*, or Pushkara. *Vishnu Purana*, p. 200.

Thus the birth of the mystic cow associated with the *churning* of the ocean in the Kurmavatara, or *first avatar* of Vishnu, identifies it with the first lunation of their year — when reckoned from equinox to equinox — beginning from the Aswins in Virgo. These they placed between the two fore feet of their *celestial porpoise*, as a symbolism for their planisphere. Thus they substituted the form of an ellipse for that of their potter's wheel, representing the Sun "like a disc of fire driven by the aerial wheel." *V. P.*, p. 240.

In p. 227, their ideas of *immortality* are defined as limited to the Kalpa, by the millennial dissolution of their Mundane Egg.

The talent of Zech. v. 7, is as that of Rev. xvi. 21, compared with *hailstones* as large as *dice*, in the *Vishnu Purana*, p. 633.

The metaphor of *dice* in this case is from the *chess or dice board of Ceres and Rhampsinitus*, whilst that of the talent was a digit or unit of Jewish weights and measures applied to *degrees of the circle when comparing the gold of Havilah and Ophir with solar and lunar light figuratively.* Thus the 120 talents of gold given to Solomon by Sheba, queen of the South, *was a gift measured by a lunar arc of 120 degrees on the circle.* — I. Kings x. 10.

\* Dwaraka represents the muhurtta, or hour of 12, to the day of the new Moon, given to the noon day hour of xii. on their typical dialling when comparing a day of 30 muhurtas with a month of 30 days.

Similarly, Elbo represented the difference of 10 between a lunar year of 350 and a solar year of 360, when dividing the equinoctial into 36 times 10 instead of 30 times 12.

Similarly, I consider the 17 years limited over Jacob's sojourn in Egypt, a mere typical chronology to combine the Syrian week of 9 days and the Egyptian week of 8 days, to designate it as a time when (living among strangers) he conformed himself to mixed customs. The legend respecting St. Patrick's birthday on the 17th March, associates this tradition with the 17th of the second month, as the day on which Noah entered into the ark.

I shall now briefly conclude with a few passing remarks on God's *rainbow* covenant with all flesh, in the days of Noah, to illustrate its *prophetic* relation to the *cloudy and dark day*, the *day of the heathen*, at the breaking up of the kingdom of Israel connected with the times of the Mosaic, or typical dispensation. See Ezek. xxx. 3, Rev. i. 7, iv. 1-4, x. 1, 2, with the "*no more sea*" of Rev. xxi. 1, and the "*no more curse*" of Rev. xxii. 3-6, in the *new Jerusalem*, wherein there is "*no night*." For these phrases have the same typical significance as the "*no more utter destruction*" of Zech. xiv. 11.

## THE TEN PLAGUES OF EGYPT.

These are here considered as foreshadowing that cloudy and dark day, which Ezekiel (xxx. 3) characterized as the day of the heathen. This, moreover, represents the times of the ignorance which God winked at (Acts xvii. 30, Jonah iv. 11, Matt. xii. 39-43,) until the manifestation of Christ in the flesh defined, spiritually, and with lasting effect, between the typical ordinances of Moses (which foreshadowed the times of Messiah's advent) and those of the primeval flood season idolatrously commemorated by the Egyptian Baalists. For they followed the traditions of the *Antediluvians*.\*

Thus the epoch of Israel's exodus out of Egypt inaugurated the beginning of national life given, typically, to the fewest of God's people (for an everlasting memorial of God's power evidenced therein, Deut. vii. 7,) to exemplify, before the world, God's *rainbow* covenant with all flesh by Noah. For this was designed to establish Noah's postdiluvian harmony of solar and time against the traditions of the antediluvians, *as the true basis of the typical institutions given to the Jews, for a foreshadowing of blessings to be realized with spiritual effect in Messiah's day.*

This seems to be the true meaning of Jeremiah xxiii. 7, 8. For it characterizes the end of the Mosaic dispensation as repealing the old sacrificial ordinances (Dan. xii. 11, 12,) by the sacrifice of the death of Christ, imposing on his followers the necessity of serving God in righteousness associated with the free-will sacrifice of a broken and a contrite heart for sin, as the *one* law appointed over the spirits of *all* flesh in redemption from the power of evil. Psalm lxxv. 2, Isaiah xl. 5, Joel ii. 28, Acts ii. 17.

I have long since thought that the sacred narrative of Israel's exodus out of Egypt is described *figuratively* to an extent not commonly supposed. In some features, which clearly appeared to be of this character, I have already

\* It appears from these evidences that the variable relations of the primeval flood season to that of seedtime and harvest, represented the varying relations of summer to winter on the equator, compared with lat. 40° for the mountains of Armenia, and lat. 30° for the Pyramid plains of Egypt.



shown the origin of the figure with I hope an intelligible application of the language, but have hitherto abstained from touching on the *ten plagues of Egypt* until I could see *a reasonable interpretation of the language, as that of Jewish typical prophecy figuratively expressed.*

For we are in danger of like condemnation with the Jews of old (Amos viii. 4-14), when we first insist on a literal interpretation of the text, and then, if objected against as unintelligible, retort—"How otherwise should it be? Is it possible for mortal man to understand the mystic words of infinite wisdom?"

Without doubting the power and providence of God over all the works of Creation, and with full consciousness that in an infinite variety of forms God manifests Himself to the heart of man in miracles of grace, mercy, and power; for a blessing on those who will heed the same, and for calamity to those who harden themselves against such evidences in a worldly spirit, I protest against the notion that, because with God all things are possible, we are justified in preferring an unintelligible to an intelligible interpretation of Jewish prophecy, to meet the prejudices of those who suppose that they are exalting the name of God amongst us by so doing.

This seems uncommonly like the tactics of a worldly religion. It carefully gages the instinctive feelings of devoutly reasoning minds respecting the power and providence of God. It associates with this that there is also a vast amount of ignorance in the world on the subject of the way in which God requires to be worshipped of man. Jonah iv. 11, John iv. 21-26, v. 25-30, explained by Ezek. xxxvii., Dan. xii., and the sounding of the *seventh trumpet* in Rev. xi. 15 to the end of the Book.

2nd, It associates therewith the admission of all devout minds that with God all things are possible. But herein is *their fallacy*. In that quotation of Scripture there is necessarily involved the idea of moral and reasonable limits, for the application of this truth. That idea is studiously suppressed for building up party views in religion.

The admission thus *honestly* and *innocently* made, by those too straightforward to anticipate any wrong use of the same, is immediately followed up by *some startling absurdity of mere human conception professing to be the apparently obvious meaning of God's word literally read.* The 3rd phasis, or the conclusion, is an unblushingly teaching for doctrine the commandments of men, and in form never to represent a class of devout intelligence.

Jewish prophecy was written for *a practical purpose of instruction unto righteousness*, but was always associated with parables and typical symbols, for a more vivid impression of the instructive facts on the hearts of the people addressed. Hence the people were taught to demand a sign of the prophet's authority, as Pharaoh did of Moses and Aaron, and as the Jews did of our Lord.

It was *not absolutely necessary* that the answer to this demand should be *a miracle*, in our common interpretation of the word—as conceiving the ordinary course of nature suspended, or reversed, to manifest more clearly an extraordinary purpose of the Divine will. The sign should present reasonable credentials of its divine origin, and *the object of the instruction thus typically given* was to be carried through with success under confirmation



of divine power. This is the point at which man needs seek by prayer *the gift of spiritual discernment* between miracles of grace exercised under fixed laws in the works of Creation (as revealing to man the will of God for his peace), and those which (as in our Lord's case) stand associated with some infinitely higher notion of miraculous power.

The *primary* feature in the ten plagues of Egypt, by which the Israelites were at length redeemed from bondage to the idolatry of Egyptian Baalists, represents an instruction of Jewish typical prophecy in the language of figures. This was derived from the laws of divination followed by the old Chaldean and Egyptian astrologers. For they had power to imitate the first *three of the miracles* attributed to Aaron, though the first at least was performed by Aaron with greater fulness of power, seeing that his rod-formed serpent "swallowed up" those of the Egyptian sorcerers.

The source of the typical language here employed points us to Hydra as the nodal symbol of ascending and descending light then in use by the Baalists. The demand of Moses and Aaron for Israel of Pharaoh was for permission to go a journey of *three days into the wilderness*, or *Eastward*, there to sacrifice to Jehovah. They, moreover, demanded to take all their effects with them, as they knew not beforehand what might be required for that sacrifice. For, on reflection, they considered that as a shepherd people they could not sacrifice a ram in the land of Egypt, or otherwise solemnize the worship of Jehovah therein, without fear of being stoned. Pharaoh understood the demand as covering a revolt against the religious and political institutions of the Egyptians. Hence the ten plagues denounced against him are so described as to represent *a new cycle of typical and prophetic time then about to be substituted for the months of the Baalistic flood season associated (tropically) by the Egyptians with the memories of Sesostris and Pheron*. For in the days of the latter the waters of the Nile arose to 18 cubits, (compare the 15 cubits of Gen. vii. 20,) by which we are to understand that he divided the equinoctial into 20 hour circles of 18° each, and therefore their equinoctial day into 10 hours of 18° to an hour.

These, on a comparison of hours and days and months and years, as in Rev. ix. 15, they divided to a lunar year of 12 times 30 days, varied as one of 10 times 36; for 12 times 30 days in two tropical half cycles of 5 or 6 zodiacal signs, thus: Turning Westward from the *new Moon* in Cancer to the *full Moon* in Capricorn, and back again. Thus the primeval flood season which *covered the whole earth*, Eastward, whilst the Western Hemisphere represented the watery waste overlaying the land once redeemed from water Eastward, symbolized the nodal influences of ascending and descending lunar light over all the works of God. These they typically comprehended within the yearly cycle of the Sun's circuit through the heavens *divided as 12 days of years* to the 12 years cycle of Jupiter, and as two weeks of *six days* compared with two half years of *six months*.

They compared also a day of 30 hours with a month of 30 days and a year of 12 months, taking "the twinkling of an eye" for their unit of typical time, and measuring this day of 30 hours, in graduated form therefrom, by a *clepsydra*, or *water clock*. Hence Moses and Aaron were first commanded to meet Pharaoh by the river side, when going forth for his *morning ablutions*

in the sacred stream of the Nile. This occurrence extended in its effects (Exod. vii. 25) over *seven days* from their first appearance before Pharaoh, when Aaron's serpent rod swallowed up those of the Egyptian magicians. They were going to establish with Israel a new typical covenant, giving to ascending light the months of seedtime and harvest, from the vernal to the autumnal equinox. They were thereby limiting the flood season of the Egyptians to a winter season of five months, according to God's postdiluvian covenant with all flesh in the days of Noah. These, moreover, were to be divided Eastward and Westward to the Sun-Pharaohs of Egypt. *That there might no more be a flood to cover the whole earth*, but that in the cloudy and dark day of a returning flood the bow of God's covenant should be always seen radiant with sunshine from the East, on their Western, or watery hemisphere.

The *seven days* of Exod. vii. 25, compared with the *three days* journey of Exod. iii. 18, v. 3, &c., are differing typical measures for the quadrant of 90°, reckoned Eastward from Capricorn to Aries, to mark the distinctive beginnings of the Egyptian and Jewish solar year. For upon this the new political institutions of Israel were to be established after the Exodus. Thus Enoch compared  $7 \times 13^\circ = 91^\circ$ , lunar time, with  $6 \times 15^\circ = 90^\circ$ , solar time. The Egyptians also divided their solar year of 12 months to *one cycle of Jupiter*. This numbered 12 days of years, reckoned as 30 muhurtas, or planetary hours of 12°, to each year day. The quadrant measure of this cycle would consequently be 3 days.

The changing of all the waters of Egypt into *streams* and *pools of blood*, even descending to the particulars of *all* left accidentally, or for sacrificial purposes, *in vessels of wood and stone*, cannot be understood, reasonably, except as a figure of speech.

In that form the language (read with reference to the superstitions of the ancient Oriental Baalists respecting their sacred rivers, and all receptacles for the waters thereof, as holy, however small in quantity,) gives us the idea that Aaron by the river side designedly polluted the waters of the Nile *by blood in Pharaoh's sight by the river bank*. For he well knew that such pollution would from that moment be *legally imputed* to all private receptacles for the same, until the controversy between Pharaoh and the Israelites, on that head, should be brought to a close.

This would be a symbol of easy imitation by the Egyptian magicians, but its typical significance and power would be wholly on the side of the Israelites. For their design extended beyond the symbol, and was realized, whilst the act of the Egyptian magicians estimated their imitation of the symbol *at more than its worth*, and it failed of their purpose.

The next which the Egyptian magicians had power to imitate was that of the "*frogs*." This from its similarity to Vishnu's Kurmavatar, or first and Tortoise avatar, they would easily imitate, in the extent to which the symbols were of common significance for a particular time of year, viz., for amphibious life, on land, *when as yet imperfectly redeemed from water, for the purposes of seedtime and harvest*. Hence the typical reference to frogs as unclean spirits in the symbols of the Book of Revelation.

The *third*, or that of the *lice*, (rendered gnats, or stinging insects, in *Lee's Lexicon*,) the Egyptian magicians could not imitate, as no incarnation of their Vishnu.



The *fourth*, or swarm of *flies*, was followed by a permission to go and offer their sacrifice to Jehovah "*in the land*," if only they would release Egypt from the plague of the *flies*. Nothing is observed *for or against* the imitative power of the Egyptians in this case. But the answer ["And Moses said, It is not meet so to do; for we shall sacrifice the abomination of the Egyptians to the Lord our God: lo shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?"] admits of many applications. Amongst these, the sacrifice of their Paschal Lamb might give offence to the heathen idolators of Jupiter Ammon, especially when viewed in connection with a remission of their *fly plague*. For thus it might be interpreted as sacrificing to the Beelzebub of the Canaanites at Ekron. Such an idea might subject them to the accusation of an aggravated sacrificing the abomination of the Egyptians before their eyes.

The rest have relation to a typical *lunar* year of *ten* months from *Aries* to *Capricorn* inclusive, compared with a *solar* year of 12 months beginning from the Sun in *Aquarius* and ending with the Sun in *Capricorn*. For the 44 or 47 days of Noah's waiting, *before entering into his lunar ark on the 17th of the second month*.

We must here remember that the last month of our solar year of *twelve* months is called *December*, and that the *first* month of the old Roman year was dedicated to the Sun in *Fishes*. Such a cycle would represent 9 months of 30 days as ten months of 27 days, reckoning from *Aquarius* to *Scorpio*; or from *Pisces* to *Sagittarius*, when *January* and *February* were reckoned only as intercalary lunations. The one named from their *Janus*, and the other dedicated to the *Manes*, or beatified spirits of their departed ancestors.

The clear and unavoidable conclusion from all this is that the germ of a national vitality *began* to be given to God's covenant with all flesh in the days of Noah, by the exodus of Israel out of Egypt, associated with the typical institutions of Moses. For these were based on the promises made to Abraham at *Bethel*. Spiritual effect was subsequently given to the promises in Christ—on the Mount of Olives—taken for a new centre in the land of the Canaanite divided to the four winds of heaven. Compare Gen. xiii. 14, 15, with Zech. xiv. 4-10.

The ages of Moses and Aaron at the date of their mission to Pharaoh are clearly of typical account associated with the East and West dialling of the antediluvian Orientals. The 80 to Moses corresponds with the *nodal life* of the Egyptian Aphophis; and the 83 to Aaron substitutes one-fourth of 332 (or the cycle of the 12 gods of Egypt in the old chronicle) for the 84 numbered by the ancient Egyptians to the life of Helius, and by the Hindus to the quadrant height of their Mount Meru. This multiplied by 4, gives 336, or  $12 \times 28$  days, in substitution for 12 months of 27 days, increased by the Hindu-Egyptian weekly cycle of 8 days. For thus the earliest cycle of the 12 gods of Egypt was formed from that of their eight oldest gods (as  $8 \times 27 = 216$ , or  $7 \times 27$  with one of 28 = 217,) in the old Egyptian Chronicle.

From this *fourth* scourge, or the swarms of flies, the dwellings of Israel in the land of Goshen were to be exempt. This was the *tenth morning*. The time of year also was that in which the worship of Beelzebub was familiar to the ancient Orientals. Pharaoh, moreover, was going down to the water



*in the morning*, when there met by Moses and Aaron, on this occasion demanding permission for a three days journey into the wilderness Eastward. The separation made between the dwellings of Israel in the land of Goshen, and those of the Egyptians (Exod. viii. 22) *on that day*, resemble the appointment of the Sun, and Moon, and Stars, for signs and for seasons, for days and for years, in Gen. i. 14, as on the *fourth* typical day of the Creation. For when all the works of God are typically spoken of as having been completed in *six* days, they were typically reckoned as all comprehended within the Sun's annual circuit of 360 days, divided into *two half yearly and tropical circuits of six months*. These they compared with two weeks of six days and with one equinoctial day of 12 hours, measured on the diameter of the equinoctial by *six* zodiacal signs.

Thus Enoch divided his 12 gates of heaven into 6 Eastward and 6 Westward ; but in two parallel rows opposite to each other.

In this form they marked the relation of their new and full moons to each other at the equinoxes, by numbering the *full moon Eastward* to the Sun's North declination for the summer season, symbolized to the land of Goshen ; and the *new moon Westward* to the Sun's South declination for Winter, to the Sun-Pharaoh's of Upper Egypt in the South.

Thus the settlements of Israel as the shepherd-kings of Lower Egypt, in the North, (by the Delta of the Nile and near the Pyramid-plain of Ghizeh,) were symbolized *Eastward* and *Westward* to the Sun's North declination ; whilst the throne of the Sun-Pharaoh's was symbolized Eastward and Westward to the Sun's South declination *for the winter season of the year*, and to the darkness of midnight for the beginning of their day. This means the day of their THOTH, as the *first* day of their great Sothiac cycle, or lustrum of 5 lunar years numbering 280 days yearly, compared with four old solar years of 360 days yearly.

This tropical beginning of typical and prophetic time by the Egyptians, contrasted with the equinoctial beginning of the Jews, is the reference of Zechariah's typical prophecy (cap. xiv. 4-10) to a day then known only to the Lord, but which should be neither clear nor dark until the evening, but in the evening it should be light. *In summer and in winter should it be*. Surely these words mark with precision the circumstances under which the East and West dialling of the ancient Orientals should be superseded for a new form of dialling which should divide both the North and the South equally to the East and West horizon. Such is the relation of our horizontal and vertical dials to the equinoctial dial. See also the diagram for an East and West dialling arc of  $100^{\circ}$  on the equinoctial, as for a dial plane facing the South, and divided to 10 lunar cycles of 5 days to the West ; also to 10 of 5 days on the East of the meridian, given to the solstitial colure.

This represented the day beginning from evening, *under a new form*, so as to be "light at evening" when beginning Westward from the "Aswins," between the *two fore feet of their celestial porpoise, when in VIRGO*.

The *fifth* plague (or that of the murrain on the 11th morning, compared apparently with the 11th or last hour on an East or West dial) concentrated the strength of the plagues denounced against Pharaoh. This was caused by scattering handful of ashes *from the furnace, or altar*, whence proceeded

boils and blains on all the cattle of Pharaoh, "but of the cattle of the children of Israel died not one."

*Sixth* plague, on the twelfth morning. This was one of thunder, hail, and fire, which followed the uplifting of Aaron's rod towards heaven for divine confirmation of his mission in the power of that God who maketh his angels ministers, and his ministers a flame of fire.

This scourge was limited in its range over only such of Pharaoh's servants and cattle *who should remain out in the field*. For it is added, "He that feared the word of the Lord among the servants of Pharaoh, made his servants and his cattle flee into the houses; and he that regarded not the word of the Lord left his servants and his cattle in the field."

The field of this reference means *a sacred inclosure*, like that called *the field of Mars*, which Jason ploughed with fire-breathing oxen, and sowed with dragon's teeth — whence sprang up armed hosts against him — in the figurative history of the ARGONAUTIC expedition. It is as that in which the *first nodal brethren* (viz., Cain and Abel) met. It means under the expanse of heaven, *inclosed by the horizon* of the latitude referred to. Thus our Saviour's retirement into the Garden of Gethsemane was for communion with God in prayer, under the open canopy of heaven.

This supplies the imagery used in the legend of St. Augustine, painted on the back of the stalls in Carlisle Cathedral.

They of the Egyptians who would not be ranged *by sevens and by pairs into Noah's typical arc*, or ark; (i.e., they who would not be symbolized to the *planisphere* of the postdiluvians,) were to be numbered with the dead, as overwhelmed by the flood of their antediluvian traditions. Exod. ix. 20-33. "Only in the land of Goshen, where the children of Israel were, was there no hail. The flax and the barley was smitten: for the barley was in the ear, and the flax was balled. But the wheat and the rye were not smitten: for they were not grown up."

*Seventh*, the locusts, 13th *day and night*. These were brought over the land by a strong *East* wind. Their dispersion was by a mighty strong *West* wind, *which swept them off into the Red Sea*.

*Eighth*, Darkness for three days—from the 14th to the 17th—over the land of Egypt; even a darkness that might be felt. For during its continuance no Egyptian could stir from his place; "but all the children of Israel had light in their dwellings." Exod. x. 22.

Compare the cloudy and dark day—the day of the heathen—numbered over Egypt towards the close of the Mosaic, or typical dispensation, (Ezek. xxx. 3,) "*as the day in which God's bow should be seen in the cloud, to the comfort of his people*."

*This darkness of three days*, from that of the 14th to the 17th, may possibly have had *the like prophetic* significance with that which extended over *three hours, from the sixth to the ninth*, or from xii. at noon to iii. p.m., at the crucifixion. For this is called emphatically *the hour of darkness and power of the Jewish Church, when under like condemnation with Egypt*, as choosing darkness for light, in the rejection of Christ. (Luke xxii. 53: Rev. xi. 8.)

In this case, 14 cycles of *days or hours*, measuring only 12 degrees each on the equinoctial (as when dividing 360 into 30 times 12° for our 24 times 15

degrees), represent 11 *days* or *hours* of 15 degrees each, with a remainder of 3 *days* or *hours*. But numbering from the 14th to the 18th (in days or hours of 12° each), the equinoctial, in days or hours of 15° each, would be 14 of 15°, equal 18 of 12, less 6. But  $216 \text{ less } 6 = 210$ . This gives  $7 \times 30 = 14 \times 15^\circ$  for the longest day of the Noah's ark dialling for N. Lat. 30°, in substitution for 216, or *Pharon's cycle* of  $12 \times 18^\circ$ , as that also of *the eight oldest gods of Egypt*.

*Ninth*, The first-born of the Egyptians—smitten *at mid-night of the 17th day*.—Typical reference is here made to the beginning of the Egyptian day from mid-night, and of their year from the winter tropic, as then about to be changed under a new ordinance for Israel, by which *Judah* (Israel's *fourth* son) was substituted for Reuben (his *first-born*) as leader of the 12 tribes. His position towards the typical encampment was eastward towards the rising son, whilst that of Reuben was to the south, or winter tropic, like the old Egyptian beginning of the day from mid-night, when reckoning that of their year from the winter tropic.

This 17th day combined the Egyptian week of 8 days and the Hindu week of 9 days to form this *typical parowan*, or *half-month*, as that wherein God's *bow* should irradiate (in consolation to His people) the cloudy and dark day of the heathen.

That *mid-night* of Egyptian darkness was succeeded by a morning of triumph to Israel ; for,

The *Tenth* plague commemorates the morning of the 18th day by the return of the waters (after Israel's safe passage during the night) with a force which overwhelmed Pharaoh and his hosts in the Red Sea, near *Baal Zephon*, probably so called from some temple or shrine near the spot, dedicated to their *Baal of the North*.

This consummation of the exodus on the 18th morning seems to associate the Israelites with the Shepherd Kings of Egypt, and with the Disc-worshippers of Manetho's 18th Dynasty. For both were an abomination to the Egyptians. Note, also, that Manetho's 30 dynasties of the kings of Egypt *certainly* numbered them to their 30 days' lunation, compared with a day of 30 *muhurttas* and a solar year of 30 times 12 days, for the 12 years' cycle of Jupiter and the 30 years' cycle of Saturn multiplied together.

The jewels of silver and gold of which the Egyptians were spoiled by the Israelites, in the day of their exodus, have a typical reference to the starry hosts of heaven with them, and against the Egyptians, in that night, *as when the stars of heaven subsequently fought against Sisera*.



## A TECHNICAL MEMORY FOR THE JEWISH TRADITION OF NOAH'S ARK.

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Teachers of Israel, we would know (inform us if you can,)
 The build of Noah's ark, which saved one family of man,  
 When all outside that ark were to Death and Darkness given,  
 As overwhelmed by stormy seas, *the waves of which reached heaven.*<sup>1</sup>  
 Tradition's *toy-shop Jos,*<sup>2</sup> ne'er taught men clearly to discern  
 This narrative's true meaning ; which, through you, we hope to learn.  
 For clear to truth and reason *once*, its meaning must have been,  
 When sacred truths were veiled to man, 'neath types, as by a screen.  
 Then taught of God, by reason's gift,<sup>3</sup> to read his word aright,  
 Men thought of Noah, not as now, but in a *happier* light.  
*His ship was Lunar ; and our Earth a sea-girt isle ;*<sup>4</sup> *whereon*  
*All life was numbered to the light in which God's glory shone,*  
 By day to guide and cheer men, in their earthly "land of works,"  
 Ere night's return, (Death's type, where fear of coming death still lurks.)  
 Such was the darkened world outside *that lunar ark of night ;*  
 Wherein (of God shut<sup>5</sup> up,) one family of *eight* found light.  
 By Lunar light, as ships at night, through storms once safely rode ;  
 So, for safe steerage o'er life's sea,<sup>6</sup> *eight souls* were taught of God.  
 "Children of the light and day," THEIR HOURS OF NIGHT *were numbered,*  
*To God's keeping, as eight only ; in Death*<sup>7</sup> *all else slumbered.*

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### NOTES.

1 *As the highest of the three worlds* in a cosmogony which acknowledged only *three* primary elements, viz., Heaven, Earth, and Sea.

See below (p. 81) on the typical measure of the *four Lokas*, or *spheres*, above *Dhruva*, or the Pole-star, by the 120 over Nineveh. For that also represented *one third part of the earth*, with prophetic reference to *one third part of men* in Rev. vii. 9, for Israel in relation to Assyria and Egypt, *as the other two thirds of that date.* Isaiah xix. 23-25.

Compare Duff's *India & India Missions*, page 104, with the *Vishnu Purana*, page 633, on the destruction of "The Three Worlds" by a deluge of rains, overspreading their "seven spheres," and extinguishing the fires of the "seven patalas" at the end of each kalpa, or millennial day of Brahma. Compare, also, Enoch lxiv. 1, on *that inclination of the earth which preceded its destruction in the days of Noah*, whereon he "went to the ends of the earth, to the dwelling of his great grandfather, Enoch," to ask him the meaning, saying: "Tell me, what is transacting upon earth, for the earth labours, and is violently shaken? Surely, I shall perish with it."

The reference here is to a prediction of Enoch in cap. lviii., like that to NOAH in Gen. vi. 3, thus dated: "In the *five hundredth year*, and in the *seventh month*, and on the *fourteenth day of the month* of the *lifetime of Enoch*, in that parable, I saw that the heaven of heavens shook ; that it shook violently," &c. Enoch then enquired of Michael the meaning, who informed him that the existing day of mercy was near its close. That a day of judgment was preparing, when two monsters should be distributed for food—a female monster, whose name is LEVIATHAN, dwelling in the depths of the sea, above the springs of waters ; and a male monster, whose name is BEHEMOTH, which possesses, *moving on his breast*, the invisible wilderness.

Here we have the *nodal emblems of the Book of Job* substituted for the *Dove and Raven* of the Jewish tradition relating to Noah and his ark.

In verse 10, the above two monsters are regarded as a symbolic division (viz., of typical time) *made in one day*. Herein the beginning and end of typical time is identified with that parting of two ways, between which the King of Babylon stood with arrows bright to use divination. It also explains the "ends of the earth" to which Noah went to consult his great grandfather, Enoch, when he found that "the earth became inclined, and that destruction approached." For it represented our globe as then only divided between a *western lunar hemisphere of waters* and an *eastern solar hemisphere of land redeemed from water*; but as the garden of Eden, then made a desolation by the sins of men.

As Enoch was translated in the 365th year of his life, it is clear that "the 500th year of Enoch's lifetime," here referred to, must mean—in the 500th year of solar time as reckoned in years of 365 days by Noah, instead of 360 days.

Thus 500, less 365 years, give 135, or half the old lunar year of 10 months, numbering 270 days.

This half lunar year of 135 days, they seem to have compared typically with a *half-month* of 16 days—viz., Krishna's Parouvan, numbering two weekly cycles of 8 days. These they doubled six times (for the six *mountain emblems of typical time* in Enoch, cap. ii. 2, instead of *four for four Human ages to one Divine age*, similarly reckoned as mountains) to form their celebrated lunar cycle of 336 kings in 12 months of 28 days. For  $16+32+48+64+80+96=336$ . Thus, also, they seem to have compared a cycle of 4 ages from a basis of 12 days, with one of 8 from a basis of 9 days. For instance,  $12+24+36+48$  represent a Divine age of 120 from a basis of 12. But  $9+18+27+36+45+54+63+72=324$  days in 12 lunations of 27 days each. The *six mountains* are thus enumerated in Enoch i. 2:—

- |                                |  |
|--------------------------------|--|
| 1st. A Mountain of Iron        | } As for the Four Human Ages to One Divine age<br>numbered over the Planetary Weekly Cycle of 7<br>days. For the Jewish Cycle of 70, from that<br>of 7.<br>For the relation of the Nodes to the old Weekly<br>Cycle of 8 and 9 days. |
| 2nd. A Mountain of Copper      |  |
| 3rd. A Mountain of Silver      |  |
| 4th. A Mountain of Gold        |  |
| 5th. A Mountain of fluid Metal |  |
| 6th. A Mountain of Lead        |  |

See "the talent of lead," covering a deceitful ephah, in Zech. v.

The 5th and 6th of these mountains (on a comparison of Zech. iv. 7; vi. 1) appear to have *nodal reference* to the cycle of their solar year divided to the four cardinal points of the horizon, associated with a variable relation to the nodal influences of ascending and descending light, solar and lunar.

Thus from the basis of 3 we have 30 for the Divine, as the sum of four Human ages; but 135 (or half the old lunar year of 270), as the *sum of 9 progressions* from the same basis—e.g.,  $3+6+9+12+15+18+21+24+27=135$ .

Or thus,  $2+4+6+8+10+12+14+16+18=90$ , or the *Divine age* from a basis of 9.

From these considerations I conclude that the inclination of the earth spoken of by Enoch, refers to a change from their typical dialling for the old year of three seasons (as that of the Argonauts, for Colchis, near the mountains of Armenia) to one for a year of 4 seasons. For thus the seed of the promises made to Abraham substituted a *Sabbatic cycle of seven for the old weeks of 8 and 9 days, connected with the nodal idolatry of the ancient Orientals*.

This would substitute N. Lat. 30 for Palestine and the Pyramid Plains of Egypt, for N. Lat. 42, or thereabouts.

In confirmation of this thought, the Hindu lunar year of 27 asterisms began from the *Aswins in Virgo*; and that for 28 asterisms began from *Crittica in Libra*. This (reckoning from the full moon) verifies the typical reference to the "*fourteenth day of the seventh month, in the 500th year of the lifetime of Enoch*." Thus the inclination of the earth spoken of by Enoch seemingly, relates to the circumstances under which the primeval chronicle of solar time on the hollow semicircle invented by BEROSUS, the Chaldean (who first hollowed it out of a square, and inclined it to the latitude), began to undergo a change like that which characterizes the *seven steps of the Greek-Egyptian Dial*.

For that, *typically*, compares a quadrant dialling arc for 7 hours with a weekly lunar cycle of 7 days.

It also represents an East-and-West Dial, *so inclined as to chronicle a quadrant measure of typical time facing the south, as a Polar Dial*.

2 Jos, means *father*, idolatrously. Matt. xxiii. 9. The name of "Jos houses," is that given by the Chinese to their houses of solemn assembly; from the *Jos*, or idolatrous symbol of God's daily providence (answering to the DIESPATER of the ancient Romans,) enshrined therein.

3 Jeremiah xxxi. 31-35, illustrating Jer. xvi. 14-17, with alternate reference to a *fishing* and a *hunting* season in the mountains and on the hills. Query: For the summer and winter of Zech. xiv. 8, to be illustrated from Christ's mission to the fishermen of Galilee, and the persecution of Christians by Jews and Idolaters.

4 Psalm xxiv. 1, 2, compared with the Jambu Dwipa of the Hindus.

5 Genesis vii. 16.

6 See opening prayer in the Baptismal Service.

7 Romans v. 13, 14, for the Mosaic dispensation as giving national life to God's covenant with NOAH.



The TYPICAL & PROPHETIC DIALLING of the ANCIENT ORIENTALS, in its RELATION to the TIMES OF ISRAEL'S BONDAGE in EGYPT, during the reign of its eight oldest gods for 216 years ; as followed by the EXODUS numbering 144,000 over the REDEEMED OF ISRAEL ; as "CHILDREN OF THE LIGHT AND OF THE DAY."

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First of all this Diagram will clear up a very old standing difficulty respecting the 430 years which form *one* numbering over Israel's captivity in Egypt ; whereas chronologists when viewing the question from more modern modes of computation can only account for 215, or half that number of years. This difference seems to have resulted from numbering *night without day to Egypt, and day without night to Israel*, as over kingdoms of *a then distinctive typical account* in regard to God's ordinances of day and night.

These 216 days of years represent a compound number. First we have the nodal day of 40 degrees for a day of 40 years, multiplied by the cycle of 5 in days of years for 200. Then we add 16 for two weeks of 8 days, or 15 for 215 instead of 216, if measured only by one week of 7 days and one of 8 days. The double of this cycle gives the 430 of Exod. xii. 40, 41 ; viz., 400 for a week of 10 days, in which each day numbered (like Israel's day of temptation in the wilderness) 40 days of years. These they then increased by the lunation of 30 days, divided, as by Enoch, into an Egyptian half-month of 16, and a Jewish half-month of 14 days, for their typical and prophetic cycle of 430.

I will now attempt to explain this diagram in its other typical characteristics. First, we have thereon two forms of a Planetary Calendarium, each limited to a quadrant of 90°. This they divided to *two* weekly cycles of 9 days, reckoned as  $9 \times 5 = 45$  degrees for days of years. These 18 cycles of 5 represent the 18 Ethiopians of Herodotus, who reigned in the cycle of the 330 kings, both of the Egyptians and of the Hindus.

The cycle of the 330 kings compared eleven days of 30 muhurtas each with a year of 11 months of 30 days each, on an east-and-west dial. That of Osiris, or 450, multiplied their Lustrum, or cycle of 5, by the quadrant of 90°.

That form of the Planetary Calendarium which reduced two weekly cycles of 9 to two of 7 days, beginning from Thursday, dedicated to Jupiter, is numbered to their cycle of 5, for half the week of 10 days, multiplied by  $5 \times 14 = 70$ . Thus the Egyptian cycle of 5, numbered *southward* here, as in the holy oblation of Ezekiel's prophetic vision to Benjamin, and multiplied by Jacob's typical cycle of 70, over a half-weekly cycle of 5 days, gives 350 for the lunar year of Noah's *postdiluvian* life.

The other form of the Planetary Calendarium, in which two weeks of 9 days were reduced to two of 7, numbered Sunday as the first day of each week. This substituted 8 cycles of  $5 = 40$ , for the measure of each day,



to make a yearly cycle of  $9 \times 40 = 360$ . These two weeks of seven days were reckoned northward, like the seven tribes to Judah northward of the Holy Oblation, in Ezekiel's vision of typical prophecy.

But each weekly cycle of 7 days multiplied by 7, gives the Jewish Pentecostal cycle of 49 for 50, as  $5 \times 10$ . Also,  $50 \times 2 = 100$ , shows the source of the figure under which the ancient Hindus chronicled 100 days of years over the life of Brahma.

These, again, multiplied by 5, give the 500 years of Noah's age at the birth of Shem, Ham, and Japheth. Again, 500 multiplied by 3 numbers half the 3,000 chambers of the Labyrinth built by Mœris, 1500 of which were above, and 1500 under ground. Again,  $7 \times 100$  gives Enoch's week of 700 years, and ten of these completed his prophetic cycle of 7,000 years.

Note, also, the  $90^\circ$  to the 18 Ethiopians of Herodotus represent a quadrant of the equinoctial, divided to combine the lunation of 30 days (as the cycle of their queen NITOCRIS) with the old solar cycle of 60, for the difference between their Lunar Year of 300, and their Solar Year of 360; hence their *solar season of two months to OSIRIS*. These represent the two central lunations of Enoch's astronomy divided, for a harmony of their *decimal and duodecimal notation*, as  $6 \times 10 = 5 \times 12$ . Thus, *one-sixth* of  $36 \times 10 = 30 \times 12$ , shows the relation of Osiris to the six gods of Egypt.

This, also, explains the meaning of the old Egyptian myth—that the sun four times changed his place of rising and setting, by *twice* setting where he uniformly rises (viz., amongst the Eastern signs numbered to sunset), and twice rising where he uniformly sets (viz., amongst the Western signs numbered to sunrise), in a cycle of 11,340 years. These were the days in  $31\frac{1}{2}$  old Chaldean years of 360 days, answering to their cycle of the new moons, being 32 lunar years of 354d. 8h. 48m.  $\equiv$  11,339d. 17h. 54m.; or, 11,340, less only 5 hours, as calculated by my kind friend, Mr. E. Sang, of Edinburgh.

It explains, moreover, the principle upon which the Dragon Symbolism for the moon's nodes numbered the ascending node to the moon, when westward going north by the Dragon's head, and the descending node to the moon, eastward going south, by the Dragon's tail; whilst ascending solar light was reckoned eastward to the north for summer, and descending solar light westward to the south for winter.

Thus Abraham's seed, reckoning from the *new* moon (Psalm lxxxi. 3—5), began their typical time deescending westward *from the north*; whilst the Egyptians, reckoning from the *full* moon, began their typical cycles ascending eastward from the south (Rev. vii. 2).

The Syrians seem to have numbered the hours of their east-and-west typical dialling "to and fro," or tropically over the western signs of the zodiac; and the Egyptians, similarly, over the eastern signs, divided between the sun's north and south declination.

In correction of this typical reckoning, that of Ezekiel's oblation was substituted by the Jews of a later period—dividing the sun's south declination eastward and westward to Benjamin heading 5 of the tribes. Similarly they divided the sun's north declination to Judah at the head of *seven tribes*, eastward; and westward, for the summer season, beginning from the vernal

equinox ; typified in the relation of Judah's encampment before the tabernacle—viz., eastward to the rising sun (Num. ii. 3, and Ezek. xlvi. 8). This explains the nature of the injunction given to the man of God, sent from Jerusalem to Bethel on a mission to Jeroboam, with a command not to return by the same way that he went (i. Kings xiii. 9 : Ezek. xlvi. 9).

In conclusion, the structure of this diagram convinces me that I was somewhere near the truth, when dividing the seven steps of the Greek-Egyptian Dial in the form I did, on the model exhibited by me in the late universal exhibition at Paris. The seven steps cannot but represent two quadrant lunar circuits of  $7 \times 13^\circ = 91'$ , compared with two solar quadrants of 6 hours, for a tropical measure of ascending and descending solar light half-yearly. For it is thus always chronicled to the *analemma in quadrant form*. The form subsequently adopted in some part of these Tracts from Silvanus Morgan, is only a variation of the above. The principle is one and the same in both cases. But Morgan's form shows more clearly how the 5 planets were numbered typically to the 5 upper steps, whilst the two lowest symbolized the sun's solstitial glory to the place of the new moon at the sun's greatest altitude. This was when the shadow of the Gnomon reached the lowest step, for the first month of their old lunar year, reckoned from the beginning of the flood season in Cancer.

But the difference between the Syrians and the Egyptians was this : The former began their reckoning Northward from the *new* moon, whilst the Egyptians (as followed by ourselves when reckoning January as our *first* month) began from the *full* moon.

Comparing the above facts with the Hindu traditions of the universal deluge, given in Duff's *India and India Missions*, and with the planetary spheres of the *Vishnu Purana*, p. 212, I hope to conclude this perplexing enquiry with something like demonstrative evidence that the Noah's ark flood season was a *typical instruction of Jewish prophecy*. Also, that the imagery employed was derived from comparing ascending and descending light on the plane of an East and West dial, with the ebbing and flowing of the tides under lunar influences, acting at intervals of six hours, for two floodings and two ebbs in 24 hours. See subjoined remarks on the ascending and descending *rema*, or *currents*, of Charybdis.

Duff states the *immediate* effects of the flood thus,

"The seven lower worlds are at once submerged ; as well as the earth which we inhabit. Yea more ; the waters cease not to rise till they overwhelm, not the loftiest mountains merely, but the two worlds next in the order of ascent above."

In page 106, he adds,

"But those who have escaped the great apostacy on earth ; the immortals that gladden by their presence the summits of Su-Meru ; the half-deified progenitors of mankind in the world above the earth ; Indra, with the divine sages, and all other orders of celestial beings that fill with streaming radiance the region of the starry firmament ; all rush, in consternation and terror, into the fourth of the superior worlds, or that which rises immediately beyond the pole star."

It is clear that language of this sort must have figurative reference to the traditions of their philosophy.

It will also assume a very definite and therefore intelligible meaning when illustrated by the nine orbits of Cicero's philosophy, in the *Somnium Scipionis*, cap. 4, compared with the 8 Lokas, or spheres, of the *Vishnu Purana*, p. 212.



## CICERONIAN.

## HIND :

- 1st, and outermost, called the "Summus ipse Deus," for heaven, as God's throne ; the centre of life and motion, extending over all his works.
2. The starry firmament, containing the orbits of the seven planets, which revolve therein in a course opposite to that of the heaven symbolized as the throne of God in the centre of life and motion.

The order of the planets here given by Cicero is as that of Blundevil's planetary symbols for *seven cycles of five days*, forming a weekly calendarium for the cycle of 5 days, beginning from Saturday dedicated to Saturn, thus,

	Saturn.	Jupiter.	Mars.	The Sun central { and equinoctial. Venus.	Mercury.	Moon.	
	1	2	3	4	5	6	7
	♄	♃	♂	☉	♀	♂	☾
Sat.	7	5	3	1	6	4	2
Sun.	1	6	4	2	7	5	3
Mon.	2	7	5	3	1	6	4
Tues.	3	1	6	4	2	7	5
Wed.*	4	2	7	5	3	1	6

Thursday,  
to Moon  
descending  
from Jup.

Friday

Saturday.

Sunday.

\*Monday.

Here we have (to the Sun, for a returning circuit of 5 days from Thursday to Monday,) *seven cycles* of 5 days numbered over a half weekly cycle of 5 days.

But  $5 \times 7 = 35$  multiplied by 5, give 175, or half of 350 ; as in contrast to the same cycle of 35 numbered to the weekly cycle of 6 days, for 210°, the diurnal arc of the longest day in and about N. lat. 30.

Again,  $7 \times 35 = 245$ , or Enoch's longest day of 240, increased by the old cycle of 5.

\* This explains the meaning of Saturn dethroned for Jupiter when the week of 10 days, divided into two half cycles of 5 days, was numbered to a lunar year of 300 to Jupiter, as 6 cycles of 50, instead of to one of 350 to Saturn, for *seven cycles* of 50.

1. Bhur-loka, or sphere of earth. This extends as far as its oceans, mountains, and rivers are illuminated by the rays of the sun and moon.
  2. Bhuvvar-loka, or the sky, spreading above the earth and upwards, as far as to the planetary sphere.
  3. Swar-loka, or the planetary sphere.
- "Such is the elevation of the three spheres which form the regions of the consequences of works."

The region of works was their central kingdom of Bharata Varsha, or India, symbolized to a dialling arc of 100 degrees, east and west, for the 100 years of *Brahma's life*, limited over "man's day" on earth.

Dhruva, or the pole-star, was the centre from which their 7 planetary worlds depended by *aerial cords*, viz., the meridians, which, passing through the poles of the earth, serve to note the passing time to man on earth.

The tail of the Celestial Porpoise symbolism for their planisphere was centered upon Dhruva; whilst Vishnu (like Arion on his daphin) was seated on its heart, to represent the sun in the ecliptic, with the moon, when descending southward from the west.

Hence the two front feet of the porpoise were directed towards the *Aswins in Virgo*, as the first of their 27 asterisms; whilst Crittica in Libra was the first when reckoning for 28 asterisms.

Dhruva was also symbolized to the slow motion of the clay in the centre of the Potter's Wheel Symbolism, for their planisphere, when comparing the rapid movement of its circumference with the greater rapidity of the sun in his southern than in his northern declination, as having to traverse a greater extent of space in the same time.

1st, Above Dhruva is the Mahar-loka, or sphere of the saints, the inhabitants of which continue to live to the end of the *kalpa*, or *millennial day*, of Brahma. The distance of this from Dhruva was *ten million leagues*.

2nd, Above Dhruva is the Jana-loka, at twice the distance of the first. This was the sphere of the Brahmins.



CICERONIAN.

Also,  $8 \times 35 = 280$  for the Sabbatarian lunar cycle of 10 months.

Similarly  $9 \times 35 = 315$ , or 63 cycles of 5 days, increased by the lunation of 27 days, *for comparison with the* 62 weeks and 70 weeks of Dan. ix. 11, numbered in cycles of 5 instead of 7. This would substitute  $5 \times 70 = 350$  for  $7 \times 70 = 490$ ; and  $5 \times 62 = 310$ .

This last cycle adds 10 days to the old lunar year of 300, and 4 to the 430 numbered as days of years to the captivity of Israel in Egypt.

9th, Below the highest heaven, and within the second heaven, are the seven planetary orbits, and the earth.

This answers to the Jewish description: "The heavens, even the heavens, are the Lord's; but the *earth* hath He given to the children of men."

This, also, sufficiently explains the words of Cicero:

“Below (the moon) there is nothing but what is mortal and frail, *except the spirits of the human race, the gift of God. All is eternal above the moon, for the earth (which is ninth and central) has no motion, and is lowest, and towards it all heavy bodies incline by their own gravitation.*”

This they did in the same manner that they measured their solar year to a quadrant of 90°, for the diurnal arc of their East and West dialling, made, typically, to measure 9 weeks of 10 days as 10 weeks of 9 days.

But otherwise they measured the old Chaldean solar year of 360 days, by *four* quadrants of  $90^\circ$ .

Thus they numbered the *four* lokas, or spheres, above Dhruva, or the pole-star, as :— 1st, Mahar-loka, to the muhurтта of 12°

1st, Mahar-loka, to the muhurtta of 12°	
2nd, Jana-loka (as $2 \times 12 = 3 \times 8$ ), or	24
3rd, Tapo-loka (as $3 \times 12 = 4 \times 9$ ), or	36
4th, Satya-loka (as $4 \times 12 = 6 \times 8$ ), or	48

Thus we have the 120 lunar time of Gen. vi. 3,  
in years of 300 days, as 100 old Chaldean solar  
years of 360 days each ..... } ———  
120 as over Nineveh,  
for 3 × 40, Jonah  
iii. 2 : iv. 11.

HINDU.

3rd. The Tapo-loka, or *sphere of penance*, at four times the distance between the first and second.

4th. The Satya-loka, the inhabitants of which never again know death. This reached to six times the distance between the two first.

The relative distances of these *four* from each other, is, that of four Human ages to one Divine age of typical and prophetic time ; *but under peculiar features*, which give the value of a *twofold numerical significance to the basis of ten million of leagues.*

In this case, *ten* is the real basis for the *week of ten days*. This was carried out to the thousands and millions of years, *comparing time and space*, as the ancient Orientals most undoubtedly did.

Then, when representing four quadrants of 90 degrees as 10 weeks of 9 days, equal 9 weeks of 10 days, they obtained two cycles, by which they were enabled to *harmonize their decimal with their duodecimal cycles of solar and lunar time.*

Thus (taking, as the Hindus did, the muhurttā, or planetary hour of 12, for a basis of computation similar to those of the Egyptians, from 10° *for the half-hour of Enoch's typical astronomy*, as followed by the Egyptians,) we have *ten million leagues* of space, measured on the equinoctial to the horizon.

In a work written by the Rev. Geo. Fisk, Prebendary of Lincoln, and Vicar of Walsall, we read of Charybdis (at a distance of about 750 feet from the shore of Messina, and called *Calopharo*, or the beautiful watch tower, from

the lighthouse near it), that "The phenomenon is observable when the current is descending; for when the current sets in from the north, the pilots call it the *descending rema*, or *current*; and when it runs from the south, the *ascending rema*. The current *ascends* or *descends* at the *rising* or *setting* of the moon, and continues for *six hours*\*. In the interval between each ascent and descent, there is a *calm*, which lasts at least a *quarter of an hour*, and not longer than *an hour*. Afterwards at the rising or setting of the moon, the current enters from the north, making various angles of incidence with the shore, and at length reaches the *Calofaro*, or lighthouse, erected near. This delay sometimes continues for *two hours*. Sometimes it immediately falls into the *Calofaro*, and then, as experience has taught, it is a certain token of bad weather."

Thus, in the voyage of the Argonauts, we trace a typical reference to the sun's southern tropic between Scylla and Charybdis, compared with a like reference to the *Symplegades*, or *clashing rocks*, northward, near the passage of the *Bosphorus*.

The symbolic arms on the Chancellor's seal for the University of OXFORD have a like typical significance with that of the ford to St. Cuthbert's island home at Holy Island, off our eastern coast by Berwick, as *fordable only under certain conditions of the tides*.

The oval shape of the Oxford University seal, assimilates it to the Mundane Egg of the Hindus, as broken by the Bull for renewed life issuing therefrom, when the sun was in TAURUS. It contains, also, 5 niches, as for the old cycle of 5, numbered to 5 canonized saints—viz., three northwards, to 3 days of  $40=120^\circ$ ; and two southward, for  $2 \times 120=240$ , for the Egyptian reckoning of  $3 \times 80$  to APHOPHIS, as 8 months of 30 numbered over seedtime and harvest in Egypt (i. Kings xii. 32).

We learn, moreover, from Cicero (*De Natura Deorum*, cap. xx.) that, "The great year of the ancient mathematicians was formed by multiplying these planetary cycles together under the value attached to them in those days—viz., 30 years to Saturn, 12 to Jupiter, about 2 to Mars, 1 to Mercury, never further distant from the sun than one sign—Venus, is a morning star when preceding the sun, and an evening star when it follows; but in no case is further from the sun than two signs."

This great year was, in fact, the same with the Hindu kali age, or end of typical and prophetic time, numbering 432,000 mythic years to their historic sæculum of 100 old Chaldean solar years; numbering 360 days each. For  $30 \times 12 \times 4 = 1440$ ; the oldest form of the Sothiac cycle of four solar years. This, multiplied by their lunar year of 300 days (as one with the Egyptian cycle of Horus, and the Jewish typical measurement of Noah's ark), gives the kali age of 432,000 mythic years.

These, moreover, are to be identified with their cycle of 5 days, considered as days of 24 hours, or with their week of 10 days, as days of 12 hours (for day without night), reduced to seconds to mark the brevity of time in its relation to human life, compared with that of its relation to the sun and moon and stars, as more enduring works of God. These being appointed to perpetual generations of the human race, "for signs, and for seasons, for days, and for years."

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\* See page 6 of the "Additional Remarks."



On the TYPICAL DIALLING of the ARGONAUTS compared  
with that for the PLAIN for the PYRAMIDS at GHIZEH.

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THAT the voyage of the Argonauts began with the rising of the Pleiades in Taurus, and at sunset, is a fact of historical record. But a question may yet arise : Is the fact one to be explained on our modern ideas of interpreting Historical records, literally ; or, as blended, allegorically, (see Gal. iv. 24, 25, for a religious instruction, or *prophecy*, of inspired authority,) with philosophical traditions having reference to the East-and-West Dialling of the ancient Orientals ? I suspect that the latter consideration must be taken into account, for the following reasons :—

1st. For the astronomical aspect of the question, Mr. James Wood, master mariner, Whitby, informs me that on the rising of the Pleiades in Taurus, or to the N.E. at sunset, the sun would be setting in the south-west, at about 23° in Scorpio. This fact, however, appears to be mixed up with other features of interest in the typical dialling of the ancient Orientals.

2nd. Seeing that the full moon always rises at sunset on the equator, might not the rising of the Pleiades at sunset in Taurus mean *at the full moon in Taurus* (given to the hour of *six on the equator* of an East-and-West Quadrant Dial) ? This would substitute the *full moon* (or Thoth of the Egyptians) for the *new moon*, as appointed in Jacob, for a testimony to Israel respecting the beginning of typical and prophetic time observed by Abraham, the Syrian. For the full moon of the Egyptian Thoth, had a moveable beginning applicable to the *four quarters* of that typical lunation and of the solar year compared together.

3rd. If rising at sunset means at the full moon, why not at the *full moon of the seventh month* ? This might indicate the sun's ascension towards Taurus from Aries *on the Diurnal Arc, typified as brought on by the moon in her opposition to the sun* in that position ; or, by the moon between Virgo and Libra.

Hence the myth of Helle (for the moon, in her opposition, falling off the back of the *Ram*, and being drowned in the Hellespont), which occasioned the voyage of the Argonauts *eastward by the Bosphorus*, to recover the *golden fleece of the Ram* by ploughing with *fire-breathing bulls*, and sowing with *dragons' teeth*, the sacred inclosure of Mars at Colchis.

I suspect the myth (or, more correctly, the historical allegory, like that of the Jews before Mount Sinai, Galat. iv. 24, 25) combines a typical reference to *all* these features of the case.

For the ancients reckoned *seven monthly asterisms* of 26° for days to two quadrants of Enoch's solar year numbering 364 days, in substitution for 6 months of 30 days measured by the old Chaldean quadrants of 90°.

Thus the 14th day of the seventh month, in the 500th year of Enoch's life (see Enoch, cap. lviii. 1,) may really have meant at the full moon of the seventh month, when made to divide the old lunar year of 270 days into two half-cycles of 135 days : even as they divided their months into two half-cycles of 15, 14, and 13 days. For  $365 + 135 = 500$ . Thus Enoch's idea that



the moon brought on the days (when dating the beginning of their Diurnal Arc from the full moon, as the Egyptians did), may have meant the *moon in her opposition*. This would thus be made *typically* to indicate the passage of the shadow from the Gnomon over the face of a dial plane, in a direction contrary to that of the sun's place in the heavens. But the old month of 26 days (as one of which Professor Smyth has found traces, typically, in the Grand Gallery of the Great Pyramid), when divided into two half-months of 13 days, measured these by Enoch's quadrant of  $91^\circ$ , as two weekly lunar cycles of seven days. Thus they numbered  $13^\circ$  to a day, when comparing the lunation of 28 days with Enoch's solar year of 364 days. For  $364 = 13 \times 28$ . This leads to the consideration of another feature in their typical dialling. The place of sunrise is always distant from that of sunset on the equator by 180 degrees. This distance is, moreover, being constantly lengthened or shortened by the difference of twilight, from the length of the equinoctial to that of the longest or shortest day. It was also *typically* measured, "*to and fro*," to ascending and descending light, over the same quadrant of  $90^\circ$ , on their east-and-west dialling plane; or, rather, over a quadrant of  $7 \times 12 = 3 \times 28 = 84$ , substituted for  $3 \times 30 = 90$ . Thus Aaron's age was 83 when he commenced his mission with Moses, at the age of 80.

For this form of quadrant they substituted the spherical quadrant of  $120^\circ$ , when dividing years and lunations only into 3 parts, as  $3 \times 120 = 360$ , instead of  $4 \times 90 = 360$ . Thus, the Argonauts divided their day of 30 hours, and their month of 30 days, like their year of 360 days—into three parts of 4 months. Of these, each numbered two solar seasons of 2 months; viz., one to ascending, and one to descending light. The distance between the place of sunset and the rising of the Pleiades in *Taurus*, at sunset, appears to have been limited thus *over the last four months of ascending light*, given to the Sun's culminating glory for the harvest season from *Taurus* to *Leo*. For then the place of the Moon's nodes between *Leo* and *Virgo*\* was seemingly made to represent the relation of the Moon to the Sun on the equator, or between the tropics of *Capricorn* and *Cancer*. Thus they instituted for comparison three quadrant forms (the spherical of 120 and the plane of 90 or 84,) of solar and lunar typical time, divided equally between ascending and descending light. The typical measure of this was their *nodal day of  $45^\circ$  on the equinoctial*, representing the sum of the 9 digits, when reckoning degrees of the equinoctial as days of time.

Thus,  $1 + 2 + 3 = 6$  for the primeval week of 6 days.

$1 + 2 + 3 + 4$  gave 10 as the Divine age of 1.

$1 + 2 + 3 + 4 + 5 = 15$  for  $3 \times 5 = 7 + 8$  for  $2 \times 7$ .

$1 + 2 + 3 + 4 + 5 + 6 = 21$  or  $3 \times 7$ .

$1 + 2 + 3 + 4 + 5 + 6 + 7 = 28$  or  $4 \times 7$ .

$1 + 2 + 3 + 4 + 5 + 6 + 7 + 8 = 36$  or  $4 \times 9$  as  $3 \times 12$ .

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\* This represented an inclination of the zodiacal signs, Westward to the South between *Virgo* and *Libra* (as on the Hindu asterisms of 27 and 28, compared together, for the 44 or 45 days of Noah's waiting before he entered into the ark, when reckoned Westward to the Moon at the autumnal equinox, instead of Eastward to the Sun, between *Aries* and *Taurus*, when comparing a lunar year of 10 months with a solar year of 12 months.

From this form of the month, multiplied by their Divine age of 10, they framed their solar year of  $10 \times 36 = 12 \times 30$  days.

Then from  $1+2+3+4+5+6+7+8+9 = 45$ , they framed the nodal day of 45 in their weekly cycle of 8 days thus measured, and dedicated to eight planetary regents of the sphere, omitting Sunday to the Sun.

Lastly, they converted this into a week of 9 days counting Sunday, by substituting a nodal day of 40 for that of 45. This they seem to have formed by multiplying together their old weekly cycle of 8, and their planetary cycle of 5, as that of our Lord's reference to the "house of five brethren, divided three against two, and two against three." For the Baalists divided their half month of 15 days into 3 cycles of five, whilst the Jews divided their half month of 14 days into two weekly cycles of 7 days.

Thus the year and day of the Argonauts represented the typical and prophetic time of Noah's *antediluvian* life, whilst that of the Jews represented that of his *postdiluvian* life.

Each of these systems had a dialling origin of distinctive character. That of the Argonauts took the mountains of Ararat and the region round Colchis, on the Phasis, for the North Eastern limit of its quadrant dialling plane, in about N. Lat.  $41^{\circ} 30'$ . For there *the semi-diurnal arc between the rising and setting of any celestial object having a declination of  $29^{\circ}$  or  $30^{\circ}$ , is numbered* (in NORIE, p. 267,) *as one of 8 hours, whilst the Sun's semi-diurnal arc for the same latitude is given only as one of 7h. 30m.*

This accounts for the combination of both cycles, viz., those of 7 and 8, in the *Vishnu Purana* and in Enoch, whilst the Jews rejected the Egyptian weekly and monthly cycle of 8 (excepting the followers of Jeroboam, i. Kings xii. 32,) for that of 7, or the Sabbatic cycle of Mosaic ordinance. This was based on their East and West typical dialling for N. Lat.  $30^{\circ}$ , or thereabouts, as for the Holy Land and the Pyramid Plain.

It would seem, therefore, that Enoch's longest day of  $240^{\circ} = 12 \times 20^{\circ}$  as  $16 \times 15^{\circ}$ , *was typically reckoned to the Moon, as measured by a nocturnal arc of that extent.*

This may have had reference to the rising and setting of the Pleiades, or to that of the Dog star from which they dated the beginning of their flood season, as that also of their great Canicular year.

For the reference of Acts vii. 43, to *the star* of their God "Remphan," made an object of idolatrous worship by Israel in the wilderness, seems to associate the typical and prophetic time of the Baalists with the idolatrous worship of some lunar\* asterism, observed to have a particular relation to the Sun's place in the heavens at the beginning of the Krita, or golden age, in its relation to the beginning of typical time; or to the beginning of the Kali age as connecting the *end* of typical time with the beginning of a dialling arc measuring 100 degrees on the equinoctial—to *man's* day.

For this, the Jews were commanded to substitute a Sabbatic harmony of solar and lunar time, by comparing together a semi-diurnal arc of 7 hours

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\* See the *Vishnu Purana*, p. 486, dating the beginning of NANDA'S reign from the seven Rishis in Purvashada, which, seemingly, (see p. 90,) corresponds to the Sun's entrance into Aries.

and a weekly lunar circuit of 7 days, in perpetual association with a memorial of God's harvest mercies, and their ingathering in the seventh month of their typical year.

The course of the Argonauts from Pagasæ, on the western shores of the *Ægean Sea* (to be compared with the path of the goat, in the typical astronomy of the *Vishnu Purana*, p. 226,)—steering northward through the *Bosphorus* to Colchis in the east—will throw a light on Jonah's seeking to avoid the perils of his mission to Nineveh, by fleeing from Joppa (or, westward) in a ship of Tarshish.

Thus he seems to have compromised his typical mission, by commencing it in imitation of the *Baalistic Argonauts*; much in the same way that the man of God, when sent from Jerusalem to Jeroboam, at Bethel, compromised his in returning by the way he went. For his object, most probably, was to evade the further perils of his mission thereby.

The typical relation of the *Ass* (for Pegasus) to the *Lion* in this symbolism was as that of the Bull to the Lion, in the distinctive Cherubic emblems of the ancient Egyptians (eastward) and the Assyrians (westward), to the north.

But the four zodiacal signs from Taurus to Leo spanned (as already observed) the culminating glory of the sun's power for the four months of harvest, by an arc of 120 degrees from west to east. These they divided on the meridian into two cycles of 60, between the Winged Bulls and Lions, to measure Jonah's typical journey of 3 days (as  $3 \times 40 = 120^\circ$ ) across the great city of Nineveh.

This answers, also, to a similar computation of typical and prophetic time by the Jews, with this exception—viz., the Jews, like the Egyptians, reckoned from east to west, whereas the Assyrians reckoned from west to east.

Take, for instance, the typical times of the Christian Church, as derived from those of the Jews. We have a like dialling arc of  $120^\circ$ , on the circle, numbered as days of typical and prophetic time, between *Septuagesima Sunday* and our *Whitsuntide*, or the *Jewish Pentecost*.

This was divided, by *Easter Day*, to a Sabbatic Cycle of 70, southward; and to their Pentecostal Cycle of 50 northwards. But *Palm Sunday* (the day of our Lord's triumphant entry into Jerusalem riding typically on an ass) divided the cycle of 120 into two half-cycles of 60 each.

This identifies the imagery of Gen. xlix. 14, and of Psalm lxxviii. 4, typically with the sun in Pegasus, when ascending from the east (as in Rev. vii. 2) for the beginning of the harvest season from the Vernal Equinox.

In substitution for that, the early Christian Church adopted that other Jewish symbolism for spring time, which represents it as the lambing season: to represent the "AGNUS DEI" of Messianic prophecy, as typified in the Pascal Lamb of the Jews from the date of Israel's exodus out of Egypt.



CONCLUSIVE FORM OF THE DIALLING PROBLEM CONNECTED WITH THE TYPICAL STRUCTURE OF THE GREEK-EGYPTIAN DIAL WITH SEVEN STEPS, BROUGHT FROM ALEXANDRIA, A.D. 1852, AND NOW IN THE BRITISH MUSEUM.

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THE opinion formed at a very early stage of this intricate enquiry has now become a settled conviction under proof reasonably satisfactory, to my own mind at least. My earliest expression of thought that it was a "Harmony of typical account for the old year of 3 seasons, compared with one of 4 seasons," was objected to by mathematical friends, saying: "We don't know what you mean by dialling for a year of 3 or 4 seasons. You must construct your dial for some given latitude; and if Enoch's longest day was 16 hours of 15°, measuring a diurnal arc of 240, he must have lived where the longest day was of that length, or in a latitude corresponding nearly to our own." My answer always was: "I cannot explain it; but cannot doubt the fact that this typical dialling of the ancient Orientals did harmonize solar and lunar time for a year of *three* seasons, compared with a year of *four* seasons; and for months sometimes numbering only *three* weeks, and at others *four*. Of course, the first principles of dialling establish the fact that you must construct your dial for some particular latitude, unless of that class called Universal Dials; but these must be inclined for some particular latitude, before they can be of any service to chronicle the hours of passing time."

The Greek-Egyptian Dial is of this class. It is the hollow semi-circle of the Babylonians, inclined according to latitude, and narrowed in breadth to the dialling arc of a spherical quadrant, or 120 degrees of the equinoctial. Independent of its reference to the Nineveh of Jonah's day (for a comparison with a half-weekly cycle of 3 days,\* in that case, as when Moses demanded of Pharaoh, for Israel, liberty to take them into the wilderness, or *eastward*, a three days' journey, that they might there sacrifice to the God of Israel), it represents Moses' age of 120, or  $2 \times 60$ , at his death on Mount Nebo; and that of Aaron', on Mount Hor, at the age of 124, or  $2 \times 62$ , as of the same date with the death of Miriam. This was thus typified to the place of the moon's change (between Aries and Taurus), as the beginning of their typical year, when comparing their typical and prophetic year of 3 seasons with one of 4 seasons. The typical feature of this case is the same as that of Balaam's typical sacrifice of *seven* bulls and *seven*

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\* Similarly, in his *Dialogues of the Dead* (see No. xi., between Diogenes and Alexander, and compare Ezek. xxxi., respecting the Kings of Babylon in Hades,) LUCIAN represents Alexander as saying that *his mortal body had been buried three days since in Babylon*. I merely quote this in proof that the Greeks, equally as the Jews and Egyptians, must have divided their weekly cycle of 6 days to the hours of ascending and descending light, on a dial of like typical structure to that of the Greek-Egyptian dial with steps. Thanks to my genial neighbour, the Rev. W. SAYERS, for calling my attention to this passage. The reference is to a typical dialling with *the City of Babylon* (as its central city) in the zenith, to the *Meridian*, or *Noonday hour* of xii. The reference also to Olympias, as the Dragon-mother of Alexander the great, identifies his birth (as a Man in the Moon, or Warrior Chief,) with their Dragon symbolism for the Moon between her nodes.

The age of 20 was that for military service, as that of 30 was for the priesthood.

rams, when seeking incantations, and *using divination against Israel* "in the parting of two ways," to please Balak, King of Moab. That a similar division of typical and prophetic time did prevail in the early Christian Church, is clear from the legends of St. Anthony, St. Augustine, and St. Cuthbert, as painted on the back of the stalls in Carlisle Cathedral. For St. Anthony's age of 90 (at the death of his friend, Paulinus, aged 120 years), had the same dialling significance (typically) as the death of Moses, at the age of 120.

Thus, when told that Moses was aged 80, and Aaron 84, at the date of their conjoint mission to Pharaoh for the deliverance of Israel out of Egypt, there is no questioning the dialling origin of these typical ages, on studying the diagram constructed to illustrate these remarks. Especially when we remember that the 84 years' reign of Helius was measured, on the quadrant dialling of the Egyptians, by *seven* muhurtas, or hours of  $12^\circ$  each, on the equinoctial. Also, that the 80 to Moses were as the 80 to Aphophis (the *Sun-Pharaoh of Egypt, in Joseph's day*); whereas it was one who knew not Joseph at the date of the exodus.

The 80 years of this reference were *two nodal days of  $40^\circ$* ; or, rather, *a day and a night of  $40^\circ$*  on the equinoctial, for the 40 days and 40 nights of Moses' renewed fasting for the idolatry of Israel respecting the worship of the calves: molten by Aaron, at the desire of the people, and for that purpose, in the wilderness.

Admitting the fact that all our notions of dialling involve the idea of dialling for some particular latitude, I have never yet been able to comprehend the necessity of assuming (with the learned translator of Enoch) that he was probably a Jew of the Dispersion, in some high latitude like our own. Why could not a man, living in one latitude, construct a dial which should have typical reference to the geographical features of some other latitude? In fact, why could not an astronomer accommodate to a new latitude a typical harmony of solar and lunar time originally framed for the dialling arc in another latitude? The ancient notions of typical and prophetic time which prevailed with all the Orientals, necessarily involved the idea of a *religious hypothesis mixed up with their dialling chronicle of passing time, hourly and daily*.

For instance, they contrasted the varying relation of the sun and moon to some particular planet (either at the *change*, or *full* of the moon), both on the *equator*, and at the *tropics*. Thus the Hindu zodiac for a week of 9 days reduced to one of 7, is for the sun on the *equator*; whilst that for a week of 9 days reduced to 8, marks the relation of the sun to the moon at the *tropics*.

The only dialling planes of remote antiquity bearing on traditional history of the Jews, are :—

1st, That of the Argonauts for years, months, and days divided into *three* parts—near the mountains of Armenia: the land of the *antediluvian* traditions, variously handed down to us by the Greeks from the Egyptians on the one hand; and by the Jews, from Noah, on the other hand.

2nd, The *postdiluvian* traditions of Jews and Gentiles, mixed up with the typical structure of the Egyptian Pyramids in the plains of Ghizeh.



This evidently had respect to the quadrant dialling of the Egyptians, for a division of years, months, and days, into *four* parts.

My great error, on this feature of the question, has hitherto been in *taking it for granted that, as the Pyramid Dialling Plain was for a longest day of 14 hours in a year of four seasons*; so the division of the Argonautic dialling for a year of *three* seasons, near the mountains of Armenia, was evidence that the longest day in that latitude (like that of Enoch's astronomy) numbered 16 equinoctial hours of  $15^\circ$ , as 12 planetary hours of  $20^\circ$  each. Wishing to know by accurate calculation what would be the longest day *according to latitude* for the dialling of the Argonauts, I asked my friend, Mr. James Wood, if he would kindly make the calculation. He referred me to Norie's tables, in which it is made in a form most satisfactorily for the object of this enquiry. The fact is, the longest day between N. Lat. 40 and 42, only varies from that of the Pyramid Plain by about *one hour*! So that the dialling arc of  $120^\circ$ , for one-third of 360—when years, months, and days, were divided only into *three* parts, will have to be explained upon some other principle than that of a simple dialling according to latitude.

The old division of the year into *three* parts was a *lunar* division. Therefore, Enoch's typical dialling arc (for an astronomy which reckoned the moon as bringing on the days, and for a cosmogony, which both reckoned night older than the day, and associated the idea with a beginning of typical time in the moon's descending node,) for a *longest day* of  $240^\circ$ , must—to use a sort of Irishism—have been a *lunar*, or *nocturnal arc*. Thus, in Norie's Tables, p. 267, we find that the semi-nocturnal arc for the rising and setting of a celestial object, having a declination of  $30^\circ$  in N. Lat.  $41^\circ$ , is 8 hours exactly. This will explain the typical relation between Noah's family of 8 souls, and that of Egypt's 8 oldest gods, who reigned in a typical cycle of 216 days of years.

This *lunar*, or *nocturnal arc*, therefore, must have had reference to the star of their god, Remphan (from *renpi*, a year), Acts vii. 43, as that from which they computed the return of the first new moon in their typical year.

This conclusion admits of confirmation from the typical divisions of *prophetic time* (i.e., of time *typically divided* for the purpose of a *religious instruction*, based upon the idea of man's relation to God being eternal, though the time of his sojourn on earth, is fleeting as the passing seasons of the year), variously marked on the two Hindu zodiacs. For they reduced the old week of 9 days to a tropical, or repeating, cycle of 5 days, by reckoning Wednesday twice, and omitting Thursday dedicated to Jupiter, as the planet which then (in conjunction with the sun and moon) served to fix the beginning of their lunar year. Thus, in the *Vishnu Purana*, p. 484, we read: "When the sun and moon, and the lunar asterism Tishya, and the planet Jupiter, are in one mansion, the Krita age (i.e., the golden age, or beginning of typical time,) shall return."

In the notes we are told, that "the chief star of Tishya is  $\delta$  in the constellation Cancer." We are there, also told, that "When the two first stars of the seven Rishis (the great Bear) rise in the heavens, and some lunar asterism is seen at night at an equal distance between them, then the seven Rishis continue stationary in that conjunction for a hundred years of men. At the



birth of Parikshit, they were in Magha (in Capricorn), and the Kali age (*i.e.*, the *last* age, or *end* of typical time) commenced, which consists of 1200 (divine) years." Again we are told : "When the seven Rishis are in Purvashadha (*circa* "ARIES," *Vishnu Purana*, p. 226), then NANDA (the Shepherd King, and Krishna's foster-father) will begin to reign, and thence forward the influence of the Kali will augment."

The note on the *Vishnu Purana*, p. 484, numbers *ten* asterisms from Magha to Purvashada, inclusive ; as the measure of a typical chronology for 1,000 years. This term they prophetically numbered over their Divine age, as the sum of *four* human ages from a basis of 100 ; answering to the 100 years of men, above referred to. This will, consequently, be best explained by the accompanying diagram for a *diurnal arc* of  $120^\circ$ , for lunar years of 300 days each, compared with one of  $100^\circ$  for 100 years of solar time, in days of 360 to a year.

The equinoctial of 360—thus typically divided to the lunation of 30 days, as 240 for 20 days of lunar light, and 120 for 10 days to the dark side of the moon, with its place of change numbered to the noonday hour of xii., on their east-and-west typical dialling,—identifies the 100 years of this reference with a quadrant dialling arc of 100, for the 100 years of Brahma's typical life daily. This they divided eastward and westward between the 50 sons of Egyptus, and daughters of Danaus ; and between *two planetary cycles* of 5 days, *thus typically numbered* over the darkness of lunar light at noonday. (Deut. xxviii. 29 : Isaiah lix. 10.)

Thus we obtain indisputable evidence of the way in which the ancient Orientals compared a *lunar* Kali age of 5 days, *half-monthly* as one of 10 days *monthly*, with a quadrant dialling arc of 50, extended to one of  $120^\circ$  in semi-circular form, divided eastward and westward between ascending and descending light ; even as they divided the equinoctial northward and southward, for a distinction between day and night, compared with that between summer and winter, as in Zech. xiv. 4—10.

Nothing now remains to be noticed on this subject but its relation to the typical division of our week days by the early Christian Church—viz., 2 Monday, 3 Tuesday, 4 Wednesday, for the days of *Rogation* (or *supplication*), immediately preceding *Ascension Thursday*, as the 5th day in our week of seven days, reckoning Sunday as *the first* day of our week. The other Hindu zodiac refers us to the three days which represented the latter half in a week of 9 days, reduced to one of six by omitting Sunday and the two nodal days, for comparison with our Church's *Ember\* Days*—viz., Wednesday, Friday, and Saturday. These gave Wednesday *fifth*, when Thursday was *second* from the CONJUNCTION of the sun and moon, reckoned solstitially to the moon between her nodes 3 and 4, placed between 2 (Thursday) and 5 (Wednesday).

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\* Thus named, ecclesiastically, from the "ashes" of its penitential ordinances ; but in civil matters from an old Saxon word, implying a course or circuit of time.—See *Chambers' Book of Days*.

That this difference in the typical numbering of these days on the two Hindu zodiacs had its origin in a division of their old weekly cycle of 9 days into *two tropical cycles* of 5, by numbering *the fifth day twice* (both to ascending and descending light), will become clear by arranging them thus :—

1. To the Central Sun on both Zodiacs.	{ Hindu Zodiac for 7 days including Sunday						2. Mon.	3. Tues.	4. Wed.	5. Thurs.	6. Fri.	7. Sat.	{ 8 & 9. The two Nodes.	
	{ Hindu Zodiac for 9 days made 8 by rejecting Sunday						2. Thurs.	3 & 4.	The 2 Nodes		5. Wed.	6. Tues.	7. Mon.	8. Sat.

Hence, on rejecting the Nodes from both forms of the week, and reckoning Wednesday *twice*, instead of reckoning Thursday as fifth day, our Church seemingly formed its two *litany*, or *supplicatory* cycles of three days each, thus :—

1st, For the Rogation days as only of yearly recurrence, viz., the Monday, Tuesday, and Wednesday, immediately preceding Ascension Thursday.

2nd, For the Ember days, viz., Wednesday, Friday, Saturday, made a typical instruction of quarterly occurrence. These were thus adapted to the diurnal arc of their typical quadrant dialling, when beginning “a Jove,” or from the Moon’s descending node reckoned Southward to the winter tropic, for the beginning of the day from evening, and of their year from the winter tropic in Capricorn.

2. Mon.	3. Tues.	4. Wed.	5. Thurs. for Wed.	5	6. Fri.	7. Saturday.
			when Thurs. was 2nd.			

# A TABULAR ILLUSTRATION.

Relation of the Planetary Calendarium on the two Hindu Zodiacs to the week of 9 days divided into two half weeks of 5 days by numbering the 5th TWICE. One half they then reckoned Eastward and Westward to the South for descending light, the other Eastward and Westward to the North for ascending light, and in a form to illustrate our Lord's reference in Luke xii. 52, to the house of FIVE (idolatrous) BRETHREN, divided against itself, 2 against 3, and 3 against 2.

See below for the relation of the cycle of 5 to the 250 of Korah, Dathan, and Abiram.

The week of six planetary days divided into two half weeks of three days.

With these they compared two semi-diurnal arcs of six equinoctial hours each; and two quadrant lunar circuits of 7 muhurtas, or planetary hours of 12 each, to the reign of HELIUS, as limited to 84 years.

1st, Evening before morning in the primeval day, measured to the nocturnal or winter arc of the equinoctial, for ascending node for 2nd, Morning at the close of the primeval day, measured to the Sun's summer circuit Northward from ♀ to ♀, as to the Moon's ascending node for

Central Sun. 1 and 10.  
 9, Friday.  
 8, Saturday.  
 These were divided to the hours of an East and West Dial, as three days to six hours Eastward and Westward to the South for the night season; and other three to six hours Eastward and Westward to the North.

This explains the origin of the figurative language used in describing the Holy Oblation of Ezekiel's typical prophecy, compared with the cleaving of the Mount of Olives into four parts. Zech. xiv. 4-10.

Or thus, for a month of 30 days compared with a day of 30 muhurtas, or planetary hours of 12° each. Note also  $14 \times 13^\circ = 182$ , or half of 364, for months of 28 and 30 days compared together.

The week of seven planetary days numbered (to the Central Sun Northward and Southward from the Equator,)

as three couplets of two days.

- 5. Thursday.
- 4. Wednesday.
- 1. Sunday,
- 2. Monday,
- Northwards.
- 7. Saturday,
- Southwards.

Centrally, to the Moon between her nodes, for

Thus they obtained a planetary cycle of seven hours, the first of which they dedicated to the Sun as the first hour of the day, but the third of night, for comparison with a week of seven days beginning from Sunday.

This illustrates the typical language of Isaiah xxx. 26, "The light of the Moon shall be as the light of the Sun, and the light of the Sun shall be sevenfold, as the light of seven days, in the day the Lord bindeth up the breach of his people, and healeth the stroke of their wounds."

It will also illustrate Psalm xlv. 20, respecting the place of dragons in the shadow of death.\*

* Wednesday to		* Tuesday to	
Dragon's Head.	Dragon's Tail.	Dragon's Head.	Dragon's Tail.
5. Thurs. ‡	1. Sunday.	6. Friday. †	2. Tuesday.
♂	♂	♀	♀
2. Monday.	30 + 40 = 70	7. Saturday.	40 + 30 = 70



here, by numbering the hours of vi. or xii. *solstitially*, to the meridian, we obtain a *tropical*, or *returning cycle* of 5 days. Thus they compared the 5 months of their typical flood season, with 6 planetary hours, and 6 cycles of 5 days, for  $6 \times 5 = 30$ , and  $5 \times 30 = 150$ , or half the Noah's ark lunar year of 300 days.

But 12 muhurtas of  $12^\circ$  each, give 144, and 180 less 144, leave a remainder of 36, as  $3 \times 12$  or  $4 \times 9$  for  $7 \times 5$  to the twilight of typical time, when comparing a day of 30 muhurtas and a month of 30 days with a solar year of 360 days.

	v.	iv.	iii.	ii.	i.	xii.
	vii.	vi.	v.	iv.	iii.	
ur.	5	3	1	6	4	2 Mon.
.	6	4	2	7	5	3 Tues.
.	7	5	3	1	6	4 Wed.
i.	1	6	4	2	7	5 Thurs.
n.	2	7	5	3	1	6 Fri.

## NOTE ON THE TABULAR ILLUSTRATION.

THE beginning of the old Hindu-Egyptian week of 8 days numbered to the 8 oldest gods of Egypt, represented the Moon in her opposition to the Sun at the Vernal Equinox, turning westward to the Autumnal Equinox to begin from Jupiter the lunar circuit of the Hindu asterisms in her descending node, personified as Ketu, or the Dragon's Tail.

This circuit extended from *west to east by south*—for *Thursday, Friday, and Saturday*,—and compared the latter half of our week with the beginning of the primeval day from evening. Two quadrant lunar circuits were called a *solar fortnight*. That of 16 days, *thus* compared with the Diurnal Arc of the Hindu-Egyptians (reckoned southward to Bharata Varsha) was that of Krishna's parouvan, or half-month of 16 days. These 16 they compared with a day of 12 hours in all seasons of the year (John xi. 9), and multiplied by 1000 for the lunar mansions of his 16,000 wives.

But the lunar week of 8 days was formed from one of 9 days by omitting Sunday, as a day of the week; because all the days of the week were numbered to the Sun, and all the nights to the Moon. In this way the oldest week of 9 days, as  $9 \times 40 = 360$ , was first reduced to one of  $8 \times 45 = 360$ . Hence, when the nodes ceased to be typified as days of the week, there arose two forms of the week—1st, we have 6 days of  $45 = 270$ , as commensurate with the old lunar year of 10 times  $27 = 3$  times 90 days; 2nd, we have 7 days of  $40^\circ = 280^\circ$ , as commensurate with the old lunar year of 10 times 28 days  $= 4 \times 70$  days.

The Hindu zodiac for the week of 9 days reduced to that of 7 days, which we have adopted, represents *the Moon as returning to the Sun: for change in the beginning of typical and prophetic time from west to east*.

This represents the Moon as going forth with the Sun, northward, from his *fourth* gate, for the beginning of Enoch's solar year from the Vernal Equinox. The weekly cycle in this form began from Sunday to the Moon in her ascending node. This they personified as Rahu, or the Dragon's Head; and measured by a Diurnal Arc of  $120^\circ$ , compared with three days of  $40^\circ$  to a day—for *Monday, Tuesday, and Wednesday*.

The solar fortnight of this reference was limited to 14 days, or half the month of 28 days. This typified *Israel's* entrance into "*the promised rest*," or the land of their promised rest, by the guidance of Joshua, on the *death of Moses* at the age of 120, or  $2 \times 60$ ; and of *Aaron* at the age of 124, or  $2 \times 62$ . These ages were represented on the Diurnal Arc of Israel's typical dialling in the wilderness, divided between ascending and descending light. But the complement of  $62^\circ$  is  $28^\circ$ , going out on each quadrant of  $90^\circ$ : in a form to substitute two lunations of 28 days, for Enoch's two of 30 days, to the Moon in the Sun's third and fourth gates (cap. lxxiii.). As Enoch divided his lunation of 30 days into one solar fortnight of 16, and another into one of 14 days, so these two Hindu Zodiacs, compared together, represent the month of 28 days, as divided eastward and westward to the south, for the solar fortnight of 16; but eastward and westward to the north, for the cycle of Jupiter, numbering 12 days and days of years.

The above facts will sufficiently explain the typical structure of the Greek-Egyptian Dial with steps. This was probably modified, for the Jewish weekly cycle of 7 days at *Horeb* in N. Lat.  $28^{\circ}$ , even as the Pyramid Plain, in N. Lat.  $30$ , had been chosen by the Egyptians for their typical dialling. For, on comparing the Babylonian Semi-circle with Fale's Horological Quadrant, we find that they set off  $20^{\circ}$  on each quadrant, for 40 to Sunday *going out with the hour of xii, on that form of their east and west typical dialling*. Note, also, that this seems to be the angle set off below the side steps, on the Greek-Egyptian dial with steps. This left a dialling arc of 70 on each side of the equator, given to the meridian of their east-and-west typical dialling.

These were divided to the North and South Ecliptic thus, on a comparison of Fale's Horological Quadrant with *the typical time of the early Christian Church*. This numbered 70 days of typical account southward from Septuagesima Sunday to Easter Day; whereas Fale numbers 70 of typical dialling account from the Sun's entering into  $\gamma$  to  $10^{\circ} \Pi$ , leaving a remainder of 20 to the Sun's entering  $\varpi$  at the Summer Solstice. These 70 they subdivided into 30 for the day of 30 muhurtas, and a month of 30 days, compared together (viz., between  $10^{\circ} \delta$  and  $10^{\circ} \Pi$ , by Fale); and 40 to Lent before Easter, with 40 from Easter Day to Ascension Thursday. Hence the typical connection between the 70 days limited in David over the *mortal life of man*, as "man's day on earth," and the 70 years of Israel's captivity in Babylon. Also, that between Israel's *nodal idolatry* in the wilderness, and Israel's doom to wander therein for 40 days of years, *until the whole of that generation had died off*. In fact, until the end of "man's day" under this *nodal* computation of typical and prophetic time.

This will explain what Chambers refers to as "*an erroneous estimate of ages*," in his *Book of Days*, vol. i. p. 141, under Jan. 21st. For there he makes especial reference to the ages of 50 and 53 applying to *very* old men, even in the middle ages of our *English History*. This, no doubt, represents the language of a metaphor from an East-and-West Quadrant Dial, like that of Fale's Horological Quadrant for N. Lat. 50, varied for Cambridge as 52, the compt. of 38 or 40. Then the latitude of the Argonauts, *near Ararat*, was that of *Noah's ark*; and 38, the compt. of 52, was nearly as that of *Ephesus*, for the great *Diana enthroned on seven lunar mountains*.

This is the form of dialling upon which the Egyptians based their myth of the 50 sons of Egyptus, and daughters of Danaus, in its relation to the typical grandeur of Thebes with its *hundred gates*, though reduced to *seven* by Æschylus, in his *seven against Thebes*.

N.B.—The Canon of Eratosthenes, which chronicled the memories of the Kings of Egypt in a cycle of 38 is preserved, whilst that other cycle of 52, or 53 kings (according to the number of the Argonauts), was destroyed by Syncellus. These two cycles may have been numbered to the elevation of the pole for 38 and its compt. 52; as modifying for Ephesus that of the Argonants for Ararat or thereabouts; as 40 with compt. 50.



The SUN'S VARYING ALTITUDES at all hours of the day in N. Lat. 28°, as for Israel's "day of temptation" before Horeb, when taking the Wilderness of "Kadesh," for the "Sanctuary" or "Sacred area" of their Dialling Geography.

This was the "sacred inclosure" of their East and West typical dialling plane, answering to the *garden* to which St. Augustine retired for prayer and meditation—in imitation of our Lord at Gethsemane.

Thus the Argonauts called their typical dialling plane at Colchis, the "sacred inclosure of Mars." See Note on Tuesday (p. 98) as dedicated to Mars—in distinct forms on the *two* Hindu Zodiacs. Mark also the relation of that for the week of 8 days to the voyage of the Argonauts. Hence also our Church's Canticle of "*Benedicite opera omnia*," for the works of God contemplated within the dialling range of a particular horizon, as by the Hindus in the form of their "*Mundane egg*." In this form they changed the "*circular potter's wheel*," for an "*oval-shaped symbol*" of the Sun's path over their horizon.

The Jews divided their horizon to day and night, for a *half day of seven muhurtas compared with a half month, or week of 7 days; and a half year measured by seven asterisms of 13° each, to a quadrant of 90°*. This they did by adding Enoch's four conductors of the seasons to four quadrants of 90. Thus they added the law of their Sabbath to the weekly cycle of *six* days numbered over the works of Creation, in Gen. i., from the traditions of Egyptians in which MOSES was learned. Acts vii. 22.

Sun's varying distances from the Meridian.				At the Winter Tropic entering		On the Equator. $\gamma$ or $\alpha$		For the hours of a Lower Inclined Polar Dial		At the Summer Tropic entering		
1st, For Equinoctial hours at 15° apart.				2nd, For Planetary hours, or muhurtas, at 12° apart.		$\omega$		at 10° $\gamma$   at 10° $\Pi$		$\phi$		
° for xii.				Hour of xii. to xivth muhurtta.		D. M.		D. M.		D. M.		
				A.M. P.M.		38° 30'		62° $\frac{1}{2}$ of Aaron's age.		85 30		
15°	xi.	i.		12° to 13th	1st	37	14	61	24	-	-	78 17
30°	x.	ii.		24	12th 2nd	33	31	57	7	-	-	67 58
45°	ix.	iii.		36	11th 3rd	27	54	49	52	-	-	56 41
60°	viii.	iv.		48	10th 4th	20	45	41	1	-	-	46 47
75°	vii.	v.		60	9th 5th	12	35	31	16	32° 17'	-	36 18
90°	vi.			72	8th 6th	3	36	21	3	22 38	-	28 50
				84	viith	-	-	10	34	11 48	-	16 23
				90* to 7½ for 6 x 15 at the Equinoctial hour of vi.		- -		0 0		6 36		10 27
				A.M. & P.M.								
	A.M.	P.M.		96 at 8th muhur.								
105	v.	vii.		108 at 9th ,,								
120	iv.	viii.		120 at 10th ,,								

\* This gives  $14 \times 12^\circ$ , as  $2 \times 84^\circ$ , = half of 336; or  $12 \times 28$  days, in substitution for the old cycle of 330 kings, which was chronicled to a year of 11 months and a day of 11 hours. This old form of typical dialling stands associated with the legend of the 11,000 virgins at

FALE'S HOROLOGICAL QUADRANT (as constructed by him for a Typical Day like that of the ARGONAUTS—viz., for N. Lat. 50 with compt. 40, for the MOUNTAINS OF ARMENIA; and for CAMBRIDGE, N. Lat. 52, with compt. 38, as for the GREAT EPHESIAN DIANA) ADAPTED TO THAT OF HOREB, N. Lat. 28.



THE complement of this was 62, or the semi-diurnal arc of  $124^\circ$ , commensurate with "Aaron's Day," which terminated at that age on Mount Hor; even as that of Moses did on Mount Nebo, at the age of 120. These were merely slight variations of their dialling arc in its relation to the then *end* of typical and prophetic time; whilst 80, as the age of Moses, and 84, as that of Aaron (measured by the reign of Helius, on the Quadrant Dialling of the Egyptians,) indicated the distinctive beginnings or bases of the typical time connected with their prophetic mission.

Similarly, the death of Miriam before them, in the wilderness of Kadesh, was typically symbolized to the *noonday hour* of xii. as the place of the new moon, or the change of the moon, in this typical dialling, connected with their *allegorical record of historical facts.* (Galat.)

The uppermost side of this quadrant, or that nearest to the hour of xii., was divided as Radius, a chord of  $60^\circ$ , into *four* equal parts of  $15^\circ$ . Of these, the one nearest the centre formed the radius of the hour circle. The remaining chord of 45 was divided into *two* equal parts for the Tropics of  $\varpi$  and  $\u2193$ , compared with the Equator between them, in a form to identify the 3 curves of the Greek-Egyptian Dial with the three storeys of Noah's *ark* or *arc*.

His tables also computed the sun's varying altitudes at  $10^\circ \text{ } 8$  and  $10^\circ \text{ } \text{II}$ ; for two extensions in the length of the day, between the sun on the Equator and the sun's entrance into Cancer: measured by the *nodal day* of  $40^\circ$  in the one case, and by their *monthly year day* of  $30^\circ$  in the other.

These altitudes are for the hours of a lower inclined Polar Dial, as those of .....	{	A.M.		P.M.	8	&	4	7	&	5	—	vi.	—	v.	&	vii.	}
A.M.		P.M.															
8	&	4															
7	&	5															
—	vi.	—															
v.	&	vii.															

Thus 1 day of  $40^\circ$  on each side of the Equator measured  $80^\circ$  for the days of years numbered over the life of the Egyptian APHOPHIS, or Dragon

Cologne. For Jacob's cycle of 70 (or the seven Babylonian Sari, which numbered days and years in cycles of 10, as Abraham's seed did by cycles of seven,) BEDOS DE CELLES has calculated the varying altitudes of the Sun for all hours of the day, at 10 degrees apart in each sign, for N. Lat. 50.

As FALE says, the calculation for N. Lat. 50 (in the more limited form made by him for his Horological Quadrant), will hold good for Cambridge, N. Lat. 52, and even for 53 (which is nearly exact for Whitby), we may consider that which seems to have represented the compt. of the Argonautic dialling for N. Lat. 38 or 40, as needing no further notice than to bear in mind that the number of the Argonauts is variously reckoned from 50 to 53. Their dialling for Colchis would, therefore, be as NOAH'S for ARARAT, or the mountains of ARMENIA.

The latitude of Horeb,  $28^\circ$ , substituted for that of  $30^\circ$  in the Pyramid plain of Egypt, enabled the Jews to adapt the typical dialling of the Egyptians, for the month of 30 days to their month of 28 days.

Symbolism, for the moon's nodes. Also,  $40 \times 3$  measured the *semi-nocturnal arc* of 120 for Nineveh, as  $3 \times 40$ , for a week of 6 days, divided into two half-cycles of 3 days each. Lastly,  $40 + 30$ , or 70 on each side of the Equator, gave  $140^\circ$  for the days in half the lunar year of 280; for comparison with a Dialling Arc of xi. hours, leaving 20 to the hour going out on each quadrant, for 40 to Sunday given centrally to the old Babylonian semi-circle for a dialling of 12 hours, numbered to half their week of 8 days as  $4 \times 45 = 180$ , reduced to three and a-half of  $40^\circ = 140^\circ$  for half of  $7 \times 40 = 280$ .

NOTE ON TUESDAY, as DEDICATED to MARS, in distinct forms  
on the TWO HINDU ZODIACS; and on the RELATION of  
that, for the WEEK OF EIGHT DAYS, to the VOYAGE OF THE  
ARGONAUTS.



WE know that the Argonauts sailed from west to east by north, passing the *Bosphorus* (their *Oxford*) by the *Symplegades*, or *clashing rocks*. This was typical of the Sun's passage from west to east by north for the *north horizon*, given *westward* to the Sun's *southern tropic*, as to the midnight glory of the *full Moon* over *Colchis*, between *evening* and *morning* at *Pagasaë*, on the coast of their Western (or, *Ægean*) Sea—i.e., the Sea of the *Goat*, or of the *Ram*, which was *sacred* to Mars.

This symbolizes the beginning of the Sun's northern path to the southern signs, very *perplexingly*, in the figurative language of the *Vishnu Purana*. But I now begin to fancy that the *circuit* of the Argonauts between *Pagasaë* and *Colchis*, which extended from west to east by north (speaking geographically), was *reckoned astronomically westward* to the *southern signs*, as to the *Nocturnal Arc* of their *east-and-west typical dialling*, for the *Primeval Day*, beginning from *sunset*. The morning of this day would, consequently, mark the Sun's return *eastward* from the north to the *Ægean Sea*, as the direction of the Sun's southing, in North Latitude, given to the noonday hour of xii. This marked the place of the Moon's change in the Sun's *sixth gate* of Enoch's typical astronomy, giving the south horizon to the Sun's culminating glory at the noonday hour of xii., in all seasons of the year, in North Latitude.

This may be aptly illustrated from the relation of each *new Moon* to the 4 weekly circuits of each *lunation*, compared with the four cardinal points of the horizon on the *movable horizon* of *Ferguson's Planisphere for London*. This has a lunar calendarium calculated for the years from 1817 to 1864; and seems to present us with a means of harmonizing the order of the Hindu asterisms, reckoned from west to east by south, with the contrary direction, as taken by the Argonauts—viz., from west to east by north.

It was *eastward* at *Colchis* that Jason ploughed the "*four-square*" sacred inclosure of Mars (answering to the four-square city of *Brahma*, compared



with the four-square city of the new Jerusalem) *with fire-breathing and brazen-footed bulls*. See, also, the imagery of Ezek. i. 7: Dan. ii. 32: Rev. x. 1.

We know, also, that their circuit from west to east northward began when the *Pleiades* were rising eastward at sunset, or when the Sun was turning westward towards the north horizon at evening; whilst turning eastward to go north from Aries for north declination. We know also that the Argonauts divided their days and years into 3 parts only. We are consequently prepared to find their northern circuit represented by their flood season of 4 months from Leo to Scorpio, or reckoned in the order of their asterisms from west to east by south. These followed their harvest season of 4 months from Aries to Leo. Hence the symbolism of their Jason in the *Man-Lion* form of the Mithras d' Arles; whilst the object of their mission was to recover the lost *golden fleece of the Ram*.

The difference between the length of a longest day measuring 240 (or  $2 \times 120$ ), as that of Enoch's astronomy, compared with their equinoctial day of  $180^\circ$ , leaves 60 to be divided as 8 weekly lunar circuits. These measured the difference between a lunar year of 10 months and a solar year of 12 months, northward and southward of the *Equator*, given to the meridian of their east-and-west typical dialling. These also represent the two central lunations of the year in the typical astronomy of Enoch, when comparing a weekly lunar circuit of 7 days with their *quadrant of Helius* (or seven planetary hours of  $12^\circ$  substituted for 6 equinoctial hours of  $15^\circ$ ) for the measure of their *Semi-diurnal Arc*. These two months are extended to 8 weekly lunar circuits of 8 days, or 64 days (the difference between 364 and 300), in the *Vishnu Purana*. They were reduced to 54, when supplementing 10 months of 27 days for a year numbering 12 months of 27 days. But by 56 to the reign of Chephren, for a lunar year of  $10 \times 28$  days increased into  $12 \times 28 = 336$ , before being further extended by Enoch to one of  $13 \times 28 = 364$  days.

This lunar calendarium for two months, divided to six weekly lunar circuits of 9 or 10 days compared with 8 of 7 or 8 days, was made typically to measure the twilight of their typical and prophetic time for a lengthening or shortening of the day in summer and winter, compared with the length of the equinoctial day, measured on the *Semi-diurnal Arc* of their east-and-west *Quadrant Dial*.

Such is the typical structure of the Greek-Egyptian Dial with steps. It unfolds to us the true meaning of what is said in the Jewish Scriptures respecting Noah's waiting until the 17th of the *second month* (viz., from 44 to 47 days) before entering into his ark; and again for 40 days from the 1st of the *tenth month*, before sending forth the raven and the dove for two weekly circuits of 7 days: making, altogether, 54 days. These number 6 weeks of 9 days, or 2 months of 27 days, to complete a northern declination of 6 months reckoned in months of 27 days. Thus the ancient Hindus reckoned 27 asterisms to their lunar year of  $9 \times 30 = 10 \times 27$  days, but 28 to their lunar year of  $10 \times 28 = 280$  days. Both of these began westward, even as the Argonauts began their voyage westward to the north, when dating it from the rising of the *Pleiades* at sunset. But the place of sunset would be in *Libra* (westward) at the rising of the *Pleiades* (eastward) in *Taurus*.

This lunar reckoning of 27 or 28 asterisms circuiting from west to east (by *south*, in the order of the zodiacal signs), is the same as the daily circuit of the *setting* Sun from west to east by *north*, estimated on the horizon of the place as to the course of the Argonauts, from west to east by north, geographically.

Their number of about 50 or 52, may have divided the Sun's annual circuit over the Ecliptic to 52 weekly lunar circuits of 7 days each (as suggested by my friend, JOHN SMALES, Esq., of St. John's College, Cambridge), and thus represent that expedition as a figurative description of the Sun's *diurnal* and *annual descent westward* (symbolized to south latitude for the night time, and winter season, by us, in north latitude) to circuit by the north eastward, for a renewal of typical and prophetic time daily from sun rise, and yearly from the Vernal Equinox. Thus the voyage of the Argonauts may throw a light upon the Irish legend of St. Brandon's voyage from Ireland to the Moon. For this clearly is of the same class with that of RAHU in his eight-horsed chariot continually driving from the Sun to the Moon and back again. Thus the measure of a solar season by two months in the *Vishnu Purana* apparently represents it as the difference between their old lunar year of 10 months, compared with a solar year of 12 months. Thus on the Hindu zodiac for the week of 8 days beginning from Thursday to Jupiter, the Moon's nodes are numbered eastward to the south, and westward to the north Ecliptic, as to the Sun at the Tropics. But on that for our week of 7 days beginning from Sunday, the Moon's nodes seem to be numbered to the Sun on the Equator, or between his Tropics: viz., eastward to the south for Mars to Tuesday, but westward to the north for Mercury to Wednesday. This seems to be the Gentile symbolism for the division of typical and prophetic time towards the four quarters of the horizon for a year of 4 seasons, as of like character with that for the typical dialling of the Jews. Compare Zech. xiv. 4—10, with Gen. xiii. 14.

Enoch thus describes *all* the luminaries of heaven as circuiting westward to the north, from evening to midnight; and returning from the north eastward to illuminate the heavens, whether speaking of the Sun for day, or of the Moon and Stars for the night season.

This return from east to west, gave the Sun's southern tropic to *Scylla* and *Charybdis*, between the *triangular island of Sicily* and the mainland. This island they represented as the pasture ground of the Sun's horses and oxen; also, as the seat of Vulcan's forge. There he had *three* Cyclopien giants for assistants in making thunderbolts for *Jupiter*: as one with the Mithras d' Arles, and the Jason of the Greeks, in his relation both to the Venus d' Arles, and to the Meda d' Arles.

This is a typical expression for the *noonday hour of xii.*, being given to the *southing Sun in north latitude* as the hour at which fatal sunstrokes were frequent within the Tropics. These they compared (in their dialling by a point of light on the Equator to the meridian of their east-and-west typical dialling) with the *monthly indices of passing time*, from their *three-legged* and *one-eyed Gnomon*, for that species of dialling. An example of this will be found in these tracts, copied from the *Gnomonics of Bedos de Celles*, which I was fortunate in purchasing at Marseilles, as a book of great authority in France. At Nismes and Rouen there are still extant two excellent meri-



dians of this class. This noonday hour of xii. has been given, even from those remote days, astronomically, to the place of the Moon's *monthly change*. In connection with this, we must remember that the object of the Argonautic expedition was to recover the *golden fleece*, which had been lost by the fall of Helle (the *Moon in Aries*), from the back of the Ram, into the *Ægean Sea*, or Sea of the Goat,—hence called the *Hellespont*. This accounts for the labours of Jason, at Colchis, symbolized to the *next* Moon's culminating glory *at the full in Taurus*. This indicates the origin of the metaphor relating to Jason's ploughing the four-square inclosure sacred to *Mars* (as the planet to which they dedicated *Tuesday*) with the fire-breathing bulls, and sowing the newly ploughed land with dragon's teeth. These represented the hour lines of their typical dialling, divided eastward and westward to their dragon emblem for the Moon's ascending and descending nodes.

So far for the Argonauts and the modern illustration of their traditions, which may be viewed under a high degree of preservation in the Amphitheatre at Arles, and, to a very interesting extent, in the ruins of the theatre. The stature of the Mithras d' Arles was a quadrant of 90°, from Libra to Cancer, for the Sun's place at the Summer Tropic; whilst the circuit of the zodiacal signs upon his belt (answering to the Angel of Light's *girdle*\*) began from *Aries* (the Ram, being sacred to Mars), and ended with Pisces: or, with Vishnu's *fish* Avatar, as the DAGON of the Philistines.

Thus the SYAMANTAKA jewel of the *Vishnu Purana*, p. 425, was none other than the *star* of the Assyrian god, Remphan, which Israel took up in the wilderness. This was a symbol for the Dog-star, made to indicate the beginning of typical time from the Sun in Cancer, *as then beginning to turn westward from the Summer Tropic*. Thus the robber, who killed Satrajit to possess himself of the jewel, was in turn killed by a Lion, who thus became owner of the jewel until overpowered by Jambavat, the Bear, *who carried the jewel to his cave*, whither he was tracked by Krishna. A contest then arose between them for the jewel, which extended over 21 days, or 3 weeks of 9 days, measured by three quadrants of 90° to the lunar year of 270 days. These they reduced to three weeks of 7 days, also measured by three quadrants of 90°, between the beginning of the Sun's southern descent from the Autumnal Equinox and his return to the Summer Tropic, the place of his culminating glory. This is *even now* annually solemnized by a grand street-procession of the priests and people of the Romish Church, on the 20th of June, as that of their *fete Dieu* at Cologne, *the city of their myth respecting the 11,000 virgins*.

After thus connecting the Hindu Zodiac for the week of 8 days with the course of the Argonauts from west to east by north, geographically,—as reversing the order of the Hindu asterisms (reckoned from west to east by south in the order of the zodiacal signs)—I will return to examine the bearings of the conclusion here arrived at on the days of our week *as differently numbered to the Sun and Moon on the two Hindu Zodiacs*:—

1st. For the ploughing of *the field sacred to Mars*, as the planet to which they dedicated *Tuesday*, and whose symbol was the Ram.—This may raise the idea of a difference between Jupiter and Jupiter-Ammon, as *the horned*,



or *Ram-headed Jupiter*, for the solar beginning of their year from the *Vernal Equinox*; or from the Sun's entrance into Aries (called *Bellier* by the French. This was converted into a *peaceful* symbol by the Jews, in their typical ordinances respecting the *Paschal Lamb*), contrasted with the *earlier* and *lunar* beginning of their year from the *Autumnal Equinox*. The "a Jove Principium" began, on the zodiac for the week of 8 days, from Thursday, as the second day of the week from the Sun at the Winter Tropic: between *Thursday to Jupiter* and *Friday to Venus*. Thus Friday terminated a week of 9 days, in which Thursday was reckoned *second* from the conjunction of the Sun with Venus—for 1 to the Sun and 9 to Friday, between 2 Thursday and 8 Saturday. This gave the Moon's descending node to the Sun's south declination for Thursday, Friday, and Saturday, contrasted with 7 Monday, 6 Tuesday, and 5 Wednesday, numbered to the Moon's ascending node and the Sun's north declination, *in the order of the Hindu asterisms*. Thus, on the Hindu Zodiac for the week of 8 days, *Tuesday was dedicated to Mars* for a day measuring 45° on the Equinoctial—*partly in Aries, and partly in Taurus*.

2nd. *Jupiter occupies that position* on the Hindu Zodiac for the week of 9 days reduced to one of 7, beginning from Sunday to the Sun on the Equator, and measured as days of 40° each on the Equinoctial by *couplets only*, instead of by *half-weeks of 3 days each*, to the north and south of the Equator.—This will illustrate Luke xii. 52, respecting the house of five brethren divided against itself: *three against two, and two against three*, in Messiah's day; by reference to a division between the *Baalistic advocates of the same nodal idolatry, exhibited under different phases on these two Hindu Zodiacs*. Thus, for the week of 9 days reduced to one of seven, beginning from Sunday to the Sun on the Equator, we have:—

4. Wednesday to Mercury, Westward to the North.	1. To the Sun Eastward, between <i>Aries</i> and <i>Pisces</i> .	3. Tuesday to Mars, Eastward to the South.
5. Thursday to Jupiter, Eastward to the North, <i>as in the place of Mars on the Hindu Zodiac for the week of 8 days</i> .	2. To the full Moon in her opposition Westward, between Virgo and Libra.	6. Friday to Venus, Eastward to the South.
	7. Saturn's golden age to the Man in the Moon, for Saturday, <i>when in opposition at the full to the Sun at the Vernal Equinox</i> .	

Thus, on the Hindu Zodiac for the week of 8 days, the Venus d' Arles (in her relation to the Mithras and Medea d' Arles) may be regarded as *typically one with the great Ephesian Diana*, whose image fell down from Jupiter (Acts xix. 35). For, St. Paul testified before the Ephesians to this early beginning of typical and prophetic time in the *Moon's descending node*, when he said (Ephes. iv. 9, 10): "Now that he ascended, what is it, but that he also descended first into the lower parts of the earth? He that descended is the same, also, that ascended up above all heavens, that he might fill all things."

Also, when writing to the Corinthians (i. Cor. xv.), he speaks of having been constrained to fight with beasts at Ephesus for his testimony to Jesus, as in an arena, or amphitheatre, like that at Arles, compared with the Gymnasium of Kansa, at Mathura, in the *Vishnu Purana*. To avoid a recurrence of this having to fight out the conflict of light and darkness made one of *gladiatorial strife*, he was advised by certain of the chiefs of Asia, who were his friends, "that he would not adventure himself into the theatre." (Acts xix. 31.)

The ancient Orientals typically numbered to the North Ecliptic their cycle of the new Moons, by making the new Moon in Cancer represent, typically, the place of the new Moon in all months of the year. This, on their typical dialling, they gave to the noonday hour of xii., to mark the relation of the new Moons to the *Sun's southing always at that hour in North Latitude*.

It moreover dated the oldest beginning of the year (as that of Abraham, the Syrian, who was ready to perish in the land of the Canaanite when he went down into Egypt, Deut. xxvi. 5) from the first day of the seventh month. This was to be solemnized by a feast called the "Blowing of Trumpets" by the Israelites throughout their generations, until the Mosaic dispensation of typical ordinances should be repealed by the bringing in of a new and everlasting covenant of grace and mercy, at the *sound of the seventh trumpet*, in the days when *Messiah's everlasting Gospel should BEGIN to be preached*. Hence the new Moons were appointed for a testimony to Israel (Levit. xxiii. 24 : Psalm lxxxi. 3, 4) by a law of the God of Jacob. This testimony of the *seventh* month was altered from the Summer Tropic to the Autumnal Equinox, when the *first* month of the Mosaic year was dated from the full Moon of the Vernal Equinox, on the exodus of Israel out of Egypt. Thus their cycle of the new Moons, when beginning northward from the Egyptian Sothis, was reckoned from their 13th month of 28 days, terminating Enoch's solar year of 364 days, at the Heliacal rising of the Dog-star in Cancer. But the *Syrians* substituted 14 months of 26 days for 13 of 28 days. Traces of this have been found by PIAZZI SMYTH, in his measurement of the "*grand gallery*" in the Great Pyramid, as a structure of *typical import*, astronomically. But for this month of 26 days, we have direct historical testimony. It was that form of month by which the ancient Hindus compared a day of 30 muhurtas, or planetary hours of  $12^\circ$  each (whence the  $12 \times 12$ , or 144 multiplied by 1,000, over Israel as children of the light and of the day, in Rev. xiv. 1), with a month of 30 days. This they divided to 4 quadrants of 84, for the reign of Helius. These they supplemented by 4 half-hours of 6 each to their *island of Dwaraka*, twice measured to the equinoctial of 360, viz., *once as 12 leagues redeemed from ocean* in the beginning, and again as 12 leagues of land swamped by the ocean in the end of their typical and prophetic time. This they gave to the hour of xii. going out on an East-and-West Quadrant Dial. Thus, each lunar quadrant of 90 was measured by  $7\frac{1}{2}$  of these muhurtas, or planetary hours of  $12^\circ$ , when comparing (typically) their day of 30 muhurtas with their month of 30 days.

As the ancient Orientals numbered their new Moons to the North Ecliptic for the noonday hour of xii., thus always given to the southing Sun in north latitude, so they numbered the South Ecliptic to the North Horizon, *as to the Sun's place at the midnight hour of xii. in north latitude* : for the cycle of



their full Moons, typically given to the full Moon in Capricorn, as the Thoth (or, beginning) of the old Egyptian year-day, from the Sun's place at the Winter Tropic. This they thus made to mark his position at midnight, for all seasons of the year, in north latitude.

From this relation of the new and full Moons to each other, at a distance of 6 zodiacal signs (or,  $180^\circ$  apart on the Equinoctial, extended to  $182^\circ$  for two quadrants of Enoch's, measuring 7 asterisms of 13 degrees each, compared with two of  $7\frac{1}{2}$ , numbering twelve degrees each to the quadrant of  $90^\circ$ ), the ancient Orientals framed their typical year of seven months. This was reckoned inversely from two opposite beginnings—viz., from the *full Moons* by the Egyptians, as in Gen. i., and by Moses at the exodus; but from the *new Moons* by the Syrians.

The usage of modern astronomers, when dividing the cycle of the solar year into 6 months of solar light ascending eastward from the Winter to the Summer Tropic, and into 6 months of descending light westward from the Summer to the Winter Tropic, is only a modification of the above.

The "dividing of time" they gave typically and prophetically to the Sun on the equator—as to the Moon between her hornings,—when giving the North and South Ecliptic to the East and West horizon for the hour of vi. o'clock morning and evening on a South vertical or horizontal dial.

This illustrates the morning and evening of Daniel viii. 14, compared with the day not clear or dark *until evening* (Zech. xiv. 4-10).

The only intelligible signification I can give to the words, "but it shall come to pass that *at evening it shall be light*," has reference to that typical feature of Enoch's astronomy which represented *the Moon, not the Sun*, as bringing on the days and years of prophetic time, in the typical teaching of ancient oriental philosophy. For this was associated, allegorically, with their historical and religious traditions.

Thus the *evening* and *morning* of the primeval day seem to have compared the beginning and the end of two semidiurnal arcs with the relation of the equinoctial *full Moons*, to those opposed to the Sun at his tropics. This comparison they made typically by reckoning the *full Moons* Eastward, to the Winter Tropic and the Vernal Equinox, as from the midnight hour of xii. to Sunrise on the Equator at vi., thus terminating the circuit of the Moon's descending node with the *night and winter seasons of typical time*. Thus the winter day of xii. hours on the ancient Babylonian semicircle (compared with FAL'S hollow dialling for a day of 12 hours in all seasons of the year,—John xi. 9,) was reduced by the Egyptians to the quadrant measure of two semidiurnal arcs, on their East and West typical dialling.

Similarly, the ancient Orientals marked the typical relation of their equinoctial *new Moons* to that of those for the Sun in his tropics, given Westward, to the Summer Tropic and the Autumnal Equinox as from the noon-day hour of xii., to Sunset on the Equator at vi., thus terminating the Sun's North declination with the Moon's ascending node, at the close of *daylight and the summer season, compared together, as in* Zech. xiv. 8.

In this case also the summer day of 12 hours on the ancient Babylonian semicircle (compared with FAL'S hollow dialling for a day of 12 hours in all seasons of the year) was reduced by the Egyptians to the quadrant measure of two semidiurnal arcs, on their East and West typical dialling.

This seems to be the meaning of the *evening* and *morning* of Gen. i. compared with Summer and Winter for the year-day of Zech. xiv. 8. Thus the



*new* Moons were numbered Westward from the North Ecliptic (*given to the South Horizon* as to the Sun's *Southing* at the noonday hour of xii.) for a division of typical time to daylight, Eastward and Westward from that hour, given solstitially to the plane of the meridian for the last hour of typical time numbered to the last month in their typical year of seven months. Thus the rest of Noah's ark on the mountains of ARARAT in the *seventh month* was typically commemorated both in the *weekly sabbaths* of the Jews and in that of the *seventh month* as that of their *new Moons* solemnized by their *Feast of Trumpets*. Thus they typically gave ascending solar and lunar light Eastward to the Sun's North declination, as in Rev. vii. 2.

In like form the *full* Moons were numbered Westward to the South Ecliptic (*given to the North Horizon*—as in the astronomy of Enoch—for all the luminaries of heaven circuiting from West to East *by North to midnight*, between Sunset Westward and Sunrise Eastward) for a meridian division of their nocturnal arc, Eastward and Westward from that hour. Thus they typically gave descending solar and lunar light *Westward to the South Ecliptic*—but to the *North Horizon*, as to the Sun's South declination in North latitude, for night and winter typically compared together.

Thus, when reading that the Hindus dated the typical time of their Kali age (as that of their *earliest Historical Chronology*) from the birth of Parikshit in Magha\*—as from the Sun in Capricorn—representing the *Thoth* of the ancient Egyptians, we cannot fail to observe a parallelism between this and the birth of Ishmael to Abraham, by Hagar, the Egyptian, before that of Isaac to Abraham by Sarah.

Hence we cannot avoid the inference that *these births typically contrasted the two distinct beginnings of prophetic time amongst the ancient Orientals*.

1st. From the *full* Moons, or opposition of the Sun and Moon (tropically and equinoctially)—being reckoned typically to the Sun's South declination, for night and winter compared together, at their close.

2nd. From the *new* Moons—or the conjunctions of the Sun and Moon—(tropically and equinoctially) being reckoned typically to the Sun's North declination for daylight and the summer season compared together, at their close.

Ascending light thus reckoned Eastward to the North ecliptic, but Southward on the horizon (as to the Sun's North declination from the vernal equinox) typified (Galatians iv. 24, 25, with Ephesians iv. 9, 10,) the birth of the seed through which the promises were made to Abraham in Christ (John i. 9, 10, viii. 56,) *the light of the world, as the spiritual light of man's eternal life*. For this was, by the law of his spiritual creation in the likeness of God, thus contrasted with that of his soul's mortal tabernacle in the flesh, *as perishable, by the law of its mortality, being of the earth earthy*.

Upon this basis the ancient Orientals (Jews and Gentiles equally) compared a typical and prophetic year of seven months with a like week of seven days, and seven days of years, numbering  $2 \times 1260$  days, by a common measure of  $7 \times 12^\circ = 84^\circ$  to the quadrant of Helios on their East and West typical dialling. The beginning of this typical computation they reckoned *Westward to the North Ecliptic but Southward on the Horizon in the order of the*

\* See p. 48, *Old Nursery Rhymes of Mithraic Origin*.

*Hindu asterisms.* These began from midday to the new Moons, solstitially, or from Sunset to the autumnal equinox, by reckoning seven months from the full Moon of the winter tropic, or of the vernal equinox, to the place of the Moon's change in the end of their typical year of seven months. For they thus marked the varying relations of the new and full Moon to the Sun tropically and on the equator for the beginning of their year.

The dialling arc of this quadrant substituted  $7 \times 12^\circ = 84^\circ$  to the reign of Helius, for Enoch's  $7 \times 13^\circ = 91^\circ$ , compared with 7 muhurtas, or planetary hours of  $12^\circ$  each, substituted for 6 equinoctial hours of Noah, symbolized to the Sun on the equator.

Hence the Passover—of the Jews—commemorated the Sun's annual return to the equator for the beginning of their typical year from the vernal equinox. This represents the season at which Messiah was to be cut off (but not for himself) in the midst of a week of 7 years numbering twice 1260 days. This they compared with a week of seven days, sometimes numbered as twice  $3\frac{1}{2}$  days; at others as twice 3 days. In the latter case they began their week from Thursday, as the second day, omitting Sunday because the Sun shines on all days. Thus they numbered Thursday (No. 2) Westward to the South Ecliptic as to the Sun's circuit from West to East Northward on the horizon, but reckoned Southward on the ecliptic to the Moon's descending node; for night compared with the Winter season of the year in North latitude.

But they gave Thursday to the Moon's ascending node for our Ascension day, as 5th day in a week beginning from Sunday, for the Sun's summer circuit—ascending in  $10^\circ$  Taurus—at an interval of 40 days after entering Aries, at the vernal equinox.

Though I have now arrived at a result satisfactory to my own mind, at least, it is in connection with new evidence at last. For this I have suitable illustrations, which cannot appear in this book, without again protracting its publication. This I have no desire to do. Delay has already rendered nugatory the observations occasioned by Mr. Gladstone's anti-Church policy. Against this I was anxious to protest on something more than the mere political grievance of its injustice, as an unrighteous spoliation of the Protestant Church. For it is clearly a renewed attempt to re-establish (which cannot be done without injury to the community at large) the domination of Romish superstitions over the more reasonable service, and enlightening influences of that Protestant faith on which the foundations of our national power and glory have been based successfully, under the Providence of God. At the very time when these influences were assuming a rapidly-increasing power of usefulness, all the experiences of the past are being wantonly disregarded, and a new order of things is being inaugurated by spoliation of the Protestant Church. The motive represents only a political speculation, the manifest tendencies of which are to divide the power of the nation by an antagonism between opposing views of religion, to the satisfaction only of those who would denounce all religion as priestcraft, whilst erecting new shrines for the idolatry of their own statescraft.

The new illustrations above referred to will be reserved for an instruction to practical diallists in M.SS., as corrections, or modifications, of others



*already published.* It is not desirable to multiply illustrations of this class now ; though perhaps of necessity in the earlier stages of this enquiry. For any purpose of my own in this publication it is sufficient for me to have deduced, (as I fancy,) with unmistakable clearness of evidence, from the structure of the Greek-Egyptian Dial with steps, a conclusion similar to that of Piazzì Smyth from astronomical data connected with his measurements of the great Pyramid. For that was, most unquestionably, a building of typical structure.

He assumes that the builders were most probably Abraham's descendants. To this I would add, that the work was most probably one of the times in which there was an attempt to harmonize the philosophical and religious traditions of the Hebrews and Egyptians—like that which characterized the policy of Egypt during the Sun-Pharaoh of Joseph's day ; and *until there arose a Pharaoh in Egypt that knew not Joseph.* Then followed the exodus ; and who knows, in like manner, what may follow the policy of a Gladstone, who knows not how to appreciate the blessings of our national power based upon the tolerant principles of an enlightened Christianity ? For this continually protests against the interpretation of God's word being reduced to the unintelligible teaching of a dead-lettered superstition, in the interests only of the Church of Rome, and not in those of humanity at large.

I am grievously mistaken, if it will not some day be admitted from the typical structure of the Greek-Egyptian Dial with steps, that Moses, Aaron, and Miriam were to the Israelites in the day of their exodus out of Egypt, what Cheops, Chephren, and Cheop's daughter were to that class of Egyptians which represented the same anti-idolatrous tendencies as those which characterized the migrations of Abraham and his seed *westward* (the meaning of the words *Hebrew* and *Arab*) from Ur of the Chaldees, and from Haran in Mesopotamia. For the popular cry of the Egyptians against Cheops and Chephren was that they had shut up the temples of their gods. This, seemingly, means that they had connected their harmony of solar and lunar time with a teaching of religion (analogous to that of the Jews in regard to their sabbath law), which repudiated the NODAL idolatry associated with the Hindu-Egyptian weeks of 8 and 9 days. That was the idolatry connected with the *millennial duration of their Mundane Egg.* Hence has originated, though in unsuspected form, the millennial theory of those given to change in the Christian Church. The *nodal idolatry of the millenarian dragon-worshippers was virtually crushed by the self-sacrifice of Christ* to repeal the old Jewish law of typical sacrifices, and to establish that of God's new covenant with Israel—viz., that of self-discipline by faith in God. This is called the sacrifice of a broken and a contrite heart for sin. It verifies the prediction of Jerem. xxxi. 31—38, by comparison with Dan. xii. and Matt. xxiv., from the historical events of the Apostolic age.

For, in the days of Christ's crucifixion, the week of 9 days was that of the Romans ; and the nodal idolatry associated therewith caused the combination of Herod and Pontius Pilate with the Jews to *crucify Him between two thieves*, as the punishment of a *superstitious divination between truth and error, light and darkness* (John xi. 49—55).

This idolatry of the dragon-worshipping Baalists culminated in its cruelty *yearly*—in the dividing of typical time between the close of one year and



the beginning of another—when typically measuring the cycle of their solar year to a weekly lunar cycle of 8 or 9 days. Their prophetic year-day compared this with the close of the sun's daily circuit over a dial plane for 12 hours at evening, and extended the same to the idea of a millennial day *for their limit of 1,000 years* over the duration of their *Mundane Egg*. For, the philosophy of the Hindu-Egyptians chronicled the world's history to successive millennial dissolutions and re-constructions, as to a millennial day and night, for an extended harmony of solar and lunar time.

This nodal idolatry was that of the popular will when the Israelites demanded of Aaron, in the wilderness, to make them molten calves—to symbolize the God who brought them up out of the land of Egypt. It was the symbol of ascending solar light for the summer season, in transition from winter, when dividing their year only into three seasons.

Finally, I cannot conclude without deprecating, most solemnly, the idea—from anything said by me in these pages, or in any other way,—that the testimony of Scripture history is impaired by conceiving it to be written in the form of “allegories,” as the “Parables and dark sayings of old.” For our Lord spoke largely thus. When St. Paul said that the history of the Jews at Jerusalem, and before Mount Sinai in Arabia, were allegories, he did not mean others to suppose (nor did they suppose therefrom) that the history of the Jews was a myth or fiction. The facts were present to them in part—the religious teaching therefrom was one of spiritual discernment, under cover of figurative language : in the same form as Gentile traditions speak of Egypt's history as an enigma. Thus the lives of the early and medieval saints of the Christian Church record many of their acts *figuratively*, but the monuments left behind them are a truthful testimony to the usefulness of their lives. Let Lindisfarne and Durham cathedral plead for a grateful memory of St. Cuthbert, and the ruins of Whitby Abbey for that of St. Hilda.

Nevertheless, the difficulties have been so great to me from my limited knowledge of mathematics, that if it had not been from the kind encouragement of PIAZZI SMYTH, and his friend Mr. E. SANG, of Edinburgh, with that of my young friend Mr. J. B. SMALES, B.A., of St. John's College, Cambridge, candidly acknowledging that there must be some truth in my interpretation of the (*commonly reputed*) mythical part of the enquiry, *my labours would have collapsed unsuccessfully long since*.

Should prejudice still prevail against me in the matter, I can only plead faith in the history of facts, and conclude, hopefully, by saying, “*Bene vertat DEUS!*”

# NOAH'S ARK COMPARED WITH THE ARK OF THE TESTIMONY IN THE JEWISH TYPICAL SANCTUARY.

The hours of a West Dial for the Sun's declining circuit from the Summer to the Winter Tropic, given to ascending lunar light, between their *new Moons*, as numbered typically to the Sun's Northern Tropic for mid-day; and their *full Moons*, as numbered to the Sun's Southern Tropic, for mid-night.

xi.	x.	*ix. Bedtime.	viii.	vii.	v.	iv.	iii.	ii.	i.
xii. Midnight					vi.			Midday,	xii.
i.	ii.	iii. Cock-crowing.	iv.	v.	vii.	viii.	xi.	x.	xi.

The hours of an East Dial for the Sun's ascending circuit from the Winter to the Summer Tropic, given to *waning lunar light*, beginning from the full Moon, as the place of the Moon's opposition, at a distance of 6 Zodiacal signs from the place of the new Moon.

Compare the above with the hours of day and night, as arranged for a Polar Dial, in two parallel columns of 12, from vi. a.m. to vi. p.m., as from sunrise to sunset, and inversely.

v.	iv.	*iii. Cock-crowing.	ii.	i.	xi.	x. Bedtime.	ix.*	viii.	vii.
vi.*					xii.*			vi.*	
vii.	viii.	*ix.	x.	xi.	i.	ii.	iii.*	iv.	v.

Three hours as  $3 \times 15 = 45^\circ$ , or  $3 \times 14 = 42^\circ$ , for the days that Noah waited until the 17th of the 2nd month before entering the ark.

The centre of this typical dialling numbered a cycle of 14 hours, in two parallel rows of *seven* compared together, for a testimony of *God in Christ* (or, of God's spiritual presence in communion of life, with the righteous on earth), from God's ordinances of *day and night*.

Thus we may read with practical effect, as reading with intelligence, why ancient Jewish prophecy *typified* Messiah's advent as the rising of the Sun of Righteousness, with healing on his wings, *at a time when gross darkness covered the earth—viz., the mid-night darkness of Egyptian idolatry.* For this exercised, even over the mind of St. Peter, a baneful influence, until dissipated by the power of a *new* light dawning upon him with the dawn of Messiah's day. This was *ushered in by the cock-crowing of Jewish typical prophecy*, in its testimony to the true meaning of Isaiah xxx. 26 (illustrated by that of Psalm lxxxi. 1—5): "The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, *as the light of seven days*, in the day that the Lord bindeth up the breach of His people, and healeth the stroke of their wound."

Thus the Jews and Egyptians reduced the semi-circular measure of 6 Zodiacal signs between the new and full Moon to a quadrant measure of *three* signs. From this was formed Jacob's *lunar* cycle of 70, as *one-third* of 210 (for a longest day of 210, or 14 hours of 15 in the Pyramid Plain), and 70, as *one-fourth* of 280 (for a lunar year of 10 months, numbering 28 days each), when dividing their months into 4 weekly lunar circuits of 7 days each. Similarly,  $3 \times 80$  as  $4 \times 60 = 240$  for the longest day of Enoch's astronomy, when substituting the nodal day of  $40^\circ$  (as  $40 \times 7 = 280$ ) for the old cycle of 5, which, multiplied by 60 (as the cycle of Osiris), gave 300 to the cycle of Horus, as that also of the old lunar year in the antediluvian life of Noah.

Three hours, as  $3 \times 15 = 45^\circ$ , for the 40 days that Noah waited after the 1st of the 10th mo. before sending forth the Dove and Raven from the ark.

This marked the end of the tropical cycle of 5, and the near approach of the ark's solstitial REST on the mountains of ARARAT in the *seventh* month from the winter tropic.

The first of the 10th month ended a lunar year of  $10 \times 27 = 9 \times 30$  days. Whence we have  $270 + 40 + 14 = 324$ , or the lunar year of 270 days increased by a solar season of  $2 \times 27$  days to complete Noah's year of  $12 \times 27 = 324$  days terminated by the 27th day of the 2nd month when compared with a lunar year of  $10 \times 27 = 270$  days.

Blundevil's lunar calendarium numbered the *Babylonian* hours of day and night, in the order of 1, 2, 3, &c., from sunrise to sunset, as on the hollow semi-circle of the Greek-Egyptian Dial with steps; so that the *third hour of the night* should represent the *first in a day of 12 hours*, for a planetary computation of 14 hours to a half-month of 14 days. This was limited on the front steps of the Greek-Egyptian Dial to a tropical or lunar cycle of *five*, and a solstitial rest or solar season of *two months*, as *two hours*, to complete the number of *seven* thereon. The seven planets are similarly numbered to seven steps, or degrees, of ascending and descending light in the "Court of Art," by SYLVANUS MORGAN. See the diagram which illustrates his mode of adding an astrological computation of typical account to the hours of the day on a quadrant dialling arc.

Blundevil's arrangement, compared with that of the Greek-Egyptian Dial, stands thus:

12 hours of <i>Night</i> ,	1	2	3	4	5	6	7	8	9	10	11	12	—	—
12 hours of <i>Day</i> ,	—	—	1	2	3	4	5	6	7	8	9	10	11	12
Equinoctial hours,	vii.	viii.	xi.	x.	xi.	xii.	i.	ii.	iii.	iv.	v.	vi.	vii.	viii.
Planetary symbols for 3rd hour of Night, as 1st of the Day.	♄	♂	☼	♀	♂	♂	♂	♄	♂	☼	♀	♂	♂	♂
The typical cycle of 12 reduced to one of SEVEN hours marked by Greek numerals on the Egyptian Dial.	υ	ϛ	ϛ	δ	ε	ς	Ζ	Η	θ	—	—	—	—	—
<p>The weekly cycle of <i>seven</i> reduced to one of <i>six</i>, beginning from Friday to Venus (for the sacred day of the Mahometans) instead of from Monday to the Moon. Hence, probably, the Venus d'Arles was an emblem of ascending, or <i>waxing lunar light</i>, for the Moon bringing on the days and years according to Enoch.</p>														
				♀	♂	♂	♂	♄	♂					
Friday	6	4	2	7	5	3	Tuesday.							
Sat.	7	5	3	1	6	4	Wednesday.							
Sun.	1	6	4	2	7	5	Thursday.							
Mon.	2	7	5	3	1	6	Friday.							
Tues.	3	1	6	4	2	7	Saturday.							
Wed.	4	2	7	5	3	1	Sunday.							
Thurs. to Sun between Mercury and Venus	<p>for conjunction of the Sun and Moon in a form to illustrate the myth of Jason and Medea, in their relation to the Mithras and Medea d'Arles. Will this represent the relation of the <i>new Moon</i> to the Sun's meridian splendour on the lowest step? Isa. xxx. 26.</p>													

Here we have seven columns each numbering 6 cycles of 5 days = 210, for the span of the longest day in N. lat. 30, reckoned in degrees of the equinoctial as days, for 7 months of 30 days, as 3 cycles of 70 days = 10 of 21 days,\* for 21 weekly cycles of 10 days, spanned by 21 diurnal arcs of 10 hours on a Polar Equinoctial Dial. Compare the *three full weeks* of Dan. x. 2, 3.

\* Thus the 21 days of Krishna's contest with Jambavat, the bear, for the Syamantaka jewel, seems to be a figurative expression for the struggle under which the old beginning of typical time from the autumnal equinox was changed for a beginning from the vernal equinox, by the builders of the Egyptian Pyramids and Labyrinth, previous to the Exodus of Israel.



# STUDIES FOR PRACTICAL DIALISTS, ON THE TYPICAL STRUCTURE OF THE GREEK-EGYPTIAN DIAL WITH STEPS

(Brought from Alexandria, and now in the British Museum),

ILLUSTRATED by the DIAGRAMS, already Published ; or by Modifications thereof, which others may readily construct on the data given, by reference thereto. The exceptions are two new Diagrams :—1st, by J. B. SMALES, B.A., of St. John's College, Cambridge ; 2nd, by myself, for the Seven Steps, in their relation to the Three Curves on the Hollow Babylonian Semicircle, as inclined for the Latitude by BEROSUS.\*

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No. 1,—Considered as a direct South Dial, or as the semi-circle which the ancient Babylonians hollowed out of a square, and inclined to the latitude.—The latitude is here estimated at  $30^\circ$ , and the Equinoctial angle at  $25^\circ$ , giving the seventh step to the Egyptian isle of El-bo (God comes) for the difference of  $10^\circ$  between a lunar year of 350 and a solar year of 360, numbered by Herodotus as that between 700 and 720 half degrees of the Equinoctial chronicled to the ancient kings of Egypt.

The Hindu variation of this was their island of *Dwaraka*, measuring 12 *leagues* to the *muhurta*, or planetary hour of  $12^\circ$ , substituted for the Equinoctial hour of  $15^\circ$ , when substituting the quadrant of Helius, measuring  $7 \times 12 = 84$ , for the old Chaldean quadrant of 90. Hence arose their typical and prophetic years of  $12 \times 28 = 336$  days, and  $12 \times 30 = 360$  days, subsequently extended by *Enoch* to one of  $13 \times 28$ , as  $14 \times 26 = 364$ .

No. 2. (A.)—A confirmation of the above, from the dictum of Bedos de Celles, p. 197 and plate xx., “That an East and West inclined Dial for any given Latitude, would become a declining vertical Dial for the complement of that latitude ; also, that the angle of its declination from the vertical would equal that of inclination from the horizontal of the East or West inclined dial.” See art. 303, quoted in p. 82 of Appendix to the Dialling Tract for the Models exhibited at Paris, A.D. 1867.

BEDOS DE CELLES tells us, also, in p. 18 : That the substyle differs from the meridian on Declining Dials, and always makes an angle with it ; but never greater than the compt. elevation of the Pole. Also, in p. 133, sec. 209, that the substyle is always on the opposite side of the meridian to the angle of Inclination, and that in calculating for the hour-lines, the difference between the Sun's distance from the meridian and the difference of meridians is always to be taken for the hours on the same side with the substyle ; but their Sum for the hours on the opposite side of the meridian to that on which the substyle lies.

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\* (?)—As to the meaning ; since no “declination” of a South Vertical Dial can exceed the compt. of the Latitude for an “inclining” East or West Dial.

Thus a declining vertical for Whitby, N. latitude 54, would have to be constructed as an East or West inclined dial for N. lat. 36, *or the latitude of Ephesus*, marking the relation of the seven steps to the seven mountains on which the great Diana of the Ephesians sat *typically enthroned*. Compare also BEDOS DE CELLES, p. 197 and plate xx., on the mode of attaching a vertical meridian to a declining vertical dial.

No. 2. ( B. )—From Bedos de Celles, plate xxvi. and p. 259 ; compared with plate xi. p. 127–129, for a declining vertical, westward from the south, like that on the front wall of the school at Goathland.

No. 3. By a comparison with FALE'S horological quadrant, and his hollow South vertical dial. For these illustrate the three curves of the Greek-Egyptian Dial, as dividing the tropics like the equator into 12 parts, *for a day of 12 hours in all seasons of the year*.

No. 4. By comparison with the fundamental dialling problem of SYLVANUS MORGAN, which represents the meridian of the dial plane (whether a direct or declining plane) by the secant of the latitude. This is secant  $45^\circ$  on his Quadrant Universal Dial.

No. 5. Marks the relation of the front to the side steps, as if intended to convert *a repeating or tropical cycle* of 6 days and 6 nights, weekly, *into one of seven for a semidiurnal arc of 7 hours*, as that for the longest day in the Pyramid Plain at Ghizeh. Thus the typical measurement of the seven steps represented the twilight of typical and prophetic time, as being lengthened from 15 to 18 for summer, and shortened from 15 to 12 for winter ; *i.e.*, by three muhurtas, or planetary hours of 12. Thus the equinoctial was typically divided into seven planetary cycles of 5 days = 35 Eastward and Westward, for the 70 days of years numbered over the day of human life. For this was thus limited in David to 70 years over man in the flesh, and over Israel in Babylon ; even as 40 years were limited over Israel's "day of temptation in the wilderness of Sinai," until all the generation of the exodus had died off.

Then, in measuring these to the analemma for the Sun's half yearly circuits from tropic to tropic, they substituted the quadrant of Helius as  $7 \times 12 = 84$ , for that of the Babylonians, or  $6 \times 15 = 90$ , *leaving out  $12^\circ$  to the Island of Dwaraka*,\* as the 15th muhurtta given to the hour of xii., which went out on their East and West typical dialling.

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\* See p. 33, "*Nursery Rhymes of Mithraic Origin*," on the *seven Dwipas*, or the *seven great insular continents*, of the ancient Hindu philosophy. To these they added also *eleven smaller islands*, representing the hour angles, for a day of eleven hours, compared with a Parouvan, or *half-month of 14 days*, substituted for one of 15 days, *when substituting months of 28 for months of 30 days*.

$$\begin{aligned}\text{Thus, } 7 \times 30 &= 210 \\ 11 \times 14 &= 154\end{aligned}$$

Enoch's solar year of  $13 \times 28 = 14 \times 26$  days = 364 days.

But  $12 \times 30$  reduced to  $11 \times 30$  (for the 330 god-kings of the ancient orientals — both Hindus and Egyptians, for the hour and day and month and year of Rev. ix. 15.) *numbered to the noonday hour of xii. (as going out on their east-and-west typical dialling)*  $6 \times 14^2 = 7 \times 12$  or 84 to the Aaron of the Jews, as to the Helius of the Egyptians.

Compare Isaiah xxx. 26: "Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD bindeth up the breach of his people, and healeth the stroke of their wound."

Hence the Hindu measurement of the Island of Dwaraka, as 12 leagues of space going out with 12 degrees of time at the noonday hour of xii. on the equinoctial : when  $2 \times 84$  for the measure of ascending and descending light by two quadrants of Helius left  $12^\circ$  to supplement the semi-equinoctial of  $180^\circ$ .



The Egyptians seem thus to have compared the diurnal arc of their longest day of 14 hours, with a weekly lunar cycle of 7 days, measured by *seven* planetary hours of  $12^\circ$ , each of which represented their old planetary cycle of 5 days, as  $7 \times 5 = 35$  *daily for a week of six days*. Thus,  $7 \times 5 \times 6 = 210$ , or 14 equinoctial hours of  $15^\circ$ , were made typically to measure 14 half months of 15 days, as 15 half months of 14 days. Thus they realized a harmony between their months of 28 and those of 30 days, when dividing their equinoctial of 360 to their month of 30 days. This represents Joseph's age of 30 years when he appeared before Pharaoh as illustrating the words of Psalm lxxxi. 2, 3, *from the cycle of "their new moons, as appointed in Joseph for a testimony to Israel, by a law of the God of Jacob."*

That law connects *typically* the eventful history of Joseph's life with the chronicle of the 330 Kings of Egypt, to a day of 11 hours compared with a year of 11 months. Thus we read of an hour and a day and a month *going out typically* (Rev. ix. 15) *with the hour of xii.*; on the East and West typical dialling of the ancient Orientals. For they thus compared  $11 \times 30$  with  $12 \times 28$ , or  $12 \times 30$ , *when dividing the equinoctial of 360 degrees to a lunation of 30 days, for a week of seven days at 40 to a day, supplemented by  $2 \times 40$ , for the nodal life of Aphophis, the idol of the Dragon-worshipping Baalists.*

The Egyptians also divided their semidiurnal arc of  $105$  (or  $7 \times 15^\circ$  for the longest day in the Pyramid Plain,) into *two* typical cycles:—

1st. That of 50 to the reign of Cheops, marking the relation of the two zodiacal angles at 25. As a harmony for the old cycles of 5 and 10 days with the Jewish Pentecostal cycle of  $7 \times 7$ , called 50 days.

2nd. That of 56 (or  $7 \times 8 = 7$  Egyptian weeks of 8 days) for Chephren's solar season. By this they harmonised solar and lunar time *annually*, for a lunar year of 10 months numbering 28 days, with a solar year of 11 months numbering 30 days for the celebrated cycle of the 330 Kings of Egypt.

Thus the hatred of the Egyptians to the names of Cheops and Chephren, for having shut up the temples of their gods, *may have reference to a rejection of the nodal idolatry associated with the typical structure of their theatres and amphitheatres* considered as *hypæthral* temples of Bacchus, their sun-god:

This idea is confirmed by the astronomical observation of PIAZZI SMYTH, on the typical structure of the grand gallery in the great Pyramid. The relation moreover of that gallery to the "*so-called*" chambers of the kings and queens of Egypt, considered in connection with Pharaoh's dream of *seven fat and seven lean kine*, when Egypt became *a granary for the famishing Syrians from the days of Abraham* (Deut. xxvi. 5), corroborates the idea that the king's chamber was furnished with a *corn-measure* rather than a *sarcophagus*, the typical position of which is best placed near the well, *for a dying out of typical time with "man's day" continuously.*

The universal quadrant of Silvanus Morgan gives the secant of lat.  $45^\circ$  to the meridian of an East-and-West Dial for the Sun on the Equator between the Moon's nodes. But his east and west dialling according to latitude (for London  $51^\circ 30'$ , p. 55), *gives the secant of the latitude to the Equator on the Meridian*. In this form they seem to have symbolized the Moon between her nodes to the Sun between his tropics. Hence their numbering of the Moon's nodes eastward and westward to the north and south, as to the



Sun's tropics. This notation did, *in fact*, number the Moon's nodes to the four cardinal points of the horizon *in a form answering to the Jewish division of the Mount of Olives* (Zech. xiv. 5—10). This may have been intended to comprehend all the *intermediate points* of the horizon answering to the statements of modern astronomers respecting the Moon's nodes. Thus they typically gave the midnight hour of xii. to the south Ecliptic and to the north horizon for the midnight of their *full* Moons, to Sunrise from the North East,\* as bringing on the days and years of their typical prophecy. Similarly, they gave the noonday hour of xii. to the summer Tropic and to the south horizon for the *southing of the Sun at noonday, to their new Moons*, for sunset from the South West.

Thus the Hindu Zodiac for the 8 regents of the sphere numbered  $8 \times 45^\circ = 360^\circ$  to the Equinoctial, for the week of 6 days, as  $6 \times 45 = 270$  made to measure a lunar year of  $10 \times 27 = 9 \times 30$  days. This was supplemented by 2 nodal days of  $45^\circ$  each, divided eastward and westward to the north and to the south, *as to the Sun on the Equator between the Moon's nodes*, thus typically numbered to the Sun between his tropics.

In this manner they compared a typical week of 6 days (omitting Sunday, and reckoning Monday as *second* day) to the Sun's north declination for ascending light, beginning eastward from sunrise, for a Semi-diurnal Arc of 6 hours, measured by the quadrant of  $90^\circ$ , to the Sun's varying altitude in all seasons of the year.

Similarly they compared a typical week of 6 days (omitting Sunday, and reckoning *Thursday to Jupiter*, for the "a Jove Principium" of their typical dialling,) with their primeval day beginning westward; for the Sun's south declination, given *daily* to the North Horizon for sunset, when giving the North Horizon eastward to *sunrise*. This they made thus typically to represent the place of the full Moon at the Vernal Equinox, compared with that of the old Egyptian TNOTH, to the midnight hour of xii., as the place of the full Moon at the winter tropic. But the summer tropic was given westward to the *new* Moons, or to the conjunction of the Sun and Moon at the noonday hour of xii. on the semicircular dialling of the ancient Babylonians, *solstitially*. The quadrant form of typical dialling by the ancient Egyptians gave the *new Moons* (for their Judeo-Egyptian typical year of seven months) *to the autumnal Equinox*, as the beginning of typical time, when "*night older than the day*" caused a typical reckoning of evening before morning, daily. This will illustrate the meaning of the *new* Moons appointed in Joseph for a testimony to Israel by the law of the God of Jacob (P'salm lxxxii. 2, 3), when compared with Rachel's typical week of 7 years. For this was reckoned from the *new* Moons to the *full* Moons in an inverted order of 7 months from tropic to tropic, divided in the *half on the Equator*. That "dividing of time" represented the Passover at which Messiah was to be cut off in the midst of a like typical week of 7 years, for confirming God's covenant with many (Dan. ix.). The relation of this to the beginning of the Jewish typical year from the full Moon of the Vernal Equinox makes the Autumnal Equinox to represent the *seventh* month therefrom, for the common relation of the *new* to the *full* Moons, *when measured by planetary hours* (or muhurtas of  $12^\circ$  to an hour) *instead of by equinoctial hours of  $15^\circ$*

\* Compare Judah's relation to the sanctuary, Num. ii. 3, with Amos viii. 12, illustrating the "*to and fro*," of Dan. xii. 4.

*each.* This explains the Hindu-Egyptian substitutions for the old Chaldean quadrant of  $90^\circ$ , reckoning 6 *equinoctial hours* of  $15^\circ$  to an hour in the measurement of *Noah's antediluvian ark*. His postdiluvian age was characterized by a *lunar year* of 350, substituted for his antediluvian lunar arc of 300, compared with another of 270 (or  $10 \times 27$  : for  $10 \times 30$ ). But  $6 \times 14 = 84$  to Aaron, as to Helius, plus 6 to half of Dwaraka going out with the hour of xii. in his case; answers to  $6 \times 10 = 60$  to Moses, as to OSIRIS, plus 10 going out to the Isle of El-bo (God comes). Thus they harmonized Jacob's cycle of 70 (or his cycle of the new Moons, Psalm lxxxi. 1, 5) with that of the Egyptian full Moons, for  $6 \times 14 = 84$ , leaving 6 for the half of Dwaraka as submerged, or going out with the hour of xii. on each quadrant.

This latitude of 45 was subsequently reduced to one of 40 for the mountains of Armenia in their relation to the typical dialling connected with the Jewish tradition of Noah and his ark. This division of the quadrant between  $40^\circ$  and  $50^\circ$  (for a dialling quadrant answering to a typical design in God's prophetic ordinances of day and night, as set before the Jews in the typical institutions of Moses for a people prophetically regarded as "children of the light and of the day; in their relation to an outer world" "lying in darkness and the shadow of death," Psalm xix. and xxiii. compared together) answers to that of PIAZZI SMYTH, the Astronomer Royal for Scotland, in "the four angles of his symmetrical square." This seems to have represented the ancient Oriental harmony between the periphery of the circle and the four sides of a square, compared therewith in regard to the four-square city of Brahma, compared with the Jewish traditions respecting the four-square city of the new Jerusalem. By reference to this dialling of SYLVANUS MORGAN, I am now prepared to say that the above-mentioned Greek-Egyptian Dial with steps might give the Meridian thereof to the Equator for  $65^\circ$  (the compt. of  $25^\circ$  for Tentyra—say  $62^\circ$ , the compt. of  $28^\circ$ , for Horeb—or thereabouts for the uppermost line of the plynth. The point through which the lowest of the two must pass will be  $35$  or  $36^\circ$  for a declination which would compare their lunar idolatry of the great Egyptian Diana with a Sabbath worship of God by His solar ordinances for day and night in the latitude of Ghizeh (or the Pyramid Plain of the Egyptians); and in that for Bethel (or Luz, in Palestine), regarded as the centre of the world-wide promises made to Abraham and his seed therefrom.

Noah's postdiluvian age of 350 substituted weekly lunar circuits of 7 days, numbered as 7 planetary cycles of 5 days  $= 35$ , for the old Egyptian week of 8 days, numbered as 8 planetary cycles of 5 days  $= 40$ . Hence the solar season of 2 months numbering 60 days, by which the Chaldeans supplemented their old lunar year of 10 months, as  $10 \times 30 = 300$ , by 6 weeks of 10 days, was divided by Enoch to one month of 4 Egyptian weeks numbering  $4 \times 8 = 32$  days, and one Jewish month of  $4 \times 7 = 28$  days.\* Thus they harmonized the Judeo-Egyptian division of years and months into quadrant circuits of solar and lunar time, for comparison with the hollow semi-circle of Babylonian origin, on which they divided the semi-equinoctial as  $3 \times 60 = 180$ . This explains the metaphor relating to the idolatrous house of 5 divided against itself—3 against 2, and 2 against 3.

\* Note the corresponding arrangement for the simulachra of the ancient kings of Egypt in the Chamber of Karnac.



'This dialling for the plains of Armenia first supplemented 6 nodal days of 40 (for a comparison of the week of 6 days with the Diurnal Arc of Enoch's longest day, or 240), by a shortest day of 120. This was measured over Nineveh to Jonah's mission, as  $3 \times 40$  for three days of 40 degrees to the Moon between her nodes. They next compared a week of *seven* days, including *Sunday* (given in like form to the Sun on the Equator, but *when entering his north declination, eastward for the summer season*), with a lunar year of 10 months numbering  $10 \times 28 = 280$ . This they supplemented by 80 to the nodal life of Aphophis, the Sun-Pharaoh of Egypt, in Joseph's day.

These divisions of typical time explain the age of Moses as 80, and that of Aaron as 84, (or  $7 \times 12^\circ$  for  $6 \times 15$  made the quadrant measure of ascending light,) at the date of their mission to Pharaoh, whilst the whole length of life as 120 to Moses and 124 to Aaron, would be made to double the Sun's meridian altitude for their respective diurnal arcs,—that of Aaron being 62 for the Sun on the Equator at Horeb, N. lat. 28. Similarly, the age of 30 numbered to Joseph—on his appearance before Pharaoh, to interpret his dream of the *seven fat and seven lean kine*,—marks the circumstances under which weekly lunar circuits of 7 days began to be substituted for those of 8, 9, and 10 days, by the ancient Egyptians.

This measure of their typical day by  $40^\circ$  on the equinoctial, terminated the 40 days of Lent at the Thursday preceding the Crucifixion, for the measure of typical time to the Sun's South declination before Easter. Similarly they terminated other 40 after Easter by Holy Thursday, or Ascension day.

The Jewish feast of Pentecost extended this typical span of 40 as a nodal measure to one of 50, for 5 weeks of 10 days compared with 7 of 7 days. Thus the generation doomed to wander in the wilderness for 40 days of years limited over that generation in exclusion from "*the rest which remained for the people of God,*" as sealed unto Him for a people under the *typical ordinances of Mosaic institution*, represented these of the Jews, who, symbolizing with the Egyptians, compelled Aaron to make molten calves for a type of their *nodal idolatry*, given to the side steps of the Greek-Egyptian Dial, for the *twilight of their typical and prophetic time*. This was given to a flood season of ten months for the ebbing and flowing tidal influences of the moon in a *lunar year* of 10 months, compared with a *solar year* of 12 months. This left a solar season of *two months* for the solstitial rest of Noah's ark on the mountains of Ararat, in the *seventh month*, or the *sixth month twice reckoned*,—viz., to ascending and descending light.

Lastly, the latitude of 35 for Ephesus seems to have been adopted as a basis for typically perpetuating the tradition of Noah's postdiluvian life of 350 years.

For this numbered the week of 7 days as 7 planetary cycles of 5 days, numbered typically to a *semidiurnal arc* of 7 hours multiplied by 6. Thus they measured the longest day in N. lat. 30, to a weekly lunar cycle of  $6 \times 35 = 210$  degrees of the equinoctial numbered as days and days of years.

Again, by reducing this cycle of  $6 \times 35 = 210$  into one of  $5 \times 35 = 175$ , they obtained half the old lunar year of 350, which represented the postdiluvian term of Noah's life. This left a difference only of 10 days between solar



and lunar time annually, *when reckoning by the old Chaldean solar year of 360*. This explains the tradition of Herodotus respecting the isle of *Elbo* ("el-bo," or God comes,) as representing the difference between 700 and 720 half-degrees on the equinoctial.

The above is a brief statement of facts proveable from the *distinctive* mode of numbering our days on the two Hindu Zodiacs compared with what seems to indicate a like typical object in the mechanical structure of the Greek-Egyptian Dial with steps, here under consideration.

DENT, in his description of his *Dipleidoscope*, p. 14, gives the variation of the compass (when used to ascertain the meridian of a place anywhere in England,) as  $22^{\circ} 40'$ .

Now there is in Goathland, over the old Schoolhouse, a dial constructed by the late Captain PEIRSON, of Falsgrave, near Scarbro', (who was mainly instrumental in the School being built on a permanent foundation,) the substyle of which stands just behind the hour of 2 P.M. The nearest approximation I have yet attained for this represents a declination of about  $47^{\circ}$  Westward. For the declination of the wall as taken by a compass was about  $47^{\circ}$  Westward from the South.

If the aforesaid allowance has to be made in the case of the compass used by me,  $47^{\circ}$  (less  $22^{\circ} 40'$ ) will give  $24^{\circ} 20'$  as the true amount of inclination. I am not certain on this point; for, though I supposed that due allowance had been made for the variation of the compass *on the declinator used by me, and made by Messrs. Barker & Sons, London*, there was no evidence of the fact on the face of that declinator, as on the portable horizontal Sun-dial, which I purchased of Mr. Cail, an optician at Newcastle-on-Tyne.

A dial thus constructed mechanically, according to LEADBETTER'S rule, will bring the substyle nearly into the same position.

But wishing to construct one for N. Lat.  $54^{\circ} 30'$ , similar to the Greek-Egyptian Dial by the trigonometrical formula of BEDOS DE CELLES, I have assumed  $47$  to be the angle of declination; because the substyle's distance from the meridian would in that case be  $30^{\circ} 11'$ —the style's height  $25^{\circ} 7'$ , and the difference of meridians  $53^{\circ} 53'$ , as computed by LEADBETTER in his tables for that declination; and the latitude of London  $51^{\circ} 30'$ . I have also done this because the apparent difference between the substyle and the meridian of the Greek-Egyptian Dial is 28 for Horeb, or 30 for the Pyramid Plain.

In the case of the Goathland School Dial, I am aware that this is only an incidental circumstance to be accounted for by the actual declination of the wall from the true South aspect.

But a dial constructed like the Greek-Egyptian Dial, to represent an upper inclined East dial for the latitude of the place, would (if I read BEDOS DE CELLES, p. 197, correctly) *become a vertical declining dial for the compt. of that latitude*, whose angle of declination is equal to that of the inclination on the East or West inclined dial.

To construct, however, a declining dial on a wall not exactly facing the South, you have only to be guided by the declination of the wall, and not to attend to features of any typical design manifested apparently in the structure of any other dial. The case of the Egyptian Dial with steps is the reverse of this. For if the *inclination or declination* thereof manifests a design,

not constrained by any local necessity (as when dialling for a wall deviating from the true South), *we may be sure it must have had a typical object.* This, in the present case may answer to a typical dialling for a solar year of 12 months compared with a lunar year of 10 represented on the hollow semicircle of Babylonian origin. For they compared these in two parallel rows of 12 hours, the one representing night and the other the daytime of an equinoctial dial. From BLUNDEVIL'S *Book of the Sphere*, we know that the ancients did thus number the days of the week to the hours of the day *in parallel rows of 12*, so arranged that the third hour of the night should be the first hour of the day *when reckoned as beginning from Sunrise on the Equator.* Thus the Greek letters on the Egyptian dial begin from  $\gamma$  to the third hour and end with  $\iota$  to the ninth hour, as for the semi-diurnal arc of the Greek-Egyptian quadrant dial.

This, however, *cannot*, I apprehend (though I may very probably speak under defective knowledge), *be used to establish*, as of material moment, any other fact *than that the dialling on the seven front steps of the Greek-Egyptian Dial, compared with the six side steps*, has apparently this object—viz., to compare  $6 \times 14 + 6$  on the side steps with  $7 \times 12 + 6$  on the front steps, as a *typical index for the prophetic application of Isaiah xxx. 26*, to the followers of Messiah—"as children of the light and of the day."

In this form, when comparing a *lunar year* of 10 months (whether  $10 \times 27 = 270$ ,  $10 \times 28 = 280$ ,  $10 \times 29 = 290$ , or  $10 \times 30 = 300$ , for the Egyptian cycle of *Horus* in its relation to the Jewish cycle of *Noah*) with a *solar yearly cycle* answering to 13 lunations of 28, compared with 14 of 26, to be illustrated by the 14 manwantaras of the ancient Hindus, we have the solar year of the ancient Enoch. This was verified by the *typical measurement* of PIAZZI SMYTH for a *month* of 26 days, manifested in the structure of the Grand Gallery in the Great Pyramid of the ancient Egyptians. Compare Herod. ii., cap. 126 to 134.

In this form they would throw off *two hours* from the beginning of the diurnal arc *on their hollow semicircle inclined for the latitude* so that the inclined meridian (*even as the true meridian*) should represent the hour of xii. But in dialling for a vertical wall having a Western declination of 2 hours from the true South, we should place the substyle over the hour of ii. P.M., not over the noonday hour of xii.

Beyond anything here said, it will not be necessary for me to recapitulate the evidence derived from the mechanical structure of the Greek-Egyptian Dial with steps, *in elucidation of its typical design, as here assumed.* For the present I shall content myself with adding only two Dialling Tables:—

For the Morning Hours, reckoning backwards from Mid-day,  
and in Planetary Hours of  $12^\circ$  each.

Calculated for Whitby, N. Lat.  $54.30$ , with Declination Westward  
at 47 (for  $30 + 17$  to 17th of the Second Month. Gen. vii. 11).

The three fundamental angles for a Declining Vertical Dial in this lat., are,

1st. Between the Meridian and Substyle	...	...	$27^\circ$	$33'$
2nd. Style's height, between the Substyle and Axis	...	...	$23^\circ$	$20'$
3rd. Difference of Meridians	...	...	$52^\circ$	$47'$

Hours and Minutes of Equinoctial Time.	The Sun's Distance from the Meridian in fourths of Muhurtas, or Planet- ary Hours of 12° each, subdivided as 3°=12 minutes of time.	Sun's Distance from the Meridian + the Difference of Meridians at 52° 47' for the morning hours to <i>West</i> <i>Declination</i> .	The Hour Angles.	Three Muhurtas to 2h. 24m. of Equinoctial Time.
xiii. Midday				
xi. 48' .....	3° for 52° 48' + 3	= 55° 4' .....	30° 13'	
xi. 36' .....	6 .....	= 58 4 .....	33 11	
xi. 24' .....	9 .....	= 61 4 .....	36 27	
xi. 12' .....	12 .....	= 64 4 .....	40 5	1st.
xi. ....	15 .....	= 67 4 .....	44 8	
48' ....	18 .....	= 70 4 .....	48 41	
36' ....	21 .....	= 73 4 .....	53 44	
24' ....	24 .....	= 76 4 .....	59 22	2nd.
12' ....	27 .....	= 79 4 .....		
x. ....	30 .....	= 82 4 } omit		
48' ....	33 .....	= 85 4 }		
36' ....	36 .....	= 88 4 .....	86 58	3rd.
24' ....	39	} Omit below this, as for a Dial on which the Sun will cast no shadow until about 9h. 36m. A.M.		
12' ....	42			
ix. ....	45			
48' ....	48			4th.
36' ....	51			
24' ....	54			
12' ....	57			
viii. ....	60			5th.
48' ....	63			
36' ....	66			
24' ....	69			
12' ....	72			6th.
vii. ....	75			
48' ....	78			
36' ....	81			
24' ....	84			7th.
12' ....	87			
vi. ....	90			7½

BEDOS (p. 18): The Substyle differs from the Meridian on Declining Dials, and always makes an angle with it; but never greater than the complete elevation of the Pole.

Note, also, for a Vertical Dial declining only 24° 20' westward (or 47 less 22° 40', for the deviation of the compass, as estimated by DENT in his *Tract on the Diploidoscope for most part of England*), the three fundamental angles become :—

- 1st. Between Meridian & Substyle ... 17° 3'
- 2nd. Style's height, between Substyle & Axis 31° 56'
- 3rd. Difference of Meridians... 29° 3' from compt. 60° 57'



For the Afternoon Hours of a Vertical Dial, DECLINING WESTWARD 47 in N. Lat. 54° 30', substituting Planetary Hours of 12° and their fourths, for Equinoctial Hours of 15° and their fourths.—See BEDOS DE CELLES, pp. 144-5. See Notes to the morning hours of this Table.

Hours and Minutes of Equinoctial Time.	The Sun's Distance from the Meridian in <i>fourths</i> of Muhurtas, or Planetary Hours of 12° each, subdivided as 3°= 12 minutes of time.	Difference between the Sun's Distance from the Meridian and the difference of Meridians at 52° 48' for the evening hours to West Declination.	The Hour Angles.	7½ Muhurtas to 6 Equinoctial hours
xii. Mid-day.				
— 12m....	3° for 52° 47' less 3° .. .. .	= 49° 47' .....	25° 7'	
24m....	6 .....	46 47 .....	22 52	
36m....	9 .....	43 47 .....	20 44	
48m. ..	12 .....	40 47 .....	18 52	1st.
i. P.M. or 60m....	15° Noah's hour .....	37 47 .....	17 5	
1h. 12m., or 72m....	18° Pheron's hour .....	34 47 .....	15 23	
1h. 24m., or 84m....	21° Enoch's hour of 20° or 80" This + 1°=4 minutes of time, gives <i>three weeks*</i> of typical time, reckoning a degree to a day on the Equinoctial.	31 47 .....	13 48	
1h. 36m., or 96m....	24 .....	28 47 .....	12 17	2nd.
1h. 48m., or 108m....	27 .....	25 47 .....		
ii. or 120m....	30 .....	20 47 .....		
	33 .....	19 47 .....		
	36 .....	16 47 .....	6 48	3rd.
	39 .....	13 47 .....		
	42 .....	10 47 .....		
iii. or 180m....	45 .....	7 47 .....		
	48 .....	4 47 .....	1 54	4th.
	51 .....	1 47 .....		
	54 Hence 54 less 52° 47' ...	= 1 13 .....		
	57 .....	4 13 .....		
iv. or 240m....	60 .....	7 13 .....	4 14	5th.
	63 .....	10 13 .....		
	66 .....	13 13 .....		
	69 .....	16 13 .....		
	72 .....	19 13 .....	7 51	6th.
v. or 350m....	75 .....	22 13 .....		
	78 .....	25 13 .....		
	81 .....	28 13 .....		
	84 .....	31 13 .....	13 29	7th.
	87 .....	34 13 .....		
vi. or 360m....	90 .....	37 13 .....	.....	7½
	96, or 84 from Midnight			
	108, or 72 " "			
	120, or 60 " "			

\* See WILSON'S *Vishnu Purana*, p. 427, on Krishna's contest of 21 days with Jambavat, the bear, before recovering the Syamantaka gem, the restoration of which was celebrated by his marriage with Jambavati, the daughter of Jambavat. These three weeks seem here to represent the *twilight of typical time*, measured Eastward and Westward by Enoch's hour of 20°, when numbering 2×80 as 8×20°, or eight hours of Enoch on the centre of the dial, in substitution for 7×20=14×10° or half the lunar year of 280 days.

These have been calculated by me for the hour-lines of a declining vertical in N. Lat.  $54^{\circ} 30'$  at a nominal declination of  $47^{\circ}$  westward, according to the rule given by BEDOS DE CELLES. I have, however, substituted (for the Sun's hour distances from the Meridian) muhurtas, or planetary hours of  $12^{\circ}$  each, for the ordinary Equinoctial hour distances of  $15^{\circ}$ ,  $30^{\circ}$ ,  $45^{\circ}$ , &c.

The reason is obvious; for it was thus that the ancient Egyptians first compared a day of 30 muhurtas with a month of 30 days  $= 3 \times 10$  days. But when substituting for this a month of  $4 \times 7 = 28$  days, two days were lost in their monthly reckoning. This, on a comparison of their monthly lunar year, with their solar year of 12 lunar months, caused the rejection of the two nodal days from their weeks of 8, 9, and 10 days. Hence, according as they received or rejected the Sunday of Isaiah xxx. 26, they left weeks of 6, 7, and 8 days for the relation of Gen. i. to the Jewish week of 7, and the Egyptian week of 8 days, as first harmonized in the Pyramid Plain of Ghizeh by the typical reigns of Cheops and Chephren compared together. For their joint reigns of 106 years (Herod. ii., cap. 128) measured the semi-diurnal arc of the longest day in that latitude, by substituting (as a new measure of typical and prophetic time)  $2 \times 28 = 56$  for Enoch's  $2 \times 30 = 60$ , and the Vishnu Purana's  $2 \times 32 = 64$  days, of difference between a lunar year of 10 months and a solar year of 12 months. But they had, also, another measure of ascending and descending light in solar form—viz., the two zodiacal angles estimated at  $25^{\circ}$  each.

Since writing the above, on attempting to test the accuracy of my suppositions by the calculations of BEDOS DE CELLES for a Vertical Declining Dial, I have ascertained that the angle between the substyle and axis at  $30^{\circ} 35'$  (as approximately that of the Greek-Egyptian Dial), would only leave an angle of about  $14^{\circ} 35'$  for the style's height between the substyle and axis for an angle of declination at  $16^{\circ}$  for Krishna's half-month, or 2 Hindu-Egyptian weeks of 8 days, compared with two planetary hours of typical and prophetic time: for a computation of hours, and days, and months, and years, by common cycles of like typical account, with that given to the sixth hour (or hour of darkness and the power of the Judeo-Roman Anti-Christ), immediately preceding the seventh, when Christ's everlasting Gospel began to be preached under the troublous events of the Apostolic age (Rev. ix. 15).

The SEVEN HOURS OF PRAYER, from COCKCROWING at 3 o'clock A.M., to BEDTIME at 9 o'clock P.M. From an old Manual of DAILY Devotions, in the family of the late THOMAS SMITH, (of revered memory in the Dale,) at HUNT HOUSE, GOATHLAND, printed A.D. 1660. Where is not stated, the title-page being lost.

These seven hours mark the relation of Noah's ark to the Jewish typical year of seven months reckoned from two beginnings for the East and West given to the North and South (as the Mount of Olives was typically divided, Zech. xiv. 5,) to the Sun on the equator between his tropics. The Southern tropic, or the winter season, was given to the full Moon of the Egyptian Thoth, for the beginning of typical time. But the Northern, or summer tropic, to the new Moons, as appointed for a testimony to Israel, by a law of the God of Jacob, (Psalm lxxxii. 5,) viz., for a testimony respecting the rest of Noah's ark on the Mountains of Ararat, in the seventh month, and its typical relation to the rest which remaineth for the people of God.—Heb. xi. 39, 40, with iii. 8-12 and iv. 1-12.

The flying roll of Zech. v. 2, whose length was 20 cubits and its breadth 10 cubits, represents the manner in which the ancient oriental Baalists divided their month of 30 days into two half months of 15 days for the



alternate waxing and waning of the Moon between its monthly changes. The more strict class of Sabbatarian Jews divided Enoch's solar year of 364 days into 13 lunations of 28 days, *for a weekly lunar circuit of seven days as the eternal law of that earthly Sabbath, and typical rest, by which the advent of Messiah's day was to be characterised.* For in Isaiah xxx. 26, we read that the light of the Moon should then be as the light of the Sun, (for the hours of day and night, *typically*, compared together in two parallel rows of seven,) as between bedtime and cockcrowing for night, compared with the Sun's meridian glory. This was thus measured to a quadrant of six equinoctial hours, from x. A.M. to iii. P.M., or as seven muhurtas of 12° with a remainder of six, for half of the hour going out to represent a typical cycle of seven equinoctial hours from ix. A.M. to iii. P.M.; *of which one* (viz., the noonday hour of xii.) *went out* on their East and West typical dialling. This was numbered to the noonday hour of xii. as to the typical place of their new moon and *the then* extinction of lunar light *for a season.* The monthly extent thereof was then reckoned typically as one week of 10 days for the 10 days of tribulation; Rev. ii. 9,) alternating with 20 days of monthly lunar light, *typically reckoned by Enoch as the golden age of the man in the moon, to the full moon of the Egyptian Thoth at the Winter tropic.* Hence the metaphor underlying the expression of *Whirlwinds from the north and from the south*, in the typical language of ancient Jewish prophecy.

In this form they symbolized the "*rest which remaineth for the people of God*" to a Pentecostal harmony of solar and lunar time (as  $7 \times 7 = 10 \times 5$  days), supplemented by 40 to the quadrant of 90. Thus they commemorated; in dialling form, the 40 days of years during which Israel was doomed to wander "to and fro" in the wilderness, as there estranged from the promised rest; even as the "returning shadow" on their typical dialling with steps was measured by 40 to the twilight of typical time, on the side steps.

But the Hindus also divided months of 27 days into 3 weeks of 9 days, and months of 30 days into half months of 16 and half months of 14 days. Thus they formed a solar season of two months numbering one month of 32 days to the eight Regents of the Sphere *Southward*, as to the Sun-Pharaohs in Upper Egypt, and their weekly lunar cycle of eight days, compared with the chronicle of the Hindus for their Bharata Varsha in the South. The Jewish monthly cycle of 28 days was on the contrary reckoned Northward to the Heptanomis of Egypt, *and to the Israelites in the land of Goshen, near the seven-mouthed Delta of the Nile.*

Here  $32 + 28$  make up Enoch's solar season of 60 days, by which he supplemented Noah's lunar year of 300 (as the Egyptian cycle of Horus) to the old Chaldean solar year of 360 days.

But the lunar year of the Noah's ark flood season, compared with the above-mentioned *Seven Hours of Prayer*, was the old lunar year of 300 reduced to others of 270 or 280 days. For the 17th of the 2nd month gives an interval of 44 days before Noah entered the ark. Also, from the 1st to the 10th month he waited 40 days, (as if to complete a lunar year of 354 or 355 days,) before sending forth the Dove and the Raven from the ark, *as emblems of ascending and descending light* in the form of the year thus taken by him as the basis of his typical and prophetic instruction to man respecting the will of God, for a law of righteousness and peace as the eternal law of man's spiritual communion with God on Earth as in Heaven.



**TABULAR REPRESENTATION OF THE SEVEN TYPICAL HOURS  
and SEASONS OF PRAYER between COCKCROWING and BEDTIME, as  
observed by the CHRISTIAN CHURCH, A.D. 1660.**

[These are here illustrated from the NYCHTHEMERON, or equinoctial night and day of 24 hours ; divided into 4 quadrants of 6 hours, compared with 4 weekly cycles of 7 days : comparing months with years, as in Rev. ix, 15.]

Hours of an East Dial divided to  
Day and Night—as to Summer and  
Winter—from *Midnight to Mid-*  
*day, divided by Sunrise ; to the Sun*  
*on the Equator.*

Hours of a West Dial divided to  
Day and Night—as to Summer  
and Winter—from *Midday to Mid-*  
*night, divided by Sunset ; to the Sun*  
*on the Equator.—Zech. xiv.*

*Full Moons*

vi.	v.	iv.	Cockerowing. to Bedtime.				viii.	vii.	vi.
	vii.	viii.	*iii. ii. i. Midnight. xi. x. ix.*	xii.	x. ix. ix.*	xi. x. ix.*	iv.	v.	

*New Moons.*

$3 \times 15 = 45$   
for the twilight of  
Enoch's day at the  
Tropics, compared  
with the length of  
day on the Equator.  
But 3 hours of  $15^\circ$   
would measure the  
nodal day of 45 sup-  
plementing 135, or  $\frac{1}{2}$   
of 270, to the semi-  
equinoctial of 180.  
But  $27 + 17$  for the  
days that Noah wait-  
ed before entering  
his ark on the 17th  
of the 2nd month—  
number 44 days, for  
 $27 + 17$ ; but 45, if  
reckoned as  $23 + 17$ .

Here  $9 \times 15$  twice taken (for the 18 Ethiopians of  
Herodotus) measure the old lunar year of 270 days.

This was the old lunar year of the Vedas, limited to  
27 asterisms of 10 degrees for 27 weeks of 10 days to a  
lunar year of  $10 \times 27 = 9 \times 30$  days.

The first of these 27 asterisms was the Aswins to the  
Sun in *Virgo*, and the last Revati to the Sun's return  
to the place of the NODES. This was measured by  
 $90^\circ$  from  $\varpi$  to  $\varphi$ , supplementing 270 by the quadrant  
stature of the Mithras d'Arles.

$3 \times 15 = 45$   
for the 3 hours of twi-  
light difference be-  
tween the equinoctial  
and tropical day.

This they seem to  
have measured as a  
nodal day of  $45^\circ$  sup-  
plementing 135 (or  $\frac{1}{2}$   
the old lunar year of  
270) to the semi-equi-  
noctial of  $180^\circ$ .

But if we add to  
270 the  $40 + 14$  days  
that Noah waited af-  
ter the 1st of the 10th  
month, before going  
forth from the ark  
on the 27th of the 2nd  
month, we have a so-  
lar season of 54, or 2  
months of 27 days, to  
convert a lunar year  
of 10 months into one  
of  $12 \times 27 = 324$ .

This Nychthemeron (for night before day) explains also the ancient tradi-  
tion that the Egyptians once dated the beginning of their year from the  
autumnal equinox. Thus, like the Hindus, they reckoned the beginning of  
typical time *Westward to the Sun's South declination and the Moon's descend-*  
*ing node*, as to their *full Moons*. These were numbered by the Egyptians  
to the winter tropic, *before Israel's typical day of Mosaic institution took*  
*sunrise for its beginning*; though still (in dialling form) *beginning westward*  
*on the horizon to the eastern signs of the zodiac, as from the Moon in her*  
*opposition to the Sun's place at the Vernal Equinox.*

This parallelism of *night and day, centrally for seven hours* (on the typical  
and prophetic dialling of the ancient Orientals), gives an intelligible explan-  
ation of the commonly-reputed myth respecting the fifty daughters of  
Danaus, and the fifty sons of Egyptus. This may thus be compared with  
the typical dialling of the ancient Hindus for their 100 sons of Bharata  
reigning in Bharata Varsha, or India—their *central kingdom of heavenly*  
*light*, concentrated over this earth, as given of God to the children of men.  
But the earth, as given to man (*centrally* in their primeval division of the  
works of God, between 8 regents of the sphere, when omitting the sun as  
ruling with all), was reckoned the *ninth* and *lowest* by Cicero, *Som. Scip. cap.*  
*iv.* But the Jewish *index of God reigning in harmony with man* (when living  
righteously *on earth*,) was the week of *seven days*, ordained to Israel for a  
sabbatic memorial unto perpetual generations.

CONTINUATION of the "NYCHTHEMERON," or *Equinoctial Day* of 24 hours (beginning from sunset), for night older than the day, and for evening before morning, in the primeval day of Gen. i.

<p>v. iv. vi. Sunrise— vii. viii.</p>	<p>Midnight to the Full Moons. iii. ii. i. xi. x. ix. xii. ix. x. xi. i. ii. iii. Noonday to the New Moons:</p>	<p>viii. vii. Sunset vi. iv. v.</p>
<p>Supplemented to the Southern tropic for the <i>full</i> Moons by the Nodal day of 40°. For the days of Lent, preceding the Sun on the equator for Easter day.</p>	<p>The Hindu lunar year of 28 asterisms numbering 10° of the equinoctial to 28 weeks of 10 days, as 10 months of 28 days began from Crittica to the Sun in <i>Libra</i>.  This was reduced to a tropical cycle of <math>7 \times 20 = 140</math>, for 7 hours of Enoch measuring <math>\frac{1}{2}</math> the old lunar year of 28 days.</p>	<p>Supplemented to the Northern, or Summer tropic to the <i>new</i> Moons by the Nodal day of 40°. For the 40 days from the Passover to Ascension Thursday reckoned from the Sun on the Equator for Easter day.</p>
<p>Supplemented Westward by 60 the <math>\frac{1}{2}</math> of 120, or as <math>6 \times 10 = 5 \times 12</math>.</p>	<p>Also for an equinoctial measure of day and night, as <math>3 \times 80 = 4 \times 60</math> for the 240 of Enoch's longest day—centrally:</p>	<p>Supplemented Eastward by 60 the half of 120.</p>
<p>Supplemented by 72 the half of 144, or as <math>6 \times 12</math>, for <math>7 \times 10</math>, or <math>5 \times 15</math> 75 the half of 150.</p>	<p>Similarly, for 216 centrally to the 8 oldest gods of Egypt, divided to two semi-diurnal arcs of 108°, compared with 12 weeks of 9 days.</p>	<p>Supplemented by 72 the half of 144.</p>
<p>Supplemented to the Southern tropic, for the <i>full</i> Moons, by 5 hours of morning, from cockcrow-ing at A.M. iii. to A.M. ix. But <math>5 \times 15 = 75</math>, or half of 150, for the flood season in the 600th year of Noah's life.</p>	<p>The NOAH'S ARK Lunar Year of 300 days harmonized with the old solar year of 360 days, by the longest day of 210 (or <math>2 \times 105</math>) on the equinoctial, measuring 14 hours of 15° for Palestine and the Pyramid Plain. The seven stars of Rev. i. 20, sufficiently illustrate these seven hours of lunar light, as the <i>light of seven days</i>, compared with the semi-diurnal arc of <math>7 \times 15 = 105^\circ</math>; for a longest day of 14 hours in N. lat. 30, to explain the typical instruction of Isaiah xxx. 26.</p>	<p>Supplemented to the Northern tropic for the <i>new</i> Moons, by 5 hours of evening from iii. P.M. to ix. P.M. for bedtime. Here again <math>5 \times 15 = 75</math>, or half of 150, for the flood season of Winter in the 600th year of Noah's life; supplementing a spring time and harvest of 210 <i>degrees for days</i>, as measured by the diurnal arc for the longest day in N. lat. 30.</p>
<p>One hour of 15° to <math>\frac{1}{2}</math> month of 15 days, supplementing 330 to the Southern tropic.</p>	<p>The old cycle of the 330 Kings of Egypt, and of other ancient Orientals; as <math>10 \times 33 = 11 \times 30</math> days, typically compared with the old Chaldean Solar year of 360 days.</p>	<p>One hour of 15° to <math>\frac{1}{2}</math> month of 15 days supplementing 330 to the Northern tropic.</p>
<p>One planetary cycle of 5 days as half the Isle of Elbo to the hour going out.</p>	<p>Similarly, they divided (at times) the centre of their East and West typical dialling to the <i>zodiacal</i> angle of 25 multiplied by 7; for <math>7 \times 25 = 175</math> or half of 350, the lunar year of Noah's postdiluvian life.</p>	<p>One planetary cycle of 5 days as half the Isle of Elbo to the hour going out.</p>
<p>The supplement in this case was one muhurtta of 12° for the Island of Dwaraka to the Southern tropic.</p>	<p>The Hindus also reckoned <math>12 \times 28 = 336</math> days centrally to the diurnal arc of their East and West typical dialling. This was <i>tropically divided</i> to a <i>returning shadow from the East and West hornings of their hollow dialling</i>, as given respectively to the Southern and Northern tropics, in a form answering to the typical division of the Mount of Olives. Zech. xiv.</p>	<p>Also one muhurtta of 12° for the Island of Dwaraka to the Northern tropic.</p>









## THE NYCHTHEMERON, continued.

In the previous pages the arrangement of the hours was as that for the hours of day on a *South vertical Dial*; compared with the old Egyptian beginning of typical time, from midnight to the full moon of the winter tropic, thus—



as on the old Hindu Zodiac, for the 8 Regents of the sphere. But the arrangement is here made for the hours of a *horizontal dial*, compared with those of an east and west dial; for the old Jewish beginning of typical time, like our *Astronomical day*, from the new moons to the noon day hour of XII, and to the summer tropic; thus—



for the old Egyptian season of 4 months—beginning from the Heliacal rising of the Dog star in about 17° Cancer. This was the Remphan, or Janus, of the Assyrians, substituted by Israel in the Wilderness, Acts vii. 43, for God's typical ordinance respecting the way in which they should solemnize the return of their *new moons*, "as made a statute for Israel, and a law of the God of Jacob," Ps. lxxxi. 4, with Lev. xxiii. 24.

The hollow semicircle of the ancient Babylonians—for a day of twelve hours in all seasons of the year—like that of John xi. 9, was divided into two quadrants of 90. The 8 central hours of such a dial\* might be made to symbolize the returning harvest season of four months, in a form to illustrate "*the flood of Egypt*," in Amos viii. 8, from *the fiery flood of the second woe which followed the Sounding of the Sixth Trumpet*. Rev. ix. 12. This was terminated at the sound of *the Seventh Trumpet*, (as that of the Jewish *harvest month*—compare John iv. 35 with Matt. xiii. 39,) when Christ's everlasting gospel began to be preached throughout all the world under the troublous events of the Apostolic age. Rev. xi. 15—xiv. 6, 7.

\* There is an old Saxon dial still preserved in the porch of Kirkdale Church, by Helmsley Black-Moor, the typical day of which was limited to a cycle of 8 hours. This was, seemingly, for the old Roman division of the Equinoctial to 8 watches of 3 hours each: beginning from midnight to the *full Moon*, and to the *winter tropic*. For from this the medieval Christian Church seems to have devised the *even* seasons of prayer, numbering 3 hours each, which it compared with the 7 central hours of its east-and-west typical dialling for the interval between cock-crowing at a.m. iii., and bedtime at p.m. ix.

# THE NYCHTHEMERON, continued.

The four months of Harvest to the Eastern Signs, as to the Garden of God's planting Eastward in EDEEN, and to the REST of NOAH'S ARK on the Mountains of ARARAT.

	90	85	80	75	70	65	60	55	50	45	40	35	30	25	20	15	10	5	☉	5	10	15	20	25	30	35	40	45	50	55	60	65	70	75	80	85	90
Hours of East and West dial	xii.	xii.	xi.	i.	vii.	v.	x.	ii.	x.	ix.	iii.	ix.	viii.	iv.	vii.	v.	vii.	}	vi.	}	}	}	iv.	vii.	ix.	iii.	iii.	ii.	x.	viii.	i.	xi.	}	}	}	}	
Hours of Hori- zontal dial	vi.	vi.	v.	vii.	viii.	viii.	viii.	viii.	iv.	ix.	iii.	ix.	x.	ii.	vii.	}	}	}	xii.	}	}	}	}	}	}	}	}	}	}	}	}	}	}	}	}	}	

Four months to the Western Signs, for the old Egyptian flood season, beginning at about 17° 30'.

	8				7				6				5				4				3				2				1				0				359				358				357			
	II				I				0				359				358				357				356				355				354				353				352				351			
For six solar seasons of two months each	II				I				0				359				358				357				356				355				354				353				352				351			
For four solar seasons of three months each	II				I				0				359				358				357				356				355				354				353				352				351			

40° for one NODAL DAY to the Sun's North Declination.

2 x 50, or 100 degrees for days, measured on the Equinoctial to the 100 years of Brahma's typical life by comparing a quadrant dialling arc of this span with the KALI AGE, or Historical Seculum of the ancient Orientals. This began Eastward from the Sun in Capricorn, or from the full Moon of the old Egyptian THOTH, for the birth of Parikshit in Magha, as referred to in the *Purana*, p. 483, in limitation of "man's day," as in Gen. vi. 3, to 120 years of 300 days measured by 100 years of 360 days.

40° for one NODAL DAY to the Sun's South Declination.



By comparing this day of 10 hours, numbered typically as 100 years with a week of 10 such days, they formed their millennial cycle of Brahma's day and night, upon the symbolism of four human ages to one Divine age of typical time, so computed that the Divine age always represented *the decade of the number chosen for its basis*. This is the explanation of the Colossal Image made of four metals, as seen in prophetic vision by Nebuchadnezzar. See Dan. ii.

Thus from 10 the Egyptians formed their Divine age of 100, and from that of 7 the Jews formed theirs of 70. To harmonize this with the Egyptian and Assyrian weekly cycle of 10 days, Moses gave the Jews a Pentecostal cycle of  $7 \times 7 = 49$ , for one of  $5 \times 10 = 50$ . Hence the manwantara system of the Hindu Sabbatarians for a millennial harmony between solar and lunar time. Hence, also, the extension of the Jewish Pentecostal cycle of  $7 \times 7 = 49$  for 50 into one of  $7 \times 70 = 490$ , for the relation of Daniel's 70 weeks to the old Egyptian cycle of 5 days. These were *reckoned as days of one hundred years each*, at the birth of Shem, Ham, and Japheth to Noah, in the 500th year of his life.

Though elsewhere explained in these Tracts, *the statement is of sufficient importance to be here repeated, to shew the typical connection between the Hindu Kali age of 432,000 mythic years, and the historic sæculum of 100 years* (adopted by the Church of medieval Christianity from the mode of recording historical facts by the Greeks and Romans of heathen antiquity), in its relation to "man's day," computed on a quadrant dialling arc for 100 degrees of the Equinoctial reckoned as *degrees for days*, and as *days for years*, extended to *centenary and millennial days*. For in no other form does it seem possible to affix any intelligible meaning to the subjoined passages of the *Vishnu Purana*, pages 484-5 :—

"When the Sun and Moon, and the lunar asterism Tishya (viz.,  $\delta$  in the constellation Cancer), and the planet JUPITER, are in one mansion, the Krita (or golden age) shall return." Again, "From the birth of Parikshit to the coronation of NANDA, it is to be known that 1,015 years have elapsed. When the two first stars of the seven Rishis (the Great Bear) rise in the heavens, and some lunar asterism is seen at night, at an equal distance between them, then the seven Rishis continue stationary in that conjunction for a hundred years of men (viz., for the *day* numbered to the first *new Moon* of the year, and to a planetary cycle of 5 days, or 432,000 *seconds of time* numbered *mythically as years*, equivalent to the historic sæculum of 100 years). At the birth of Parikshit they were in *Magha* (Capricorn), and the Kali age then commenced, which consists of 1200 (Divine) years (?)." The reference may be to 1,200 years of 300 days each, being as 1,000 of 360 days each; or to 1,200 of  $360 = 432,000$  days of years, the mythical years of their Kali age.

"When the seven Rishis are in Purvashadha then NANDA will begin to reign, and thenceforth the influence of the Kali will augment."

"The day that Krishna shall have departed from the earth will be the Kali age, the duration of which you shall hear: it will continue for 360,000 years of mortals (viz., for 1200 years of 300 days, as 1000 of 360 days  $= 360,000$  *days of years*). After 1200 Divine years shall have elapsed, the Krita age shall be renewed."

Thus the old Hindu Kali age of 432,000 *mythic years* was reducible to the seconds of time in 5 days of 24 hours, whilst representing also the great year of the mathematicians, or the Sothiac cycle of the ancient Egyptians, multiplied by their cycle of Horus as one with the old Jewish lunar year of their Noah's ark symbolism. For  $1440 \times 300 = 432,000$  days of years.

This Sothiac cycle of  $4 \times 360 = 1440$  became also their lustrum (or cycle) of 5 years, numbering 280 days each, and 5 weeks of 40 days, when reckoning by weekly and monthly lunar circuits of time.

Cicero, moreover, tells us that this great year of the mathematicians was formed by multiplying the orbits of 5 planets into one another. His reckoning was 30 to Saturn, 12 to Jupiter, 2 to Mercury, 1 to Venus, and 1 to Mars. Hence 12 months of 30 days were as 30 cycles of 12 days, numbered also as days of years, when comparing a solar year of 12 months with *Jupiter's* cycle of 12 years, for a *typical chronology* reckoning a "Jove principium," as in the preceding quotation from the *Vishnu Purana*.

Again,  $12 \times 30 \times 4 =$  the old Sothiac cycle of 1440 years, or the *canicular period* of the ancient Egyptians. This was so called, as commencing with the Heliacal rising of the Dog-star. This, possibly, may throw some light upon the passage here quoted from the *Vishnu Purana*. For, if in a Celestial Atlas for the month of *February* we compare the relation of the two pointers in the Great Bear to the asterisms by which they measured the relative progress of the Sun and Moon through the Ecliptic (daily and monthly), we shall find that a right line drawn from about mid-way between the two pointers of the Great Bear would point to *Sirius*, or the Dog-star. Also, if Capricorn (or Magha) represented the place of the full Moon when the Sun was in Cancer, so would Aquarius represent the place of the full Moon as the Sun was turning to Leo, for the beginning of the next lunation. The probability that this is the meaning of the passage will become greater by reference to the cartoon of the xiiiith century, copied from the paintings in the Austrian gallery of the Great International Exhibition, in London, 1862. For the typical year-day thereof begins from the Sun in Aquarius.

Note, also, that the celebrated Christian cycle of 144,000, numbered over the first-fruits of Israel's redemption in Christ by the events of the Apostolic age, was a cycle of Jewish origin, and multiplied the great year of the mathematicians, or 1440 by 100, as *then* limited over man's day (Gen. vi. 3, for 120 of 300 = 100 of 360 days), before being limited in David to *three score and ten* (Psalm xc. 10). Hence the manwantara system of the Hindus for a millennial harmony of solar and lunar time extending over  $12 \times 12,000$  years, for Enoch's sabbath of 7 days extended to 7,000 days of years.

THE OLD SAXON DIALS on the South Side of the Churches at  
KILDALE, and EDSTONE (near Helmsley Black-Moor, Yorkshire),  
compared with the hour lines of an East and West Dial.

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This is to shew the object of their typical structure ; *for a weekly harmony of solar and lunar time in the week of 8 days reduced to one of six days.* These dials, thus explained, will establish proof that the interpretation of Isaiah xxx. 26, given elsewhere in these tracts, is correct. It clearly represents the language of a dialling metaphor, used by the Prophet when comparing the week of seven days (as reduced from an older form of 9 days) with a Dialling arc of seven hours on the centre of an East and West Dial ;— *for the typical and prophetic time of the Jews computed in Cycles of Seven, and its multiples.*

No. 1.—(viz., that for Edstone) sets off  $2 \times 30$  for a Dialling arc of  $6 \times 20^\circ = 8 \times 15^\circ$ . Thus our Saxon forefathers compared 6 planetary hours of Enoch (as  $6 \times 20^\circ = 3 \times 40^\circ$ ) with 3 planetary days of 40 ; for  $\frac{1}{2}$  the old week of 6 days. This follows the typical dialling of Jonah before Nineveh, and of Moses before Horeb ; for Israel in the Wilderness. *Also*, that for the 120 years of “Man’s Day,” in Gen. vi. 3, before being limited in David to a term of 70 years.

No. 2.—(viz., that for Kildale) sets off  $2 \times 22\frac{1}{2}$  for one nodal day of 45 when supplementing 135, or half the old lunar year of 270 days. Again, it sets off  $2 \times 45$ , or  $90^\circ$ , when comparing the Quadrant Dial of the Egyptians with the hollow semicircle of Babylonian origin.

Copies of these dials, with literal translations of the Saxon inscriptions thereon, will be found in Young’s *Whitby*, vol. ii. p. 743 and 747. The amount of reference to these inscriptions sufficient for my purpose represents the Kirkdale Dial as saying of itself, “HAWARTH made me, and BRAND the Priest.” Similarly, the Edstone Dial says of itself, “LOTHAN made me.”

I have merely re-copied these dials in outline for comparison with my own explanatory dialling lines ; to ascertain their typical value when compared with the hour lines of an East and West Dial constructed for the latitude of Whitby, N. latitude  $54^\circ 30'$ .

Similarly. the old Lunar year of 10 months (as  $10 \times 27 = 9 \times 30$ , or 270 days) spans the dialling arc of an oblique sphere attached to an old Horizontal Dial—made by “Hilkiah Bedford, London”—for the old manor house at Ruswarp. No date is given. But it is an heirloom of ancient date. For it divides the Zodiacal belt into 24 parallels of latitude ; as in the Gnomonics of Bedos de Celles—when combining the Horizontal Dial with a Dialling by the analemma. There is, I believe, a dial of this class in the grounds of the Palace of Hampton Court.

It may become an interesting problem for astronomers to determine when, and on what data, the Zodiacal angles were first reckoned at  $23\frac{1}{2}^\circ$ . For the older reckoning was 25 or 24. Thus the ancient orientals seem to have made a year of  $12 \times 28 = 336$ —to obtain a cycle divisible by 12, and also



by 7. This will explain the Hindu Myth respecting the Island of *Dwaraka*, of 12 leagues in extent, and twice going out;—when 336 was to be supplemented by 24 to complete the old Chaldean Solar Year of 360 days.

The Zodiacal angle would substitute 12 equal divisions of 2 degrees each, (reckoned as days, and numbered *seven* times to the Quadrant of Helius, or  $12 \times 7 = 84$ )—for the division of the Ruswarp Dial, as  $11 \times 2 = 22$ , with the twelfth division as  $1\frac{1}{2}$  for  $23\frac{1}{2}$ . Here  $7 \times 23\frac{1}{2} =$  half of 329, or  $12 \times 27$  with remainder of 5. This, by adding the old cycle of 5 days to  $27 = 3$  weeks of 9 days each, left a month of 31 days, for that of 30, which supplemented the reign of 330 Kings to the old Chaldean year of 360 days.

Similarly the Zodiacal angle of the Egyptians (as 25 in the days of Rhampsinitus) stands associated with the old Egyptian Myth relating to the *Isle of Elbo*—in its relation to the difference between 360 and 350 days for the Lunar year of Noah's Postdiluvian life—as *twice 175, or twice seven times 25*.

But 25, as the Zodiacal angle, multiplied by 6—(for the old weekly cycle of 6 days and 6 nights—compared with 6 months of ascending and 6 of descending solar light, yearly)—number 150 days, or half the old Lunar year of Noah's Antediluvian Life—this numbered 300 days and 300 nights—as 600 typical days of 12 hours, in 300 Nychthemera—or days and nights of 24 hours. For in this form the Antediluvians extended the week of 6 days to a typical period of 600, by numbering 100 years to a day—answering to two Quadrant measures of 50 degrees to a dialling arc which typically reckoned degrees as days—and days of years. Hence the 120 of Gen. vi. 3, as 120 of 300 = 100 of 360 days. Thus the Dragon-worshipping Baalists formed their typical cycles of  $6 + 60 + 600$  into the *Mystic number 666 of typical and prophetic account with them*, Rev. xiii. 18—as the Jews moulded their Sabbath cycles of  $7 + 70 + 700$  into the *Mystic number 777*—by which they measured the lifetime of Lamech, Gen. v. 30.

The birth of Noah in the 182nd year of Lamech's life, means that Enoch's solar year of  $364 = 13 \times 28$  days (the half of which was 182) was then in use. His after life of 595 years represents the old cycle of 5 extended to one of 500, at the birth of Shem, Ham, and Japheth, to Noah in the 500th year of his life. Also as multiplied by 18—for the 18, Ethiopians of the ancient orientals in their typical relation to the old Chaldean quadrant of  $90 = 18 \times 5$  degrees on the equinoctial.

## THE TERRACE AT RIEVAULX ABBEY, near HELMSLEY, YORKSHIRE.

The names of the two hills facing the centre of this Terrace, on the opposite side of the valley of the Rye, seem to indicate the neighbourhood of scenery which has *natural characteristics corresponding to those of dialling account in the East and West dialling of Oriental origin.*

On the Western side of the valley are two hills — (even as Rhampsinitus, the harvest king of the ancient Egyptians, built two statues to Summer and Winter, each 25 cubits in height, *measuring the Sun's zodiacal angle of North and South declination for Summer and Winter, at the West end of the Temple of Vulcan, or the SUN,*)—the one lying Northwards is called, *Easter-side hill*, and that lying Southward is called, *Hornby*, or *Hawenby*, hill. The exact orthography may or may not be immaterial, but I must leave that out of the question for the present from want of means to determine the same.

Both hills are, however, situated on the Western side of the valley, whilst the Terrace lies Eastward of the Rye; between the North and the South.

The position is analagous to that of Israel's passing the Jordan, under Joshua, as memorialized Westward at Gilgal, by the setting up 12 stones in the bed of the river where fordable in the neighbourhood.

Now the word *Gilgal* means *a wheel*, and as that of Ixion in heathen mythology, it was here used by the Jews to mark the beginning of a new era in the old Jewish cycle of typical and prophetic time, as eternally revolving, but from a beginning which dated the rise of its bright and morning star over Bethlehem (or, the house of bread, for the beginning of the harvest season from the vernal equinox,) and not from the Dog-star to the Summer tropic, as from the beginning of the flood season, which followed the harvest of the ancient Egyptians.

The details of the Rievaulx Terrace symbolism, (if, as I suppose, of dialling account,) may be briefly stated thus—

The pictures of Heathen Mythology on the ceiling of the  
Square Temple, with an Ionic portico.

EAST.

Endymion and Diana.	The Bosphorus to Hero & Leander.	Andromeda and Perseus.	Theseus and Ariadne.	Hercules and Omphale.
	Apollo, attended by Aurora and a Cherub, with a flambeaux and by <i>seven</i> hours.			
	Pan and Cupid.	Vulcan & Venus with Triton and the Nereids.	The Bosphorus to Jupiter and Europa.	

WEST.

South end to the Circular,  
or Etruscan Temple.

Centre of  
Terrace  
facing  
Easter-side  
and  
Hornby  
Hills.



The direction of the Terrace follows the course of the river Rye, as it flows Northward and Southward through the valley beneath, answering to the course of the Jordan through the Holy Land.

The Signs of the Zodiac as diversely given to the hour-lines of an East and West Dial for the beginning of typical time from the new Moons to the mid-day hour of xii., as by Jacob's family (Psalm lxxxi. 3), or from the full Moons, to the mid-night hour of xii., as by the ancient Egyptians.

For this was the usage followed by Moses at the Exodus of Israel out of Egypt.\*

North Ecliptic to Noon-day, for the day beginning from Evening, to Sunset Westward.	xii.	11	10	9	8	7	6	5	4	3	2	1	Hours of East Dial.
	xii.	1	2	3	4	5	6	7	8	9	10	11	Hours of West Dial.
		π	Ϟ	γ			κ	μ	ν				To the Hindu Zodiac
		σ	Ω	η			ρ	μ	ι				for the week of 9 days.

or thus, as on the Hindu Zodiac for the week of 8 days :

South Ecliptic to Mid-night, for the day beginning from Sunrise Eastward.	1	2	3	4	5	6	7	8	To hours of East Dial.
	μ	ρ	η			Ω	σ	π	To hours of West Dial.

Hours of an East and West Dial :

The <i>Easter-side</i> hill to the morning hours for a beginning of the day from sunrise to the beginning of the Mosaic year from the vernal equinox, and from the full Moon to the midnight hour of xii.	vi.		Hornby hill to the evening hours for the close of the typical year day at sunset to the autumnal equinox, in its relation to the typical place of their new Moons (Psalm lxxxi. 1-5) as given to the noonday hour of xii.
	vii.	v.	
	viii.	iv.	
	ix.	iii.	
	x.	ii.	
	xi.	i.	
	xii.		

Thus on the East and West Quadrant Dialling of the ancient Orientals, the distance between the Moon's nodes was measured by a semi-diurnal arc to a weekly lunar circuit of seven days, as elsewhere explained in illustration of Isaiah xxx. 26.

This will sufficiently account for the apparent fixity given typically to the Moon's nodes on the two Hindu zodiacs. For one divided the equinoctial to a year of three seasons compared with months of three weeks numbering 9 or 10 days each, whilst the other divided a year of four seasons to months of 28 or 32 days, measured by four weekly lunar circuits of seven or eight days.

Thus the Sabbatarians made their week of seven days the basis of a typical instruction from a quadrant dialling notice of passing time, substituted for,

But then the Old Egyptian Cycle of 216 days for years, numbered over the 8 oldest gods of Egypt, was supplemented by the Jews to their yearly chronicle of typical and prophetic time, by the celebrated cycle of Christian acknowledgement (viz., the 144 multiplied by 1,000 in Rev. vii. and xiv. 1), for the full Moons reckoned Eastward to the vernal equinox by Moses, and the new Moons, Westward to the autumnal equinox, as in Psalm lxxxi. 1-5, for the seventh month from the vernal equinox. Levit. xxiii. 21, and the first of Exod. xii. 2, for the full Moon of the vernal equinox to the 1st month.



or used in combination with, the hollow dialling semicircle of Babylonian origin.

Thus, from their dialling notices of passing time, before the introduction and now general use of clocks and watches, they framed that typical instruction of prophetic account which they characterized by the title of typical and prophetic time. Hence, though the nodal theory of modern astronomers dates from the days of METON, its application to the typical Quadrant Dialling of the Sabbatarians, was limited apparently to the four cardinal points of the horizon, as in the typical division of the promised land to the seed of Abraham from "Bethel," and from the "Mount of Olives." Gen. xiii. 3 with 14, 15, Deut. iii. 25-29, and Ezek. xlvi., for the Holy oblation of the land in Messiah's day, compared with Zech. xiv. 4.

Thus on putting the Ruswarp horizontal dial in the sunshine, upon the same dial stand, with my own horizonal dial, I find that *none of the lines have any dialling value in the Sun, except the hour lines of the horizontal dial.*

Yet it is not so with the "Cadran Analemmatique" of BEDOS DE CELLES. For by constructing that on a moveable plate, he has combined the hour lines of a horizontal dial with the typical dialling of the ancient orientals by the analemma for a measure of the Sun's varying altitude throughout the year by the quadrant of 90, reduced to one of 84 to Helius, or 80 for the NODAL life of the Egyptian APHOPHIS, numbering 40 to KETU, and 40 to RAHU, for the 40 days and 40 nights of incessant rain. (Gen. vii. 12). These represent the 80 days from the beginning of Lent to *Ascension Thursday*, divided as 40 for *night* to the Sun's South declination before Easter; and 40 to *day* for the Sun's North declination after Easter.

This formed a dedication of ascending equally as of descending light to Jupiter by the heathen, *as to God in Christ by St. Paul* in Ephes. iv. 9, 10.

Thus RAHU, the ascending node of the Oriental Baalists, is said to have been one with Ketu, the descending node, when *the tropical limits of his charioteering were directed from the Sun to the Moon and back again.*

May we not thus presume that *Erin's sons affected to be descendants from a solar family of man*,\* in contrast to that of others affecting to be descendants of a lunar race? Thus the Sun-Pharaohs of Egypt were observers of solar time, reckoned on the horizon to the Sun's South declination for Winter for the cycle of their full Moons, when given to the midnight hour of xii.

The seed of Abraham (the Syrian ready to perish) in their relation to the *harvest mercies of God's promised bounty*, (Deut. viii. 8, 9,) *when the beginning of typical and prophetic time was reckoned to the Winter season for the evening before morning of the primereal day*, thus experienced the exodus of their promised deliverance from Egypt at the vernal equinox, *as at the lambing season of the year.* Hence the prophetic title given to the Messiah of the Jews and Saviour of the world,† *when intending Israel's redemption from the midnight darkness of the old Egyptian idolatry, to be typically identified with the Sun's North declination for the Summer season*, as given to his meridian splendour obscuring lunar light at the new Moon in North latitude.

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\* See the legend of St. Brandon's voyage direct from Ireland to the MOON.

† "Behold the Lamb of God, which taketh away the sin of the world!"

## THE DIALS AT SLEIGHTS CHURCH.

These form two sides of an ornamental pinnacle on the wall, having a square basement, but tapering off in the form of a pyramid above the dials.

The gnomons having been broken off mischievously, I was curious to see how they might be replaced, if required.

For No. 1, The three fundamental angles, at a declination of 74 (the complement of 16) for the West Dial, are,

1st, That between the meridian and substyle, from the centre of the dial, is  $34^{\circ} 26'$ .

2nd, The styles's height, or angle between the substyle and axis, is  $9^{\circ} 13'$ .

3rd, The difference of meridians, or longitudes, is  $76^{\circ} 51'$ .

For No. 2, The three fundamental angles, at a declination of 16 (the complement of 74) for the South Vertical, are,

1st, That between the substyle and meridian =  $11^{\circ} 7'$ .

2nd, The styles's height, or angle between the substyle and axis, =  $33^{\circ} 55'$ .

3rd, The difference of meridians, or of longitudes, =  $19^{\circ} 25'$ .

From these data the hour lines are computed for N. Lat.  $54^{\circ} 30'$ , with complement  $35^{\circ} 30'$ .

N.B.—On the mechanical index for the difference of meridians on the Declining South Vertical Dial. See LEADBETTER'S *Dialling*, as the only one, to my knowledge, which has attempted to give a mechanical, or more correctly, a geometrical, index for the trigonometrical formula. I hope I am not here at fault in supposing I have gained a desideratum long wanted, by myself at least. For it seems to me that the Inclination of Meridians, or *Longitudes*, on the plane of a Declining Dial, *when reduced to time*, (say for an inclination of  $76^{\circ} 51'$ , 5h. 7' 6", as that on the West side of the declining dial plane at Sleights Church,) is as the Sun's equinoctial distance from the meridian at the same hour; and therefore nearly as the angle of declination.

This may be illustrated from the structure of a common geographical clock, divided to 24 equal hours of day and night on the equator; and therefore estimated as varying *arcs of longitude*.

In this way we may see how the *length* of Noah's ark was estimated at 300 cubits, though divided in fact as 150 cubits (*for as many degrees of the circle*) on either side. Because "the right ascensions of the suns, stars, and planets, are reckoned upon the equinoctial, *Eastward* round the celestial globe from 0 to 360 degrees."—Keith's *Geography*, p. 3.

Thus the lunar arc for a lunar year of 300 days, compared with the old Chaldean solar year of 360 days would be as an arc of longitude reckoned Eastward from the first meridian, and limited to 300 degrees, (called *cubits* for a comparison between circular and linear measurement for the dimensions of a *typical ship*,) to complete their circular measure of longitude, as limited to 300 degrees.

The computation for the hour-angles was made from the following proportion of BEDOS DE CELLES, and the calculations apparently admit of confirmation from the mechanical structure.

As radius : styles's height : : the tangent of the difference between the Sun's distance from the meridian, at the proposed hour, and the difference of meridians : the tangent of the angle between the substyle, and the hour proposed.

All the hour angles being on the same side of the meridian as the substyle, in the case of No. 1, as a West Dial, the third term of the proportion for every hour is obtained by taking the difference between the hour's distance from the meridian, and the difference of meridians.

But for the South Vertical Dial Plane the difference is only taken for the morning hours to the left hand of the substyle, and for the hour between the substyle and meridian.

For the afternoon hours, to the right hand of the meridian, or on the opposite side to the substyle, the *third* term of the proportion is the *sum* of the Sun's distance from the meridian, and the difference of meridians *added together*.



## THE PLANETARY CALENDARUM OF THE ANCIENT ORIENTALS.

This forms a harmony of *monthly lunar time* as variously divided into 3 weeks of 9 or 10 days compared with 4 weeks of 7 or 8 days, but so as to reckon two Jewish weeks of *seven*, and two old Egyptian weeks of *eight* days to the month of 30 days, otherwise divided into six *old* half-weekly lunar cycles of 5 days each.

Enoch's six Eastern gates of heaven	†	♄	♃	♂	♂	♂
Ditto for the six Western gates of heaven	♄	♃	♃	♂	♂	♂
	♄	as	♂	♂	♂	♂
2. Monday to Jupiter for Thursday	2	7	5	3	1	6 Fri.
3. Tuesday to Mars for Descending Node	3	1	6	4	2	7 Sat.
4. Wed. to Mercury for Ascending Node	4	2	7	5	3	1 Sun.
5. Thursday to Jupiter, with Mercury for his caduceus-bearer, when reckoned to the Sun's North declination for Ascending light, as in the contrast between <i>Ascension</i> Thursday and that preceding the Good Friday in Passion Week.	5	3	1	6	2	2 Mon.
6. Friday to Venus as Tuesday for the common relation of Mars and Venus to the Moon in her Descending node, both for the <i>evening and morning twilight</i> of typical and prophetic time.	6	4	2	7	5	3 Tues.
7. Saturday to Monday for the male impersonation of the Moon during the golden age of Saturn's reign, contrasted with the crescent symbol for the new Moon dedicated to the great Diana of the Ephesians.	7	5	3	1	6	4
1. To the Sun on the Equator, or centrally between his tropics, thus typically given to the Moon between her nodes, for Sunday, between Saturday and Monday as the best day in all the week, according to the old song.	1	6	4	2	7	5

6 × 5 = 30 taken 5 times for half the old lunar year of 300 days.

6 × 5 = 30 taken twice for 60 to the reign of Osiris. This supplemented the old lunar year of 300 days by the two central lunations of Enoch's solar year when reckoning only 360 days. Compare cap. lxxiii. 5-10. Add 4 for the conductors of the stars to the four seasons of the year (lxxi. 4.) when numbering 13 lunations of 28 = 364 days.

Here we have a lunar calendarium for 6 cycles of 5 days varying the number of each day *six times monthly in its relation to the old cycle of five days*. This moreover is repeated *seven* times for the common relation of the central symbolism to the two cycles of *five* and *seven*, when comparing a typical year of *seven* with a diurnal arc of 210, or 14 hours of 15° each, for Palestine and the Pyramid Plain.

# THE NYCHTHEMERON OF THE ANCIENT ORIENTALS

in its relation to their Planetary Calendarium.

Morning twilight to the ebbing waters of a lunar flood season, for waning lunar light after the full moon.					Central Division of the Nychthemeron, compared with the Evening and Morning of the Primeval Day.							Evening twilight to the flowing waters of a lunar flood season for waxing lunar light between the <i>new</i> and <i>full</i> Moon.				
iv. v. vi. vii. viii.					iii. ii. i. Midnight. xi. x. ix. xii.							iv. v. vi. vii. viii.				
					ix. x. xi. Midday. i. ii. iii.											
Jupiter	Mars	Sol	Venus	Mercury	Moon	Saturn	Jupiter	Mars	Sol	Venus	Mercury	Moon	Saturn	Jupiter	Mars	Sol
♃	♂	☉	♀	☿	♁	♄	♃	♂	☉	♀	☿	♁	♄	♃	♂	☉

Five equinoctial hours of 15° each, reckoned as five half months of 15 days. Thus the ancients substituted a quadrant measure of 75° for the old semi-circular measure of 150° Westward between the *new* and full Moons of the year for the lunation of 30 days compared with a lunar year of 300 days.

Thus we have five planetary cycles of five days measured Westward by a zodiacal angle of 25° for days to the Sun's South declination for Winter.

These multiplied by 6 give 150 Westward to the evening & morning of their Winter season.

Compare Herodotus on the statues of 25 cubits in height, which Rhampsinitus erected to Summer and Winter at the West entrance of the temple of Vulcan.

Seven hours of day and seven hours of night numbered centrally to the *Sun on the equator*, in the East and West typical dialling of the ancient Orientals.

In this form they compared a weekly lunar circuit of seven days and nights with the semi-diurnal arc of their longest day in N. lat. 30 for Palestine and the Plain of the Pyramids.

But 14 equinoctial hours of 15° each would be measured by an arc of 210 degrees for *seven monthly lunar years* of 30 days each.

Hence arose the typical and prophetic *week of 7 years for confirming God's covenant with many*, in Israel, under a form to illustrate the true meaning of Isaiah xxx. 26, compared with the reference of Ephes. iv. 9, 10, to Christ (man's SUN of Righteousness,) under a metaphor from the alternation of ascending and descending solar and lunar light.

These seven months they supplemented by a *winter or flood season of five months* given Eastward and Westward to the Sun's South declination for the *beginning* of typical time in the Moon's descending node for the evening and morning of the primeval day.

Thus they reckoned ascending light to the Sun's North declination for the summer season *terminating seven or eight months with the ingathering of the vintage in the end of the year.* Exodus xxiii. 15.

Five equinoctial hours of 15° each, reckoned as 5 half months of 15 days.

Thus the ancients substituted a quadrant measure of 75° for the old semi-circular measure of 150 *Eastward*, between the *full* and *new* Moons of the year, for the lunation of 30 days, compared with the lunar year of 300 days.

Similarly, we have 5 planetary cycles of 5 days measured *Eastward* by a zodiacal angle of 25 degrees for days to the Sun's winter declination for South.

This multiplied by 6 gives 150 *Eastward* to the morning which closed their winter season of 150 nights by adding 150 days to complete five typical months of 30 days each.

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\* Planetary dedications of the hours, beginning from Jupiter to Thursday, for the "a Jove principium" on the old Hindu Zodiac for the week of 8 days, in its relation to the old cycle of 5 days. This was also numbered to the Moon, as the image of the great Ephesian Diana which came down from Jupiter.

† The cycle of 5 to RAHU, or the Moon's ascending node, whose chariot was perpetually circuiting from the Sun to the Moon and back again.



The ancient Egyptians supplemented a seedtime and harvest season of 8 months by a flood season of 4 months as followed by Jeroboam, i. Kings xii. 32. These they numbered as 8 months of 27 days=216 supplemented by 144 days, or as 8 of  $30 = 240$  supplemented by 120 days.

Hence the end of the Jewish harvest was made by our Lord (as in the reference of the Apocalyptic vision of St. John, to a treading of the vintage in Messiah's day,) typically to foreshadow the end of "man's day" in its relation to the judgement of God in the end of the world, *as the end of human life thus numbered typically over eternally succeeding generations of the human race.*

Hence the central form of this Jewish symbolism typically refers to the rest of Noah's Ark on the mountains of Ararat in the *seventh month*. Thus the typical ordinances of the Levitical law united the testimony of the Sun and Moon by a law of the God of Jacob, Psalm lxxxi. 1—5, relating to the New Moon of the seventh month—typically given to the Sun's meridian splendour—daily renewed—but yearly solemnized in especial form at the *sound of the Seventh Trumpet*. This solemnized the return of their new moons, especially that of their harvest month—which also solemnized the return of their Jubilee. For all these were thus made to commemorate perpetually the promise—of a rest remaining for the people of God in the end of human life—Heb. ix. 39, 40, with Rev. xiv. 13.

Thus the Jewish feast of weeks numbered 7 weeks of *seven days*—as *ten lunar Cycles of five*—to complete 50 days from the Passover to the Pentecost; for a harmony of weekly lunar time, as variously computed by Jews and Gentiles.

These 50 they then multiplied by 7—for the *350 days of years numbered over Noah's Postdiluvian Life*—on the *seven front steps of the Greek Egyptian Dial with steps*.

Between the old lunar year of 300 days (as that of Noah's antediluvian life) thus extended by the Jewish Pentecostal Cycle to one of 350 days—the *ten days of difference were typically given by the Egyptians to their mythic Isle of El-bo*—(or, "God comes")—for a monthly renewal of lunar light after its obscuration at the time of *change*—in the proportion of a *golden age*, or reign of light for 20 days, to a comparative obscuration for 10 days.

Thus the flying roll of Zechariah's typical prophecy, chapter 5, verse 2, refers us for its explanation to the Winged Disc of the Egyptian Hieroglyphics.

My late talented young friend, J. B. Smales, Esq., of St. John's College, Cambridge, not long before his death, (for he retained his bright cheerfulness to the last—though prematurely cut off by a wasting sickness when the highest University honors seemed almost within his grasp,) kindly presented me with a Diagram for the Egyptian Dial, marking the relation of this Isle of El-bo to the two Zodiacal angles at 25° each.

This Island was a mere typical expression for the difference between a *Nodal Measure of Ascending and Descending Light to two days of 40° each*, equal 80 to *APHOPHIS*, compared with their year day measured on the Old Chaldean Quadrant of 90. This was made to represent the age of Moses, when he appeared before Pharaoh; whilst that of Aaron, at the



same time was 84, or measured by the reign of HELIUS, as  $6 \times 14^\circ = 7 \times 12$ ; —for two Quadrants of 84 supplemented to the Old Chaldean Semicircle— by twice  $6 = 12$ . Thus the measurement of the Hindu *island* Dwaraka was substituted for that of the Egyptian Isle of El-bo.

For a technical memory of these traditions, we may briefly explain their meaning, thus :—

The Sun's Island Home at the birth of the Morn,  
And the place where at e'en he was seen to return,  
In Egypt was "El-bo;" and "*Delos*"\* in Greece—  
But, in grief for lost Krishna, Hindus never cease,  
Praying Ocean to grant them "Dwaraka's"† release;  
As the birthplace of Day‡ to "*the Moon of the year*;"  
For they deem that Earth mourns till the Sun re-appear  
To gladden man's heart; and in mercy display  
God's presence in light on his labours by day.  
Yet, *man's rest* is of God; both on earth and in heaven,  
Be it sleep by night, or salvation given.  
Let us not, then, as men without hope, deplore  
The absence of those we can see no more  
On this side the grave; for they live, we trust,  
In spirit|| reclaimed from corruption's dust.

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\* The *Epiphany* in the prophetic time of our Church's Calendar has the same typical significance as the word *Delos*; representing the language of a metaphorical instruction from God's Ordinances of Day and Night.

† This Island, of 12 *leagues in extent*, was raised up by VARUNA (their Ocean God) as the seat of Krishna's reign on earth; to be swamped again by the Ocean, at Krishna's return to heaven; and so on continuously. By Krishna's return to heaven is meant the Sun's South Declination for Winter, compared with the same reckoned *Northward on the Horizon to Midnight between Sunset and Sunrise*; as to the "Baal—Zephon"—or Baal of the North in the idolatry of the Ancient Orientals.—This lamentation of Indian women for the loss of Krishna was as that of the Syrians (followed by certain Jewish women, Ezek. viii. 14) for Thammuz, or Adonis, slain.

‡ Compare the French "*Jour d'an*" for our New Year's Day, as following that of the Ancient Egyptians, when reckoning from *January*, for the first moon of the year to the Sun in Capricorn, in explanation of Enoch, chapter lxxiii. 13. "*The Moon brings on all the Years exactly.*" Similarly the Jews dated the beginning of their typical time from the Moon, when changing it from the full moon of the Winter Tropic to that of the Vernal Equinox; as from Sunrise to Judah, instead of from Midnight, or Midday, to Reuben, according as his *Southern* position was reckoned to the Southing Sun as to the *New moons* for Midday in North Latitude; or Northward on the Horizon to the Sun, for Midnight, to the Sun's South Declination in the winter season.

|| Hence Christ (man's Redemeer,) is called the Second Adam, or quickening spirit of his eternal life, for a human type of his restoration to the condition of his primeval creation, *spiritually in the likeness of God*.

NOTE ON THE DEATH OF MOSES AND AARON EASTWARD IN  
THE WILDERNESS OF KADESH, AS IN EXCLUSION FROM  
THE PROMISED REST.

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Whilst attending to a Sunday-school class reading the opening chapters of Joshua, this 14th of November, 1869, the solution of certain perplexities, respecting the reckoning of Ascending light Westward to the North by *the Argonauts*, and Eastward to the North by *the Israelites*—occurred to me in a form that I cannot doubt its accuracy.—My perplexity has arisen from supposing that the North of one reference must necessarily be the North of the other. I am now induced to abandon that position for two reasons.

1st.—That I cannot, on such a supposition, make any intelligible comparison of the typical arrangements for the encampment, &c., of Israel round their tabernacle in Numbers ii., and the order of the Hindu Asterisms for their older division of their Vedas into 3 parts before making a division thereof into 4 parts.

2nd.—Because, I can arrive at a successful solution of the difficulty on the subjoined data.

Aaron's death on the *first day* of the *fifth month*, Numbers xxxiii. 38—(*Egyptian reckning—for the beginning of typical time to the Sun's South Declination Westward going North on the Horizon, between Sunset and Sunrise daily, as for the Winter Season yearly*)—would reckon Sunrise to Taurus and Sunset to Leo over a nocturnal arc of 240 supplemented by 120 as by Enoch, or of 216 supplemented by 144 to the redemption of Israel from bondage to the 8 oldest gods of Egypt, who were said to have reigned 216 *days of years*. For Aaron died at the age of 124, and Moses at the age of 120, *Eastward on Mounts Hor and Nebo, without being permitted to enter the promised rest*. For each, however, a mourning of 30 days was enjoined; as if for a typical extension of the Argonautic Winter numbering 4 months to one of 5 months. This became necessary when adapting an older dialling for the plains near the mountains of Armenia to one for Israel's Exodus from the Pyramid plain of Egypt to the land of the Canaanite, as promised to Abraham and his seed for ever.—For in these two cases, a longest day or night of 210° had to be contrasted with a shortest day or night of 150°—adding 30 days of mourning to the 120 days of years numbered over the life of Moses, before Israel's passage over the Jordan was committed to Joshua, the type of Christ—*our Saviour*. The reference is to the difference between a semidiurnal arc of 120 for the longest day, and a like seminocurnal arc for the shortest day, (*as computed, in some form or other, by astronomers for the Nineveh of Jonah's day*), and one of 105 for an adaptation of the same typical dialling to the Pyramid plain of the Egyptians and to the land of the Canaanite—*pledged to Abraham and his seed*, **TYPICALLY and PROPHETICALLY**, AS THE EARTHLY TYPE OF THE REST WHICH REMAINETH (AFTER NATURAL DEATH) FOR THE PEOPLE OF GOD. It is impossible to doubt a typical significance in all this.

We seem, moreover, to be able to trace clearly the source of the metaphor, as derived from the evening before morning of Gen. i., in its relation



to a numbering of Years, Months, Weeks, and Days—(like that of Rev. ix. 15—by common Cycles)—to the Equinoctial of 360 divided not only into 3 parts of 120, but as 30 days monthly divided into 3 weeks of 10 days, or as 27 days, monthly divided into 3 weeks of 9 days, comparing *weeks* and *days* with *years* and *months* divided into 3 parts (as in Rev. ix. 15, and by the *Argonauts*,) before being divided into 4 parts by the Jews and other Sabbatarians. Hence their opposing divisions of their equinoctial day and night into 3 and 4 watches distinctively.

This would identify Balaam's typical sacrifices of the *seven Bulls* and *seven Rams*—for a divination against Israel Eastward in the plains of Moab, with the division of typical time by the Argonauts—(as probably followed by the Moabites)—*in contrast to the rest promised to Israel under Joshua*.—For that had reference to a Sabbatic division of time to the Sun's *North Declination* given to the *Southing Sun* in North Latitude—for a typical ordinance to the Israelites considered as Children of the light and of the day. Thus the Israelites began their division of the Equinoctial into 4 quadrants of 90 between Pisces and Aries, whilst the Argonauts divided it into 3 of 120, beginning between *Taurus* and Aries. Thus the Jews substituted two weeks of seven and two of 8 days for the month of 30 days, divided otherwise also, in Enoch, as 3 weeks of 10 days.

Thus the *promised rest* was typified Northward to Joshua, the type of Christ, by substituting the North Ecliptic Eastward to the Horizon (as to the Southing Sun by Joshua,) for the South Ecliptic to the North Horizon (as to the Sun's daily descent Westward to the North between Sunset and Sunrise,) for the Evening before Morning of the primeval day.

Thus the 40 years of Israel's wandering in the Wilderness were numbered to the Sun's South Declination over 42 encampments, or *resting places*, for 6 weeks of 7 days, and days of years, compared with 5 of 8 days, for the 40 days and 40 nights of *incessant rain* which followed Noah's entrance into the Ark on the 17th of the 2nd month. Thus, when the month numbered only 27 days (or 3 weeks of 9 days)  $44 + 40$  were as  $7 \times 12 = 84$  to the Sun's height on the Mount Meru of the Hindus, as measured by the Egyptian Quadrant of Helius.

The typical features of the mission committed to Moses and Aaron were limited to the Sun's South Declination for night time and winter, whilst the leading of Israel Eastward to the North was committed to Joshua (the type of Christ) for the Jewish Pentecostal Cycle of 50—given Eastward and Westward to the North Ecliptic—as to the place of the Southing Sun for the summer season in North latitude. Thus the 100 years of Brahma's life, as reckoned by the Hindus, were divided by the Greeks and Egyptians between the 50 Sons of Egyptus and Daughters of Danaus—but by the Jews to their Pentecostal feast of weeks, 7 weeks of 7 days (Dan. ix. and Isa. xxx. 26) substituted for 5 weeks of 10 days, and extended to 50 days of years, by the Institution of their Jubilee. These they subsequently extended to 70 for "the Day of Man" as limited in David. These they doubled for a semicircular measure of typical time, reckoned Eastward and Westward, to a diurnal arc of 140 compared with the old Lunar year of 280 *degrees for days*. They next extended these 140 to 144, limited over the first fruits of Israel's redemption



from bondage to the midnight darkness of the ancient Egyptian Idolatry, numbered to a nocturnal arc of 216, for the reign of the 8 oldest god-kings.

But twice 72, or 144, left 18, or the hour angle of Pheron son of Sesostris, out of the reckoning. This with the 12 of difference *Southward*, between  $2 \times 84$  and  $2 \times 90$ , left 30 outside the typical reckoning for the going out in Joseph, and the mourning of 30 days for Moses and Aaron, to mark the relation between the old Oriental Cycle of the 330 Kings in 10 months of 33 days compared with 11 months of 30 days. The legend respecting the 11,000 virgins of Cologne is based upon a like mode of chronicling historical events, to typical and prophetic time, by cycles of *eleven*\* in the days of Medieval Christianity, as by the ancient Orientals, before dividing the Solar year of 360 to the 12 tribes of Israel, even as the Egyptians did, after their 8 oldest gods had ceased to reign, in a cycle of 8 months, numbered as  $8 \times 30 = 240$ , or  $8 \times 27 = 216$ , over the Winter season and the Spring time of their Solar year. Thus they symbolized their harvest season of 4 months to the Sun's North Declination between Taurus and Leo. (See 1 Kings xii. 32.)

THE RELATION OF OUR ADVENT TO THE MONTH FOR A  
CUTTING OFF OF MANY IN ISRAEL, HOSEA v. 7, ZECH. XI. 8;  
AS TO *THE TYPICAL ISLAND OF THE EGYPTIAN*  
EL-BO, MEANING "GOD-COMES."

THE *Month* answering to our ADVENT in the Cycle of the year, as divided to the typical and prophetic time of the ancient Orientals, by the early Christian Church, commemorates the difference between the Jewish typical year of 7 months, extended to one of 9 months, in the prophecy of Haggai, xi. 10—18, and the cleansing of the Sanctuary on the 25th of the 9th month by the Maccabees, after its profanation by the *Hellenizing Jews* in the days of Antiochus Epiphanes, Zech. ix. 13, and 1 Macc. iv.—and its extension to one of *ten months*—terminating the *Noah's Ark Lunar Year of 300 days at our Christmas-tide*, or 25th of December.

Thus the semi-circular measure of 180 from the Summer to the Winter Tropic, *less one month*, leaves the 150 days of the old flood season.

But the Egyptians measured their typical time to Ascending and Descending light by the Quadrant of  $90^\circ$ , not by the Babylonian semicircle of 180.

\* Similarly, the *seven great islands of the ancient Hindu Philosophy* measured  $7 \times 30 = 210$  on the equinoctial. These were supplemented by *eleven* smaller islands, measuring  $11 \times 14 = 154$  on the equinoctial, to supplement Enoch's solar year of 364 days.

Thus the "*Molten Sea*" of the Jewish typical sanctuary, compared with that of the Hindus wherein Taurus is butting at the Mundane Egg resembling a water lily on the surface of the waters (for the primeval elevation of the earth above the level of the surrounding waters), shews whence the ancients derived their idea of a great Western Sea, studded with "their sires islands of the blessed," contrasted with a sea of fresh water teeming with the Lotus and Water Lily emblems of the earth.

Thus the months of the solar year were grouped emblematically by the Greeks to their islands called the *Cyclades*, in the *Aegean Sea*: so called as representing the path of the Goat in the astronomy of the Hindus, compared with the Grecian myth of Phryxus and Hells.

Thus the month answering to our Advent, when the Equinoctial was divided into 12 monthly parts yearly, would be represented by  $30^\circ$  off  $90^\circ$  for one month of Lunar time, compared with a solar season of two months measured by 60 degrees for days, on the centre of their East and West typical dialling. For, on that, the measure of Ascending and Descending light was the quadrant of  $90^\circ$ .

This division would be analogous to that for a week of 7 days compared with a dialling arc of 7 hours in Isaiah xxx. 26. Thus one month going out on each Quadrant shews how the Egyptians formed the celebrated Cycle of their 8 oldest gods—as  $4 \times 60 = 240$  numbered over 4 solar seasons of 2 months each, and supplemented by 4 months of typical account to the Moon for a flood season. Their Cycle of 216 numbered 4 solar seasons of 2 months, divided as 6 weeks of 9 days, or 9 weeks of 6 days  $= 54$ , for 8 weeks of 7 days  $= 56$  days.

But their Cycle of 216 was supplemented by the celebrated Lunar Cycle of Jewish typical prophecy, or  $144 = 12 \times 12$ , to substitute a typical Cycle of 12 for the semilunar year of their Noah's Ark Symbolism, measuring 150 degrees, as  $10 \times 15$  days : or 10 half months.

Thus we see how they divided their typical time to a dialling arc. At first only in semicircular form, probably as then based upon the hollow semicircle of Babylonian origin. 2nd.—In Quadrant form—divided as one month to Lunar time set off (as to the Moon's opposition) behind the face of the Dial—but as two months, or one solar season, numbered typically to a conjunction of the Sun and Moon at the Sun's meridian splendour on the face of the dial ; as in Isaiah xxx. 26. These two facts deserve much further consideration.

This division of the Quadrant into 30 and 60, was varied by the Egyptians into one of 40 and 50. Compare the 40 over Judah with 30 over Israel in Ezek. iv. 5, 6, for  $30 + 360 = 390$ . It was also divided as 40 to Lent before Easter for South Declination, and 40 to Ascension day for North Declination after Easter, with  $10^\circ$  (for  $30^\circ$ ) to the Isle of El-bo, as measured by a weekly lunar circuit of 10 days (for the 10 days of tribulation, Rev. ii. 10,) instead of by a quadrant lunar circuit of 7 days.

Thus they sometimes measured Descending light behind the face of their East and West typical Dialling to the Sun's South Declination (as by Moses to Israel before Horeb in the Wilderness) for a Nodal day of 40 degrees to the 40 days of Lent. At others they divided the morning and afternoon hours of their diurnal arc between Ascending and Descending light, by giving the meridian of their dialling typically to the equator at  $90^\circ$  from the Earth's axis, in all seasons of the year,\* (i.e., without reference to the Sun's place in the heavens, as when dialling for the Sun on the equator.) Thus they formed a daily measure of Ascending and Descending light, for their Diurnal arc, from the two Zodiacal Angles of 25—viz., for their Divine age of  $10 \times 5 = 50$  compared with the Jewish Pentecostal Cycle of  $7 \times 7 = 49$  for 50, in illustration of Isaiah xxx. 26.

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\* Hence the myth of Herod. ii. cap. 143, about the Sun four times changing the place of his rising and setting within a certain Cycle of 11,341 years measured on the Equinoctial as a lunar Cycle of  $31\frac{1}{2}$  years numbering 360 days to a year, divided sometimes into 3, and at others into 4 parts like the lunation of 30 days.



The Metaphor under which the Monthly Lunations of the Ancient Orientals were regarded typically as "*Islands*" (especially for the first and last half lunations of the year combined together as one of 30 days, compared with the Solar year of 360 days, as degrees of the equinoctial) may be briefly explained thus—from the Vishnu Parana, page 220—The earth was regarded as land redeemed from a waste of surrounding waters—to an extent limited by the dialling arc for "*man's day*," as bounded by the horizon of some particular latitude. The three principal variations were for—

1st.—The Mountains of Armenia, *circ* N. lat. 40° and 42°.

2nd.—Upper and Lower Egypt, between 25° and 30°.

3rd.—Palestine and the Pyramid Plain of Egypt, *circ* 30° and 32°.

Thus they regarded the Sun as always setting in their great Western, or Mediterranean Sea, to rise Eastward again from their Erythrean, or red sea. Hence the phrase, from "*sea to sea*," as used in our Jewish Scriptures and in Enoch means from West to East, or inversely. Thus, in the passage of the Vishnu Purana referred to, we read—"When the Sun is present, either "in the Southern or Northern Hemisphere, *day or night retires into the waters*, according as they are invaded by darkness or light: it is from "this cause that the waters look *dark by day*, because night is within "them; and they look *white by night*, because at the setting of the sun the "light of day takes refuge in their bosom."

Hence the swamping of *their Island Dwaraka* in the end of typical time—successively to perpetual generations; to be again restored, by Ocean, as the seat of Krishna's earthly glory, on his return to Earth from Heaven. Thus, also, in the Mythology of the Greeks, "*Delos*" ceased to be a floating island, when the birthplace of Apollo needed a fixed record. Similarly, in the early history of our Anglican Church, the primary dawn of Spiritual life from Christianity, now encompassing the whole Island, originated (*like the dawn of day from the North-East, in nature, followed in the typical astronomy of Enoch*) from St. Cuthbert. First, as from *Iona*, in Scotland. Hence the various dedications of Christian Churches to St. Columba to indicate a *Symbolism of Ascending Light Northward to the Dove*; both by the Argonauts and by the Jews of *Jonah's day*. For *Jonah* (as *Iona*) means the Dove; thus given to Ascending Solar Light, as the *Angel ascending from the East*, Rev. vii. 2. Hence the Sealing of the People of God as *Children of the light and of the day—in their relation to the then Seven Churches of Asia Minor, as the Seven Stars in the right hand of an Angel of God*, Rev. i. 16.

*Iona*, in the North of Scotland, compared with Holy Island, near Berwick-on-Tweed, to the North-East of Great Britain, would thus be made to Chronicle a difference of Declination Eastward, between the old Egyptian beginning of the day from the full moon to midnight, and from somewhere near the Moon's third Quarter as given to sunrise in the typical astronomy of the ancient Egyptians; whilst that of the Jews, on the *Exodus of Israel out of Egypt*, substituted the Full Moon of the Vernal Equinox for the 3rd Quarter of the old Egyptian THOTH, when substituting a quadrant for a semi-circular measure of the distance from the New to the Full Moon; as for the Navigation of BRANDON'S lunar ship from the Sun to the Moon, and back again, as from the *new* to the *full moon*, and back again.



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THE  
SUN OF RIGHTEOUSNESS :

OR,

THE SUN'S SEVEN-FOLD POWER

(COMPARE ISAIAH xxx. 26 WITH THE "VISHNU PURANA" p. 236)

MANIFESTED IN CHRIST AS LORD OF THE SABBATH DAY, THE MESSIAH OF  
THE JEWS, AND SAVIOUR OF THE WORLD,

RENEWING FROM SABBATH TO SABBATH THE GLORY OF GOD'S EVER-ABIDING  
PRESENCE IN THE WORKS OF CREATION ;

CHRONICLED TYPICALLY AND PROPHETICALLY BY THE JEWS AS COMPLETED IN  
SIX DAYS.

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MDCCCLXIX.



## PREFACE.

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THE now finished labours on certain features of Jewish typical prophecy, which have occupied my thoughts so long, are landing me in the field of a new Church difficulty. The exigencies of an attempt to relieve the preaching of the Gospel from a charge against the clergy of teaching what they could not be supposed to believe, because the interpretation of Scripture is beset with many difficulties to man's natural intelligence, even when devoutly applied thereto (not to heed the case of undevout cavils), occasioned my labours to interpret the typical structure of the Greek-Egyptian Dial with Steps. For it was not difficult to perceive therein an obvious connection with the typical and prophetic time of the ancient Orientals, once chronicled to a *tropical*, or *returning shadow*, as on the dial of *Ahaz*.

The investigation of that complex question has now fully identified the typical geography of the ancient Orientals with the idea of a central kingdom of light typically given to the solar glory in its meridian strength, whilst typifying the horizon—towards the four quarters of heaven and earth therefrom—to the tropics. This will illustrate the whirlwinds from the north and from the south, in their relation to a continuous whirlwind, spoken of in the language of Jewish typical prophecy. Thus the *nodal line* of Ps. xix. (Bible version) does not represent the theory of modern astronomers respecting the nodes, but the horizontal boundary line between light and darkness, at the rising and setting of the sun and moon and planets. This was represented by the extended length of *Hydra* on the central figure of the late Emperor of China's *jos*, or idol of their "diaspater;" but on the Egyptian monuments by their winged discs, or seraphic emblems, centrally symbolised to the asp, to compare the burning power of its venomous bite to a



sunstroke. Thus Enoch (lxviii. 18) speaks of "the stroke which is *given* in the mid-day by the offspring of the serpent, the name of which is Tabaet." The extremities of the outstretched wings symbolised the tropics. Hence God is figuratively spoken of as "riding on the wings of the winds," because the ancients attributed the motions of the heavenly bodies to the winds. Thus the tropics or "*turnings of the sun*," are applied by Homer (Odys. lib. xv. 403) to one of the *Cyclades*, or circular group of islands in the Ægean Sea, in relation to which the Greeks seem to have chronicled the time of year from the variation of the sun's place at rising and setting compared with that of noonday. The *Druid* priests of our forefathers seem to have erected their circular stone temples for a like purpose as a kind of rough observatory. We must remember that the word *Druid* is of Greek origin, and that the Hindus symbolised their yearly solar cycle, and their monthly lunar cycles of time, as greater and lesser *circles of the spheres*, to which they gave the names of *Dwipas*, or "*insular continents*." The traditions relating to St Cuthbert in Holy Island, and St Hubert on the Derwentwater by Keswick (for the north and south ecliptic to the east and west horizon) are legends of the Christian Church having a like astronomical origin and significance, to commemorate the lives of its worthies in local association with the field of their ministerial usefulness in mortal life. Thus the Church secured for their names an ever-living remembrance in the affections of the people.

Thus the heathens associated the exploits of Hercules, their strong one, with Mount Atlas, by the Straits of Gibraltar, as a symbol for Almighty Power elevating the habitable parts of the earth, then only known *eastward above* the level of their unexplored western ocean; given northward to God and the spirits of their departed ancestors in Elysium. Hence *the phrase Pillars of Hercules* became a symbol for the same ideas as "*the pillars of the earth*," or the "*strong foundations of the earth*," in the language of Jewish typical prophecy. To read this in its true meaning, we must conceive of it as representing the power of "*a threefold cord not quickly broken*" (Eccles. iv. 12). For it transmitted from one generation to another, in perpetual succession, the earliest traditions of science, history, religion—for an eternal testimony in the heart of man to the power, wisdom, and goodness of an ever-living God,

the author of light and life, renewing and sustaining from day to day, and from age to age, the presence of His glory, abiding providentially over all the works of His creation.

Having thus briefly explained the relation between the typical structure of the Greek-Egyptian Dial with Steps and the figurative language of Jewish typical prophecy, as of dialling account to a very large extent, I am induced to say a few words on the present crisis of our Church, from a conviction that the power of its assailants for harm proceeds from perverted views of Jewish typical prophecy, and false notions of the millennium brought to bear upon the doctrine of Christ's second advent.

These perverted views of the Apocalyptic millennium, in its relation to *the trumpet warnings of Levitical ordinances*, limited over the times of the "*worldly sanctuary*," established to Israel's typical and temporal nationality of Mosaic institution for the land of the Canaanite, *and for that land only*, are not simply to be identified with the fiery darts of Protestant Dissenters. They form the anti-Papal thunderbolts of a very popular party within the Church, and are the strong foundations of Romish tactics against our Church as directed by *her secret service Society of Jesuits*.

This, no doubt, is the worst feature of the case. For the strength of our Church's assailants, in other respects, can be calculated in reason. They also are millennarians, though *they do not trumpet forth* that doctrine so loudly as the Dissenters. For one good reason, perhaps: They are men of better education, and would, therefore, rather trust to the indirect effects of such a doctrine on the minds of a people blinded by superstition, and not permitted to enjoy an independent reading of God's Word, in reliance on the promised gift of His Spirit, in consolation therefrom.

Their party war-cry, when the fitting time is opened for them, through *Mr Gladstone's initiative attack upon the Irish Church*, will be from the text of their great authority, Senior Pastorini, holding all Protestants (whether Churchmen or Dissenters) to be *the locust scourge of the fifth apocalyptic trumpet*. But the educated Jesuit knows well that the Apocalyptic vision connects the blast of the seventh, or great trumpet, as that of a spiritual resurrection in Christ, beginning over man in the flesh under the events of the apostolic age, with that in which Christ's Gospel *began* to be preached throughout the world *at the close* of the Apocalyptic millennium.

They are therefore too wise in their generation to represent the events of the *fifth trumpet* as belonging to an historic period, later by nearly 2000 years than those pertaining to the times in which the *seventh trumpet* heralded the circumstances in which Christ's everlasting Gospel *began* to be preached.

It is quite enough for their tactics to interpret the five months' duration of the scourge as 150 days of years, and then to double the term for a tropical cycle of five months, numbered over the advancing and retiring waters of the Noah's ark flood season—made the type of a *fiery flood* passing over the restored kingdom of Israel, between the beginning of its restoration under Cyrus, and the events of the apostolic age. If they want to make a war-cry of modern politics, they know, *in prudence*, that they must carefully detach it from all apparent connection with the times of Jewish history, to which it essentially belongs.

These are the circumstances under which the author of the "Autobiography," after, *as it were*, *sleepily* watching through years (by his own boastful computation of dates) for a fitting opportunity to victimise the Irish Church ; in a form to base upon its fall the stepping-stone of a rise in power for himself, he springs, tiger-like, with sudden and relentless fury, on his unsuspecting victim.

His mode of doing this, moreover, is such as to prepare the same forces for a like attack on the English Church, with this advantage, of having first handed Ireland over to the Romish priesthood, in sworn allegiance to a foreign potentate *claiming dominion over them, both in body and soul*, reckless of laws provided to maintain our Queen's undivided supremacy within the United Kingdom of Great Britain and Ireland. With all this want of consideration for others, he is peculiarly sensitive about having his acts attributed to mixed motives, or to any other moving power than the most simple-minded good intentions. Does he or his party thus act towards his great rival and patriotic defender of his country, when as the Conservative Prime Minister of the Crown, wisely consulting for the maintenance of those constitutional rights by which our nation has become so great, whilst seeking to enlarge the personal privileges of the popular element in that greatness?

His personal glorification, *at the sound of his own trumpet*, comparing p. 22 with p. 13, has the complexion of a Pharisaic contrast to his judgment on some despised rival, within range of his mental



vision. We are reminded, by its style, of Haman's felicitations in the glory of the man whom the king of Persia would delight to honour, whilst preparing a gibbet for Mordecai.

If the writer of the "Autobiography" can delude himself to think that in attempting to disendow and disestablish the Irish Church, he is fulfilling a righteous mission as Prime Minister of a kingdom intimately associated with the interests of the Protestant Church, the foundations of which he expects to strengthen by this process, it does appear to be the most singular form of self-delusion that a sane man of his ability and character (dividing between the personal and political) could possibly entertain.

Let us consider, in its full effect, the conclusion of his picture, designed *now* to stigmatise the Irish Church as a bad Church Establishment, though one generation has scarcely passed away since he painted it in a totally different light. Yet even he cannot pretend to say that the Irish Church has retrograded in parochial usefulness during that time. If not influenced by mixed motives, in furtherance of some private crotchet, there is no reasoning in his "Autobiography" to justify the uncompromising bitterness of his raid, *which will admit of no mere reformation.*

That there is too often a refusal of National Churches to be reformed to meet the ever-expanding nature of their relation to the civil body—also, that this spirit proved the destruction of the Jewish Church at Jerusalem, the disestablishment and disendowment of the Romish Church in England, and led to the ascendancy of Presbyterianism in Scotland,—no one will attempt to deny. But any charge of this sort against the National Church of England and Ireland, *as by law established*, is a calumny sufficiently rebutted by the tolerant spirit of that Church in matters of controverted doctrine, always regarding those questions as of secondary moment, compared with a desire of building up the structure on a basis of civil and religious liberty, vitalised, as it were, by the spirit of Christianity.

It is clear that a Church so circumstanced *does* (by the very condition of thought which recognised the necessity of that transition from the darkness of Roman superstitions, and their tyranny over man in body and soul, whilst dominant in the England of former days, which is commemorated in the history of our Reformation) *reject all claims to infallibility.* It knows itself to be only a

weak, and, as it were, mere earthen depository of a sacred and eternal treasure to man, viz., the records of Divine truth, first rescued *in the East* from the idolatrous corruption of the Baalists, by the calling of Abram (*the high father*, or the patriarchal sheik of a Baalistic family) out of Ur of the Chaldees, and subsequently from Haran or Charræ, in Mesopotamia, to become the father of the faithful in all lands, by the law of a new and living hope towards God, *as worshippers of His manifestation in the heart of man, for righteousness and peace, diffused* by gifts of the Holy Ghost in Christ, extending over all the earth. This is the true meaning of John iv. 19, 27 ; viii. 56, 59 ; Gal. iii. 8, 16 ; and of the *new* name given to Abram the sheik, as *Abraham, the father of many people*.

Then also was the name of his wife *Sarai, my princess*, changed to that of *Sarah, or the princess*, to typify her relation to Abraham's seed (as spiritually called in Christ, over all the families of man) and not as merely realised *with personal and typical effect by the birth of Isaac in the land of the Canaanite*. Hence the relation of these new names to the new names of God's appointment and gift to His people, referred to in Rev. ii. 17, compared with Jer. xxx. 31, 37.

Thus, in Gal. iv. 22, 31, the *old* Jerusalem of the Mosaic or typical dispensation is contrasted with the *new* Jerusalem of the *Christian and eternal dispensation of God's mercy to the seed of Abraham*, under a contrast of two allegories. The latter of these, *without leaving the shadow of a plea for any reasonable doubt*, clearly indicates how we should interpret the figurative language of Jewish typical prophecy (or inspired and authoritative teaching) in the apocalyptic vision of St John respecting the *new* Jerusalem. This came down from heaven, *in that cloudy and dark day, the day of the heathen*, which closed the Mosaic or typical dispensation of Jewish temporal nationality in the Jerusalem which then was. A national Church, claiming to identify the foundations of a nation's glory with the spirit of eternal truth thus manifested of God in Christ, by a law which extends over the spirits of all flesh, can only exist for the good of a nation. The spirit of man's salvation in Christ is not limited to the self-assumed name of Christian, but *needs to be manifested over all*, by that spirit of adoption in him to become as it were brethren, the sons of one heavenly Father.

Thus the spirit of our adoption in Christ unto salvation is one with Christ's spirit, viz., *that of man created anew, spiritually, in the likeness of God*. But the manifestation of power is infinitely diverse; so far so, that man has the power of quenching within him the manifestation of the Spirit for his eternal peace, by giving himself up to the dominant influence of an infirm human will (John v. 40; 1 Cor. xii. 4, 8).

Our national Protestant Church, based upon such principles (*to rescue the national teaching of religion from a medieval corruption of this eternal truth, associated with a semi-idolatrous ceremonial of superstitious ordinances substituted for a truthful worship of God by the spiritual discernment of His gift*) represents the power of the State as combined with that of a God-fearing hierarchy devoted to maintain the civil and religious liberties of all classes in the realm; not in a spirit of high-mindedness, but in the mutual relation of man to man, as that of a Christian brotherhood. With no pretensions to infallibility, it is fully conscious that the religious intelligence of one age admits of much qualification and correction from an eternally-expanding evidence for the truth and character of the primeval revelation, as that of God *typically manifested* in *all* His works, but under the highest manifestation of *His earthly glory*, as God spiritually manifested in the flesh; in Christ only with the fulness of the Divine grace and glory; but over the spirits of all flesh with a power sufficient for every man to profit withal. A National Church, based on such notions of Divine mercy and power combined, under an eternal manifestation of *truthfulness* and *usefulness* to a Christian community, will not regard its privileged position as other than that of a sacred trust for the public good. Yet that trust is one of an inalienable fealty, subjected to corrective and expansive powers of revising the traditional formula for its interpretation of Scriptural truth, under an advancing accession of light. This will at all times necessitate a willingness to remodel, within reasonable limits, its own internal organisation, when by so doing it can safely meet the wishes of the popular element in the Government without damaging the basis of its eternal truth. Over this work the Church has now been usefully employed for years. A toleration has sprung up in England for differences of religious opinion beyond that of other people, in matters of doctrine, to secure the more effectually a happy practical unity of purpose for



the public good, as the bounden duty of Christian men anxiously endeavouring to set forth in their lives a unity of spirit in the bond of peace. Yet we are told by the destructionists this will not do. No mere reformation will suffice for them. Argument against any such wilful determination of an infirm human purpose is useless.

We have no other course left open to us than to leave the enemy to do his worst—to abstain from other notice of their unjust tactics than what is absolutely necessary to enlighten our respective congregations, respecting our common privileges here and our common hopes for futurity, from the salvation of God manifested in Christ, by gifts of the Holy Ghost, for the sanctification of the heart of man, and its redemption from bondage to the world as redemption from the power of evil. This done, and by faith leaving the issues to God, we may continue to exercise our ministrations of usefulness, each for the term of his mortal life, in thankful reliance on the merciful guidance and good providence of God, unshaken by slavish fears from the threatening combinations of any hostile power.

Civil Governments, as well as Churches, are continuously subjected to fitful combinations of hostile forces. The two causes which have determined Mr Gladstone to see no hope (p. 59-60) for the Irish people, but in the disestablishment and disendowment of its Protestant Church, may be equally applied at the fitting opportunity to our own; and even to the substitution of a republican for a monarchical form of Government, as in Oliver Cromwell's day.

It was, therefore, both a righteous and a truly patriotic move by which his great rival, then the Prime Minister of State, when enlarging the popular element in the Government, adhered to constitutional principles, and fixed for a boundary line a rate-paying qualification as security against leaving the property and interests of the better-educated part of the community at the mercy of those who, without any more direct contribution to the power of the State than that of adding to its physical force, might, as of old, become the tools of others to destroy our constitutional Government of Queen, Lords, and Commons, in their own selfish interests.

Mr Gladstone has kindly furnished the Dissenters with what he thinks a meet term of reproach for us as *political* clergymen, in answer to a very logical division of Dissenters into two classes—

*religious* and *political*. He is welcome ; for the word has a correct and logical use in both applications.

The clergyman who devotes himself to defend the cause of a righteous harmony between Church and State, as the true basis of enduring political power, must feel honoured by the title of a political clergyman ; whilst the Dissenter, whose characteristic opposition to that Church is simply to destroy the power of such a union for the good of the community, is (logically speaking) nothing else but a *political* Dissenter. In p. 7 of an anonymous tract—seemingly written by one, and just published in Whitby—we have, distinctly stated, their view on Mr Gladstone's proposition of disendowing and disestablishing the Irish Church, in these words : “ A command to pay money in England for religious services, without a penalty attached to the non-payment, would very soon prove how essentially different the Jewish nation was in regard to its religious services from the English nation in regard to its Established Church.” The author takes a wrong view respecting the tithes and *free-will* offerings of the Jews. Though voluntary, in one sense, they were the voluntary acts of people individually bound by a most solemn covenant before God to accept the religious and political institutions of Moses. That some did in covetousness occasionally grudge the priests and Levites their due is notorious ; yet these were only exceptional cases, wholly differing from that of Mr Gladstone's wholesale project of spoliation in regard to the legal possessions of the Irish Church. He affects to treat her property as that of the State, instead of property held on trust for certain purposes, in regard to which the State is only trustee. The distinction is important, because intended to cover an act of spoliation, by affecting to say the Church has lost her power as an ecclesiastical corporation by the lapse of time since she has held any convocation in the original powers thereof, and that much of the property has been already secularised.

But this argument, if of force, would seem to establish a right for trustees to convert trust-estates to their own purposes, and to justify a retention of the whole because part had been misappropriated. After thus stating his ideas respecting the Irish Church property as merely State pay, he concludes a most contemptuous picture of its separation from popular sympathies as by “ *a wall of brass* ” (without reference to the Romish priesthood as largely

answerable for this), in these contemptuous words: "Such an Establishment will do well, *for the sake of its own creed*, to divest itself, as soon as may be, of gauds and trappings, and *to commence a new career*, in which, renouncing at once *the credit and the discredit of the civil sanction* (thus elevated by Mr G. to a position higher than that of the religion on which it is based), *it shall seek its strength from within, and put a fearless trust in the message that it bears.*" Thus, Mr G. would send *the scapegoat of his malediction* out into "the wilderness of the people," consisting of Roman Catholics and Dissenters combined against it. Yet, in p. 32, he says: "My mind recoiled then, *as it recoils now, from the idea of worrying the Irish Church to death.*"

This affectation of mercy, when struggling with all his might to rid himself of a powerful opposition (in his sympathies for a re-establishment of Roman Catholic ascendancy in Ireland), is vastly akin to that used by the tempter-spirit of the anti-Christian Jews to our Lord, as recorded in Matt. iv. 6, 7. We know the answer; and Mr Gladstone can expect no other notice of his words than that of a patient submission, trusting to God and righteousness, as did Hezekiah when insulted by the blasphemy of Sennacherib's messengers.

The ministers both of the Irish and English Protestant Churches have a position of trust affecting the welfare of their respective parishes, in their relation to the nation, associated with *their own personal privileges in this matter*. Mr Gladstone and his Government officials have fought hard to become the recipients of State pay—*Are their services universally acceptable to the nation?* Are they more so than those of the Protestant churches he so very contumeliously condemns? But enough; in God is our trust, labouring righteously in the field of our duty.

The so-called "*Liberals*" have peculiarly unsociable ideas of "*progress*." For, though a word constantly on their lips, it is difficult to attach to it any other sense, as used by them, than that of a party watchword, or telegraph, to guide Radicals to the polling-booths in the provinces, and demagogues to Downing Street, in London.

Philosophers can calculate to a nicety the *tension* of a soap bubble, and can, by a chemical process, provide for strengthening its power, within certain limits. Thus, if the amount of tension will extend



over the nine days' admiration of the balloon, during the excitement of an election, its collapse on the tenth will be taken philosophically, having served its purpose.

This bid for a passing ascendancy of political power resembles that of the ancient Brahmins, who, *to be ahead* of their Jewish contemporaries in the early history of the world, substituted *for each historic sæculum* (numbering 100 years of 360 days as 120 years of 300 days) *a mythic cycle of 432,000 years of Hindu history*. This was *supposed to be veritable until about the 15th century* of our Christian era. This theory, however, could not bear the light of the age which accomplished the redemption of the Christian Church from its partial bondage to the old heathen and Jewish customs of identifying the passing history of the day with the parables and dark sayings of old, under a false assumption of miraculous gifts, then continued to the Church.

Thus the law of "*progress*," in its relation to our Protestant basis of Christian truth, will be *paralysed, and a retrograde movement established in favour of* Roman Catholicism in Ireland, merely as a prelude to the like attempt for England, if Mr Gladstone's propositions against the Irish Church can be carried out. Neither he nor his friends can really think that the Church of England would obtain, except in large towns, reasonable support by voluntary contributions. With two opposing forms of Christianity, established on the mixed basis of a nominally voluntary, though oftentimes in effect a compulsory claim on consciences held under bondage to a superstitious, instead of being liberated therefrom by an intelligent, teaching of Scriptural truth like that of the Established Church. In large towns there would still be sufficient of wealth and numbers to reconstruct the establishment of Church associations with a faithful and intelligent teaching of Gospel truth, without power of worldly interference from the governing body or any opposing popular clamour. If our cathedrals went back to the Roman Catholics, Church Protestantism would hold some ground in the large towns, but it would not do so in the rural districts. Many of these have but recently been given to know the advantage of resident clergymen, by aid of the Ecclesiastical Commission; whilst the deprivation would come upon others before the advantages conceded to them by the Ecclesiastical Commissioners could be fully realised.

It is, therefore, a question in which rural parishes are interested

as well as the rural clergy, upon whom the movement would be no less crushing than the suppression of the monasteries by Henry VIII., before providing the poor law, subsequently identified with our Protestant notions of Christian responsibility.

The words of an old English poet, Sir John Denham, as quoted by Senior Pastorini, in his *Romish Church History*, are applicable to Mr Gladstone's *zeal for the purity of the Irish Church* on a theory that rewarded labours are *just* for statesmen, but *unjust* for churchmen :

“ Who sees these dismal heaps but will demand  
 What barbarous invader sack'd the land ?  
 But when he hears no Goth nor Turk did bring  
 This desolation, but a Christian king ;  
 When nothing but the name of zeal appears,  
 'Twixt our best actions and the worst of theirs ;  
 What does he think our sacrilege would spare,  
 Since these th' effects of our devotion are ? ”

*Cooper's Hill.*

Can Mr Gladstone mean to ignore the necessity of any other religion in the higher ranks of society than that of the Romish Church ? *For if the Church is to be as a power in the State from the highest to the lowest on Protestant principles*, Dissenters are too divided, and oftentimes too illiberal in their ideas of religious toleration, to maintain their own against Rome. It is easier to lend the revolutionary party a hand to destroy in the Church of England *the most tolerant and practically useful expression of Christian thought*, than to reorganise a religious body of intelligent ministers to the poor, and yet such as even the wealthiest of laymen shall not be able to despise as a class inferior to themselves in society, because not so rich.

This unlooked for and unjust combination of Roman Catholics and Dissenters against the Church has thrown her back from a hopeful course of “ *peaceful progression* ” to the most distasteful necessity of defending herself, *polemically*, against the misrepresentations of her enemies.

Our common notions of an equation are that the opposite sides, however varied in the form of expression, should always have the same value. Are the theories of *levelling up* and *levelling down* quite the same *in regard to a National Church* ? For such a Church must have identity of interests co-extensive with the existence of

that nation, if Christian, in the kingdom of Christ, which the apostles received from their martyred forefathers (the reference of Heb. xi.), and transmitted to us at the cost of martyrdom to themselves, (as the reference to Heb. xii.)

A spirit of toleration and mutual willingness to be reformed affords the idea of a *levelling up* which might ultimately unite Romanist, Anglican, and Dissenters, by a unity of spirit in the bond of peace, making the now restricted privileges of the Church a common boon, under circumstances contributing to the peacefulness and stability of the State.

But if, because others will not agree to differ from us in tolerant spirit, and demand only the destruction of the Church, that they may be indirectly raised to an eminence by her depression, what sort of an *equation of values* have we in this idea of *levelling down*? Destroy the organisation of our Church, so as to deny it conventional dignities, answering (under altered circumstances) to that threefold subordination of authority which existed in the primeval Church; and heed not that it was in accordance with this that those of civil society have been framed. You will thus weaken its influence on worldly minds, incapable of being impressed with any but conventional respect for the ministers of religion until themselves *in extremis*, if then. What good can you expect from such a move?

If "*the lever*" is of a righteous character, it is requisite that a harmony of common rights should exist between it and the civil government, so that its beneficial influences should pervade all degrees of political rank. But this cannot exist without some having a right of entry into the society of the highest, in the everyday walk of life. As much *cant* is now *paraded before the people* against bishops in the House of Lords as against the ministers of religion having any recognised influence through them in the councils of the State. It is presumed the people know not how the Church resigned its rights of legislation by the old canon law, to recognise for the Church the same law as for the people. And for this the Church was allowed to be represented in the Upper House. Why should not the Church, to this extent at least, as well as trade and law and newspapers, be represented in Parliament? Has no legislation, *in the larger interests of humanity*, been effected from this arrangement, which otherwise would have failed, from the opposition of selfish interests in a worldly spirit?



When the Irish people relinquished their old claim to a separate Parliament, to be incorporated into the kingdom of Great Britain, a certain amount of influence in the British Parliament was conceded to them in lieu thereof. They are certainly not constitutional notions of political honesty which can recognise the one covenant as binding and repudiate the other, because the one may be vindicated turbulently, whilst the other was contracted with a peaceful people.

Admitting the success of Mr Gladstone's spoliation scheme, what is to become of the money raised thereby? Are the ministers of religion to be sent out again *on a begging mission to the people, to accumulate new funds to be ready for renewed exigencies of the State at the expiration of another 300 years?* There will, no doubt, then be a new generation of Protestants against the spoliating theories of false religionists; so that the Roman Catholic theory of Protestant locusts, with a limited vitality of 300 years from the sounding of the *fifth trumpet* (as an event for which they will always have to find a new date whilst Protestants continue to exist) will make the cycle of 300 years a sort of *Treasury leasehold* on the revenues of the Church, so long as there shall be any remaining, or, in fact, until all shall have gone "*to the Crows!*" For the vitality of the Church's revenues would thus be limited as was *the life of the crow* compared with that of the aged Nestor, to 300 years.

But the Romanists have preferred converting the 300 years' cycle of *the crow* into that of *the locusts*, to mark their tolerance of spirit when speaking of those who *differ from them only in the interpretation* of Scriptures, which they both admit to have the same Divine authority.

Now the cycle of the locusts was typically as that of the crow. This was *the Noah's ark lunar year of 300 days*, divided in one half to *the dove* symbolism of *ascending light*, and in the other to *the raven* symbolism of *descending light*.

This is the meaning of Elijah's being fed *by ravens in the wilderness*, during the *three years of his flight from Ahab*, viz., for that half of a week of 6 years which was numbered to *the raven emblem of descending light*.

But this typical week of 6 or 7 years was prophetically symbolised to the 6 days of creation, and in days of 100 years each. Hence this comparison between a half week of 300 years, and the

Noah's ark lunar year of 300 days, *numbered over the typical times of the fifth trumpet warning of Levitical ordinances.*

The true historic reference of this warning must be sought from the Biblical traditions of Jewish history in the restored kingdom, *and whilst one with the mystic prince of the kingdom of Persia in falsifying the faith of Abraham, by corrupting the Levitical institutions of Moses Baalistically.*

Hence the reference therein to a darkening of the sun and moon, by interpreting God's typical and prophetic ordinances of day and night Baalistically.

The trumpet warnings of the Apocalyptic vision are limited to *seven of monthly account.* This was for a prophetic reference to *their typical year of twice 6 or 7 months*, formed by dividing their solar year of 12 months into two half cycles of 6. These they extended to two of *seven* by placing them in parallel rows, and numbering the 6th of one as 1st and 7th compared with the other by an inverted reckoning from right to left, etc., thus—

ILLUSTRATION FROM THE HINDU ZODIAC FOR THE WEEK OF 9 DAYS  
AS  $9 \times 40^\circ = 360^\circ$  ON THE EQUINOCTIAL.

EASTWARD  
TO NORTH ECLIPTIC.

This was symbolised typically to the place of the solstitial *new moon*, and the memorial of the blowing of trumpets was a feast of the 1st day of the 7th month.

These were appointed to Israel for a testimony in Joseph, to connect the promises made to Abraham's seed with the traditional history of their migrations westward from the north, and through the land of the Canaanite into Egypt.

These events were symbolised to Tuesday and Wednesday, numbered westward to the north, and south as to the sun on the equator westward, between Saturday and Monday, for a Babylonian cycle of 12 hours on a west dial.

*Eastern Hemisphere to the Zenith of a Vertical Circle, with the Equinoctial points in the centre.*

Nodal.	Thur. Sun. Fri.						Tues.
	II	8	7	X	∞	13	
	6	5	4	3	2	1 & 7	
	7 & 1	2	3	4	5	6	
	☾	♋	♊	♌	♍	♎	
	Wed.	Mon		Sat.	Nodal.		

*Western Hemisphere to the NADIR of Do. do.*

Symbols for the week of 7 years, from 7th to 7th month, divided in the half at the Passover; and applied prophetically to the circumstances under which Messiah was to be cut off in the midst of the week.

Thus the birth of Isaac to Sarah, in her 90th year, was symbolised to the Passover, and his *typical* sacrifice made to foreshadow that by which the spiritual redemption of Israel out of Egypt remained to be realised by the sacrifice of the death of Christ.

WESTWARD  
TO SOUTH ECLIPTIC.

This was symbolised typically to the place of the solstitial full moon, or Thoth of the Egyptians—in its reference to the *allegorical* history of Hagar and Ishmael, contrasted with Sarah to Isaac, in whom the promises were made (Gal. iv. 24).

These events were thus symbolised to Thursday and Friday given eastward to the sun between his *third* and *fourth* gates (for the fourth day of Gen. i. 14), before turning westward at the close of the typical cycle to between Saturday and Monday.

The above symbolism is here varied for the zodiac of Tentyra. This reverses the relation of the north and south ecliptic to the eastern and western hemispheres of a vertical circle, for a year of 3 seasons numbering 4 months each.

Compare the relation of the south to the north, in Piazzzi Smyth's *Meridian Section of the Great Pyramid* :—

Full Moon to the Thoth.			1st Quarter.				Sothis to the New Moon.
	☿	♄	♈	♉	♊	♋	
	♌	♍	♎	♏	♐	♑	
			3d Quarter.				

The Hindu Zodiac for the eight regents of the sphere differs from this by beginning its cycle *westward* from between Scorpio and Sagittarius, instead of eastward from between Pisces and Aries, for 3 seasons of 4 months ; but westward from between Scorpio and Libra, instead of eastward from between Aries and Taurus, for 4 seasons of 3 months each, thus—

Venus.		Saturn.		Moon.		Mars.
♀		♄	☿	♈		♉
♊	♋	♌	♍	♎	♏	♐
Jupiter.		Ketu.		Rahu.		Mercury.

Thus the opening of the vision of death and hell, at the sounding of the fourth trumpet, as followed by the vision of the locust scourge, at the sounding of the *fifth trumpet* of Levitical ordinances (not Mr Gladstone's "*feeble*" trumpet, nor the *loud trumpet* of Senior Pastorini's "History of the Romish Church," interpreting the locust scourge of its Protestant opponents), is to be interpreted of the events which ushered in the destruction of the first city and temple of Jerusalem, in the days of Nebuchadnezzar. For these are expressly chronicled in the Bible as events *beginning* in the 9th year of Zedekiah's reign, and the 10th month, and as having their consummation in the 4th and 5th months, in the 11th and last year of his reign. This commenced B.C. 599, as a suzerain under oath of allegiance to Nebuchadnezzar (2 Kings xxv. 17–20). In the 9th year he rebelled and brought the armies of Nebuchadnezzar up against Jerusalem on the 10th day of the 10th month as above referred to, and also in Jer. lii. 4, when the city was besieged, unto the 11th year of king Zede-



kiah. And on the 9th day of the *fourth* month the *famine* prevailed in the city, and there was no bread for the people of the land. And the city was broken up, and all the men of war fled by night, by the way of the gate between the two walls, which is by the king's garden, etc., etc. (2 Kings xxv. 3, 4; with Jer. xxxix. 2, lii. 6).

But the City and Temple were nevertheless not wholly destroyed by fire until the 5th month, and seventh day of the month, in the 19th year of Nebuchadnezzar's reign, as the *eleventh* of Zedekiah's (2 Kings xxv. 8-13, and Jer. lii. 12-17). These events form the reference of Zechariah's typical prophecy (chap. viii. 19) respecting the fasts of the *fourth, fifth, seventh, and tenth* months becoming seasons of joy and gladness, and cheerful feasts to Judah in Messiah's day—for then He was to become spiritually the abiding and ever-present (though invisible) comforter of a people taught by these calamities which befell their forefathers for a spirit of rebellion, fostered by false notions of religion, to become "*lovers of the truth and peace.*"

Note here the opposition encountered by the Jews to their work of rebuilding, from a memory of Zedekiah's rebellion, etc., (Ezra iv. 4-23). Thus we are enabled to understand Daniel's prophetic reference to opposition from the prince of the kingdom of Persia for 21 days, or three weeks\* of seven days, preceding the last week of seven days to complete a monthly lunar cycle of 28 days. For that form of the month had a typical relation to the week of *seven days*, and *days of years*, from *seventh month to seventh month*, for confirming God's Covenant with many, at the time of the appointed end, over the kingdom of the Mosaic or typical dispensation of Jewish nationality in the land of the Canaanite. That was the millennial kingdom of St John's Apocalyptic vision, from the date of its establishment to Solomon the son of David, according to the flesh, to its breaking up as the kingdom of a people worshipping God by the typical ordinances of a sacrificial law, which they were continually viewing in the same corrupt light as that of their Baalistic neighbours. The duration of this kingdom in this form was limited to four combinations of Jewish temporal nationality in the land of the Canaanite, with the

\* By three full weeks, I apprehend weeks of 9 or 10 days are meant, yet under comparison with the Jewish month of 4 times 7 days, so as to leave the week for confirming God's covenant with many as one of antagonistic account between the Jews and the Baalists, in their weekly division of monthly lunar time.

power of the heathen in all lands, by means of the dispersions of Israel in all, from the breaking up of the kingdom of *the ten tribes*. This was the *ten-horned strength of the dragon's revived image by the two-horned false prophet represented in the revived nationality of Judah and Benjamin at Jerusalem* (by the two-horned power of Persia), *for a prophetic cycle of 70 typical days*, according to the years limited over the captivity of Israel in Babylon.

In Ezra iii. 1, 4, the beginning of this typical cycle is to be reckoned from *the seventh month*, and by reference to Dan. ix. 24-27, is made to extend over 70 typical weeks *from seventh month to seventh month*, as from *atonement to atonement, and from harvest to harvest, until the close of the vision of the seventh trumpet warning of Levitical ordinances* (Num. ii. 2-10, with Psalm lxxxi. 3-5) in the days when Christ's everlasting Gospel should *begin* to be preached (Rev. xiv. 6). Thus the consummation of the vision is beyond a doubt to be identified with the events of the apostolic age. Thus *the kingdom of a spiritual and truthful worship of God in Christ, through gifts of the Holy Ghost extending over all flesh (as over Jew and Gentile equally)* is that of St Paul's reference in Heb. xii. 28, fulfilling the prediction of Dan. ii. 44, 45, as testified to by our Lord in his conversation with the woman of Samaria (John iv. 19-26).

But the latter half of the week of seven days of years from seventh month to seventh month was extended from 1260 to 1335 typical days in Dan. xii. 11, 12, for an extension of *the harvest* from the 15th of the 7th to the 25th of the 9th month, by 70 typical days, according to Haggai ii. 10-20, with Ezra iii. 8-13.

If this be a truthful interpretation of the evidence (and I cannot doubt it), the modern millennarian Dissenters, and Roman Catholic pretensions to treat the Protestants of our days as *the locusts of Rev. ix.*, must clearly be regarded as mischievous perversions of Scriptural truth. In regard to the latter, moreover, it is a mischief likely to recoil on themselves with the fullest severity. For if these visions do pertain to the corruption of the faith of Abraham by the Jews of the restored kingdom, and if *the three last woes of the Apocalyptic vision represent* the woes of a continuous antagonism between the powers of the world divided against themselves under false notions of religion fanatically contended for, it is time for the Romish Church to consider that much of what was thus written against

the corruption of the faith of Abraham by the Jews, would be equally applicable to the corruption of Christianity by the Church of Rome. For the portraiture is so exact that there is no dividing between them, *but by taking into account that ratio of times I have been so long and laboriously trying to investigate, and from which I had drawn conclusions which would effectually rescue that Church from such a charge, if only it would cease from the intolerable bigotry of its constant warfare against Protestant truth.* Let me illustrate this from the effect of Mr Gladstone's attack upon the Church, with Romanists, Dissenters, and infidels for his supporters. I had, up to that time, lived in hope that our age was beginning to take more enlightened views than those bound up with the painful remembrances of past history, and all my ministrations were based on this spirit of a brightening hope, in reliance that it would bear the peaceable fruits of righteousness in God's good time. But the unrighteous attack upon our Church, fostered largely by what I cannot but regard as wilful misrepresentations to mislead the popular mind on the subject, in a spirit adverse to the Church, has now forced me here to speak in the interests of *truth and peace, as those also of humanity*, against a mischievous perversion of Scriptural truth, and an unwearying zeal of hostile bigotry on the part of our numerous assailants.

The Book of *Revelation* is an inspired instruction from the spirit of Jewish prophecy, in its relation to the events of the apostolic age. The opinions, therefore, here given, are the irrefragable deduction of Scripture compared with Scripture in reasonable form, and appealing to the devout and dispassionate reasoning of others.

It is no private fancy of self-will and self-interest under any strong determination of worldly bias, saying "*sic volo sic jubeo*," but it affirms, from the internal evidence of the Bible, that another book and other evidences must be sought by our enemies in furtherance of opinions so adverse to the Gospel truth as those by which they are now seeking to uproot the foundations of our Church.

The press has a just and righteous power in the nation, which has for many years been growing up alongside of the institutions which form the recognised basis of the kingdom's power. But of late years that *press power* has been grievously corrupted by infidel publications of a sensational character, to educate the masses of the people for some contemplated conflict of a worldly policy hostile to



that national prosperity which we are now permitted to enjoy *under the existing state of things, which recognises the Church also as a power in the State for the good of the people*. This Church is consequently hated by that portion of the press, which would override the legitimate and righteous power of the press to disseminate a spirit of rebellion and infidelity likely to prove as calamitous to ourselves as to the turbulent Jews of Daniel's prophetic vision ; for he predicted a combination of hostile worldly powers with "the robbers of God's people, exalting themselves to establish *the vision*," i.e., of *Messiah's predicted kingdom*. But it is written that they shall fall, because they know not the signs of the kingdom, as not believing in *the truthfulness* of Him who spake of a spiritual kingdom of Divine grace *in the believer's heart*, when he told His followers, "The kingdom of God cometh not with observation" (Luke xvii. 20), and was not therefore to be looked for externally to the political combination of turbulent spirits, *misleading the people by false ideas of Christ and His kingdom*, saying, "Lo, here is Christ, or there" (Matt. xxiv. 23). There are eternal truths of spiritual discernment which do not meet the gaze of mere political observation, as based upon a wisdom not of this world.

"What is truth? the heathen said of old.

In politics the heathen's doubt holds now.

Truth shuns the strife of party, but is bold

In gifts of God by faith, man\* knows not how!"

The historic times of "*the second woe*" in the Apocalyptic vision began under the dominion of heathen Greece on the fall of Persia, and was heralded in by the sounding of *the sixth trumpet warning of Levitical ordinances*. That indicated the week for confirming God's covenant with many, as then nearing its appointed end, comparing the typical and prophetic week of seven years *with a typical year of seven months and a week of 7 days* by a metaphor of Jewish typical prophecy. This symbolised the works of creation to a week of 6 days, and the glorious rest of man's spiritual communion with God on earth or in the flesh, as in heaven everlastingly, to the effects of *Christ's everlasting Gospel having begun to be preached only at the sounding of the seventh trumpet*. This they identified with *the seventh hour, and day, and month, and year of Levitical and typical ordinances*. Thus the 6th trumpet of Rev. ix. 15 is to

\* John iv. 7-10 ; Rev. ii. 17.

be dated from the events referred to in Zech. ix. 13, 14, and the conclusion of its historic reference brings us to the times of *Roman dominion at the crucifixion of Christ in the Jerusalem which then was* (Rev. xi. 8). Thus the ships of *Chittim*, in Num. xxiv. 24, were (in the days of Grecian and Roman dominion westward), as *the ships of Tarshish* in the days of Solomon, eastward ; for he sent such to the coasts of Ophir for gold. *These were thus associated with an idolatrous and Baalistic corruption of the ancient Jewish traditions respecting Noah and his ark.* Thus they became intimately connected with that idolatrous worship of the NODES, which was only brought to its appointed end by the sacrifice of the death of Christ in the apostolic age (Matt. xxiii. 35 ; John xi. 49, 50). The termination of this *second woe* was characterised by the earthquake which followed the crucifixion (Rev. xi. 13), as that of Zechariah's prophetic comparison with the earthquake of Uzziah's day (Zech. xiv. 5), viz., *the moral earthquake of a Godly fear put upon the nations* in favour of the Messenger of the Gospel truth.

The *third woe* followed the sounding of *the seventh trumpet*, and is designated as the outpouring of *the seven vials of the wrath of God*. This symbolises the judgment of the seven trumpet warnings as then consummated in the power of the seven, even as the light of the sun was to be *sevenfold* in Messiah's day (Isa. xxx. 26). It is a figurative description of the predicted judgment on Jerusalem at the repeal of the Mosaic or typical dispensation, to bring in the new and eternal covenant of grace and mercy in Christ Jesus, for the foundation of a new and everlasting kingdom, that of Heb. xii. 28 ; Dan. ii. 44, 45, by gifts of the Holy Ghost, to confirm the words spoken of man when preaching the Gospel of Christ (Jer. xxxi. 34). This judgment is referred to as the judgment of God in the end of the then world, and assimilated to an ingathering of the vintage in the end of the harvest season (Rev. xiv. 18-20 ; Matt. xiii. 39 ; Exod. xxiii. 15).

*The earthly aspect* of the resurrection in this vision is the fulfilment of Ezekiel's prophecy over the dry bones in the valley of vision. It represents *the new birth* of our Lord's spiritual instruction to Nicodemus respecting the days of the regeneration. (See Matt. xix. 28, and John iv. 3-10 in illustration of Ezek. xxxvii. with Dan. xii., Rev. xxi. and xxii.)

Surely the calamities which befell the Jews in those days, and

those which befell the world through the bigotry of Jewish error in regard to the promises made to Abraham's seed, were horrid enough in themselves without Senior Pastorini's exaggerated picture of this prophecy, *which he applies to some as yet unrealised end of the world*. Making a *literal and mathematical* estimate of the amount of blood according to the space mentioned, *if covered to the depth stated in p. 465, he says*: "This sea of blood would not, however, affect the city or mansion of the blessed, which is placed at a great distance. One cannot but shudder at the picture here exposed to us, as it suggests the dismal idea of such *an immense multitude of the human species devoted to the flames of hell without hope of redemption*. For in effect, if a circular space of four hundred miles diameter be covered with blood to four feet high, which is about the height of a middle-sized horse's bridle from the ground; and if we suppose *fifteen pounds* to be, at an average, the quantity of blood in a man, the density of blood being nearly 1-25th greater than that of water, a foot cubic of which weighs one thousand ounces—we shall find, by making the computation, that the number of men's bodies requisite to give the mass of blood above mentioned will be upwards of 60,000,000,000,000." Only fancy the tender mercies of a Church which lays claim to possessing exclusively the keys of the kingdom of heaven, and yet can calmly contemplate such an extent of human suffering as an unavoidable necessity of the beatification exclusively reserved for itself!

Yet such are the tenets of the Church to which Mr Gladstone desires *indirectly* to give dominant power over Ireland, in a manner to endanger the Queen's supremacy, and the dismemberment of the United Kingdom through the rebellious spirit of a people *religiously owing allegiance only to a foreign potentate*. Yet these obvious tendencies of his policy, he *coolly* treats as "stock arguments for maintaining the Irish Church," wholly irrelevant to the purpose for which his former book in defence of that Church was written, and now in practice regarded, like his then defence of the Irish Church, as arguments of no value against a determination of the popular will which, by his partisans, he is educating to produce against that Church.

If Rev. xiv. 20 is to be construed literally, then must its marginal reference to Isaiah's words (chap. lxiii. 3) be likewise so interpreted. But it would be a blasphemous conception to picture the Deity



literally in garments saturated with blood. We require, in reading the language of Jewish typical prophecy, to remember that we have a Scriptural clue to its meaning—viz., “The letter killeth, the spirit giveth life.” The allusion to outside the city was by a metaphor from the Levitical ordinances, which required that those condemned for any cause should be led forth outside the tabernacle and the city walls for execution. The measurement is also one of typical account by a metaphor from the 25,000 cubits of Ezek. xlviii., measured off the oblation in its relation to the city and temple of the restored kingdom, *compared with the prediction that God would profane that sanctuary, and make it as Shiloh* (Jer. vii. 12-14 ; xxvi. 6 ; Ezek. xxiv. 21). Thus the furlong or stadium measured 125 geometric paces, and 8 times 125 numbered 1000 to a mile. Again, 1600 furlongs measure 200 miles, as 1600 times 125, or 200,000 geometric paces. But 200,000 number also 8 times 25,000 geometric paces—viz.,  $4 \times 25,000 = 100,000$  for *the four-square oblation* ; also,  $10 \times 10,000 = 100,000$  for allotments of 10 tribes, leaving *two* (viz., Judah and Benjamin) to symbolise the election of grace in Israel, or remnant saved from the judgment of Messiah’s day

There is yet one feature of Mr Gladstone’s “Autobiography,” as written to justify his raid upon the Irish Church, which will require a few words of passing notice. In p. 56 he quotes from Lord Macaulay the following words : “We consider the primary end of government as a purely temporal end, the protection of the persons and property of men.” Whilst endorsing, he epitomises this statement, saying, “The upshot of it may be comprised in *three* words, “*Government is police.*” It is certainly a novel organisation of a police force to inaugurate a gigantic scheme of spoliation under the theory that it is no longer expedient to regard the idea of a National Church as a power in the State. Yet even the advocates of this theory cannot sever the foundations of any abiding temporal power from a religious basis. They know too well that it is an instinctive feeling in the human breast, however imperfectly developed from the counteracting effects of worldly passions and interests. Is this religious instinct (which is strong) to be left *at the discretionary power of any party politics, for the time being, as a voluntary contribution in aid of a revolution movement agreeable to that party* ? Is it to create facilities for the governing body changing its religious conscience as often as there is a change in party politics ? These

changes are often enough realised, on exceedingly questionable grounds in politics, to the prejudice of national interests !

Shall we recklessly import this mode of proceeding into the all-important questions, What is Scriptural truth ? and How can the National Church views bound up with that question be best reformed *to meet the spread of devout intelligence thereon* ? Such a demand must embrace the teaching of Christian doctrine by other large influential bodies outside the now National Church—viz., Romanists and Dissenters, and even those who believe that there is a manifestation of God in the heart of man by gifts of grace, called gifts of the Holy Ghost, outpoured over “*the spirits of all flesh*,” though only to be realised in power under the eternal laws of righteousness and peace ! Time and God’s grace (not acts of Parliament) are required to mollify prejudices.

A sound exposition of Holy Writ in the interests of humanity is yet a desideratum needing the most strenuous exertions of a devout and intelligent set of men identified with all these varieties of religious opinion ; and yet at this time Mr Gladstone’s policy would, in off-hand style, send the Church out into the world to beg its bread, by asking of selfish, worldly spirits what doctrines they will *voluntarily* consent to be taught, and what, if any, means of subsistence will be granted for a life devoted to the cause !

It is a most lamentable state of things to find that, whilst *the majority of English clergymen are treating a bishop of high moral character and of first-class intelligence almost as an atheist, because he has said and done much that is unwise*, but in an earnest desire to divide between truth and error *in the commonly-received* interpretation of Holy Writ (and all who are equally earnest must hazard this), *we have a statesman taking advantage of this state of things almost with a sardonic grin, saying it is time for the State to be altogether rid of such a religion.* “Government is police,” and you hold a property we want in the name of Government.

However indisposed the Church may be to see any righteous purpose in the publications of Bishop Colenso, they represent a need of thought on the interpretation of Holy Writ independent of *traditions*, to which we may unconsciously be giving a significance differing from that essentially connected with the times and circumstances in which those traditions originated.

There is, outside the Church (technically speaking) a large body

of men who, both for *character* and *ability*, have in Bishop Colenso their type. No Church can afford to treat such exponents of the Christian religion with affected contempt. The Church will at least have more to fear from within than from without when ceasing to be tolerant towards such.

It yet wants greater harmony of teaching in some of its most fundamental doctrines, in their common relation to that of Christ's *second* advent, as one of practical importance when rightly interpreted.

I do not wish to obtrude my own thoughts on this subject ; nor on the danger of continuously finding that doctrine corrupted by *some revived delusion of the fifth monarchy men*, and their millennarian theory.

The subject really at issue is this, Are those doctrines of Christianity which we usually designate as *mysteries* to be treated as *unintelligible per se*, or in the nature of things ? The popular opinion favours this view, but, *perhaps*, under a fallacy ; for *doctrine* means *instruction*, and inspired doctrines, *a teaching of inspired authority*. Is it possible, with any notions of reverence to God and His desire to be worshipped both *with heart and understanding*, to imagine that He requires His ministers to be teachers of His word in a form that neither *they nor their hearers can expect to understand on earth* ? The master who binds himself to instruct his apprentice in the art and *mystery* of any trade, *does not bind himself to teach his apprentice what is unintelligible*. Neither should a clergyman affect that position when teaching the *mysteries* of the Gospel to his parishioners. For instance, the doctrine of the Sacrament is a holy mystery, wherein a spiritual instruction is conveyed *under the harvest symbols of bread and wine* ; for we are thus taught to associate therewith the memorial of what Christ suffered to establish before a gainsaying people, *the fact that the Lord of the harvest willed mercy rather than sacrifice*, and that, had they known this in time, they would not have in Him condemned the guiltless !

I cannot, however, conclude this feature of my preface without quoting, to the credit of our maligned Church, the remarkable testimony of a Jewish appeal to the public in its favour, through the editor of the *Standard*. The date of its publication was Friday November 6, 1868 :



SIR,—As a Jew, I crave the indulgence of the insertion of these few lines :

Baron Rothschild, in his address to the citizens of London, depends principally for their suffrages upon the ground of his vote for the disestablishment of the Irish Church. It is fair to suppose that he looks for the undivided support of the believers in his own creed. But let me ask upon what reasonable basis can he or any of the Liberal candidates do this ? In Russia, Poland, Moldavia, Spain, and indeed, wherever the English Protestant Church is not dominant, our people are still persecuted and oppressed almost as of old. Is it for the Jews to support those who would pull down the bulwark which has proved their shield and protection ? We, sir, as a body, regard the Established Church as a refuge from the storms of ages, however much we may be theologically opposed to her tenets ; and sad, most sad, will be the day to our people, should it ever come to pass, that sees the disestablishment of the Irish Church as a preliminary to the overthrow of the English Established Church.

We have suffered much, as the history of the past records. Are we to suffer more through assisting to place in power representatives who would prove our bitter enemies ? The impartial observer, be his politics what they may, can arrive at no other conclusion than that the Irish Church question is a mere lever for Mr Gladstone to turn the present government out of office. During the nine years the Liberals were in power, it was never raised or apparently thought of for a single moment. But foiled at every turn to grasp the reins in his itching palms, Mr Gladstone, reckless and unscrupulous as to the result, fires the brand to destroy a fabric which not even a Jew would see fall without heartfelt regret,—I am, sir, your obedient servant, I. M.

The particular occasion of writing this tract originated in a conversation with a clerical friend, who disputed my right to assert that *the use of the Cross, as a religious symbolism*, was as old as the division of the equinoctial to a year of 4 seasons. He contended I had no right to take such a position without being able to support my opinion by any Sculptural evidence of heathen antiquity. I admitted that I could not then call any to mind,\* but imagined I had sufficient evidence of another character to put a considerable onus on those who would dispute the position. This necessitated an attempt to elaborate my proof, as the objection of a sensible friend might be repeated in a less friendly spirit by others.

\* In the tablet of Menephthah II. we find on either sides of the winged disc a small circle with a Cross inscribed therein. This must have been a symbolism of the Mithraic significance referred to. This also is represented on the form of the Astrolabe, discovered at Nineveh by A. M. Layard, Esq., R.A., a copy of which was given me by J. W. Jones, Esq., of the British Museum. I have added, by way of appendix, the explanation of a fragment of an obelisk at Rome, kindly given me by Dr S. Birch, of the British Museum.

Its use of old, as a heathen instrument of punishment, cannot be doubted. But that its primary use in this form was connected with the religious superstitions is more than probable, from the etymological connection between the words *supplex* and *supplicium*, associating the idea of punishment with an appeal to mercy.

The Hebrew word translated gallows in our version, is *aits*, a tree, in the history of Haman and Mordecai. This carries us back in thought to the trees of Paradise, especially the two in the midst of the garden, viz., the tree of the knowledge of good and evil, in its relation to the tree of life, when guarded every way by CHERUBIM and a *flaming sword* for the intersection of the equator by the equinoctial colure on the centre of their east and west typical dialling. Hence its use as an instrument of punishment in connection with their NODAL idolatry, and its demand of *human* sacrifices.

The high priest Caiaphas, most probably had reference to this custom among the heathen of these days when he said of Christ to the people: "Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not" (John xi. 49, 50).

The Greek word for *crucifixion* identifies the punishment at times with the idea of *impalement* by tying men to a stake, or by driving a stake through the body when committing them to the flames of their Baalistic fire-worship.

The Mexican symbol was copied for me from Stephen's "Central America," by J. Smales, Esq., of St John's College, Cambridge. The row of small heathen emblems was contributed by the Rev. Dr Smyth of Far, Headingley, Leeds;\* and to those copied from the "Art Journal" my attention was first called by the friend to whom I am indebted for the loan of the book. The most curious feature of these is that of a man worshipping before the cross, with a human figure having an ass's head. The representation is of course a caricature, as the subjoined words, in *Greek characters*, indicate, viz., *Alexamenos* worships God." The name is a fiction to imply *one who thinks for himself—a reasonable man*—being the first aorist participle of the middle voice. In the book it is accounted for as one amongst other *graffitti* or scribblings on the walls of ancient Rome, analogous to those recently exhumed from their entombment in the ruins of Pompeii. The account given of it is this: "During the alterations

\* See Appendix also for explanation of the symbolisms of the Cross.

and extensions that were made from time to time in the palace of the Cæsars, it was found necessary to build across a narrow street that intersected the Palatine, in order to give support to the structure above. The portion of the street thus walled off remained hermetically sealed against light and air till about three years since (1861 is the date of publication), when some excavations that were being made in the Palatine exposing it to view, it was instantly perceived that the walls of the ancient street were covered with *graffitti* or scribblings similar to those on the walls of Pompeii. Father P. Garrucci was amongst the first who visited the place, and his practised eye at once detected from amongst the rest what proved to be a rude sketch or pagan caricature of the crucifixion of our Lord. It will be seen that this blasphemous sketch represents a figure in the attitude of worship adopted in those days, the arm uplifted and outstretched. (See Job xxxi. 27 ; 1 Kings xix. 18 ; also Juvenal's "a facie jactare manus.")

It indicates clearly how the cross of Christ was foolishness to the Greeks of the apostolic age ; for the ass\* was a symbolic figure diversely associated with the ancient mysteries, sometimes in a good sense, and at others as the reverse. It was also a *mithraic symbol* on the old Egyptian zodiac of Tentyra, as if given thereon for Pegasus to the full moon of the vernal equinox, between Libra and Virgo, as then in opposition to the sun in Aries.† It was therefore very probably the repetition of an old caricature ; for in "Josephus contra Apion, lib. ii. v. 7," Apion is reported to have said : "The Jews placed an ass's head in their holy place," affirming that "this was discovered when Antiochus Epiphanes despoiled our temple and found that ass's head there made of gold, and worth a great deal of money."

The mediæval use of the ass in religious processions, commemorating the events of Palm Sunday, may be seen in "Hone's Every-Day Book," vol. i., p. 200. The *wooden ass* of those mystic processions seems (though a symbolism of the old Egyptian zodiac) to carry us back to *the wooden horse*, as a symbolism for the end of the old

\* It represented the *seven*, or *many-headed* Pegasus, eastward, in opposition to the *seven*, or *many-headed* Hydra, westward ; as a variation of Job's NODAL symbolism, "Behemoth and Leviathan," compared with Psalm lxviii. 4, Prayer Book version.

† This relative position of the sun and moon characterised the great equinox of the Hindus, as described in the Vishnu Purana.—P. 225.



cycle of *ten\** in *hours*, and *days*, and *months*, and *years*, being brought to an end with the fall of Troy. But we have a mediæval symbolism for the ass's head, associated with other animal symbolisms to represent *the ideal of a trusty servant*, in the legendary history of Winchester College as founded by William of Wykeham. Of this I have subjoined a copy sketched for me by my daughter, as were all those from the "Art Journal" and the "Anglican Calendar." She also sketched from memory two very interesting features of an Abyssinian MS., recently exhibited at Leeds with the Bible of the late Emperor Theodore.

I have numbered these last arbitrarily as 1 and 2, to connect them with the few words here given, in explanation of their *supposed* object.

No. 1. This is seemingly a symbolism for the Noah's ark lunar year of 10 months, for it numbered tropically five months from the beginning of the flood season, with the rising of the dog star, when the sun was in the middle of Cancer. Thus they dated it from about the full of the moon, which the Egyptians symbolised to Capricorn, as the place of the moon's opposition to the sun in Cancer. Hence, possibly, the dog star obtained its designation as a five-pointed star, *from its typical relation to the old Oriental cycle of five*. It commenced the *trine* of the ancient astrologists, or *their triangular* combination of planetary influences, when dividing days and months and years into *only three parts by the equilateral triangle in the ancient Oriental tradition of Enoch*. Similarly, they divided their parouvan, or half month of 15 days as  $3 \times 5$ , compared with  $3 \times 6$  multiplied by 10 for the  $180^\circ$  of the semi-equinoctial.

The Noah's ark symbolism of the Jews divided their solar cycle of 12 months into a summer season of *seven*, and winter season of 5 months, in substitution for a lunar year of 10 months divided into two half cycles of 5, *tropically* reckoned, and supplemented to the sun by two months of solstitial account.

No. 2. This seems to be a symbolism for *two* divisions of the solar year *into four quadrants of the equinoctial*, as on the two Hindu zodiacs when compared together in their common reference to our weekly cycle, and for the two central lunations of Enoch's astronomy, compared with what Herodotus says, lib. ii. cap. 143—"That the sun had four times deviated from his ordinary course, having twice risen where he uniformly goes down, and twice gone down where he uniformly rises."

\* Vishnu in his *tenth* and *last*, or Kalki Avatar, was horse-headed.

King Theodore's Abyssinian symbolism may have had reference to the dreams of astrologists respecting a quadrature of planetary influences over the life of man.

The above quotation from Herodotus has reference to the Egyptian lunar cycle of  $31\frac{1}{2}$  years of 360 days, numbering 11,341 days *as days of years*, to 341 piomis, or *generations of the kings of Egypt*, at the rate of 3 generations to 100 years. This would give 33 years to a generation, and their celebrated cycle of 330 kings, from Menes to Meris, to 10 generations. Thus they harmonised the day of 11 hours, on their east and west typical dialling with a day of 10 hours on an east and west polar dial. Thus also they compared their lunar years of 10 and 11 months with a solar year of 12 months.

From its vast importance in many respects I cannot forbear from here quoting in full the words of my kind friend and celebrated astronomer, Mr. E. Sang of Edinburgh, though already given in the notes to my *first* series of "Tracts on Christianity in its Relation to Judaism and Heathenism." The proposition set before him was: "The above cycle of 11,340 *mythic* years seems to have had a double chronological value, viz., one of historical account, the other an astronomical cycle of 11,340 days =  $31\frac{1}{2}$  old Chaldean or prophetic years of 360 days each." His reply was: "The lunar year of 12 moons differs from the solar year by about *eleven* days, so that in 30 solar or 31 lunar years *the new moon\* returns* to the same place among the signs. The  $31\frac{1}{2}$  years may therefore be the astronomical cycle of their new moons. The lunar year of 12 moons, as used by the Mahomedans, is gradually displaced in regard to the solar year, so that RAMAZAN† happens sometimes in summer, sometimes in winter, and that in 30 solar, or 31 lunar, years it comes back to the same season, the new moons then happening in the same signs." Again, on making a

\* See Psalm lxxxi. 3-5 respecting their appointment in Joseph for a testimony to Israel.

† This explains Ferguson's identification of the Egyptian THOTH with the *seventh* month of Mosaic institution, which he (as Mr Henry Melville, in his description of the Assyrian Astrolabe) reckons as the first month. The fact is, the THOTH was a moveable beginning of the year, and identified only with the full moon in Capricorn, at the division of their great lunar cycle of 11,341 days, in  $31\frac{1}{2}$  years of 360, about 30 of  $365\frac{1}{4}$  days. Hence, on comparing this lunar cycle with the month of 30 days (divided into 4 quarters, like their lustrum of 1461 days, and their *great* or Sothiac years of 1461

computation, he added : "I find that the period of 11,340 days contains *almost exactly* 32 years of 12 lunations each. The mean time from new moon to new moon is 29 days 12 hours 42 minutes, so that a lunar year consists of 356 days 8 hours 48 minutes, and 32 of these make up 11,339 days 17 hours 54 minutes, thus wanting only 5 hours of being exactly your 11,340 days."

Again, 33 *years to a generation*, in the typical chronology of their historic records, give 343 generations in their cycle of 11,340 years.

Deduct their celebrated cycle of 330 for *one decade* or *ten* generations of these kings, and we have a remainder of 13 days only.

For these 13 days the Egyptians seem to have numbered  $11 + 330$  to their 341 Piromis, omitting the 2 when instituting a comparison between their cycles of 10 and 11.

I shall no longer try the reader's patience with any further prefatory remarks, than to say, these 3 generations of 99 to 100 years give evidence of their typical comparison between the fourth of a square, at 100 to each side, and the fourth of 360 as a quadrant of 90. Thus Abraham was 100 and Sarah 90 years old at the birth of Isaac.\* Thus the Cali age, or last and shortest of the four

years). The beginning of *each Egyptian tetartou or quadrant year*, would vary its quadrant relation to the equinoctial *four times in the cycle*. Thus, in fact, the equinoctial new moon would be symbolised to *Tishree*, or the seventh month of the Mosaic year ; whilst the *full moon of the Hindu Aswins* would be *in Abib*, the month of the earing of the corn at the vernal equinox. The cycle therefore represents the solstitial half months of the Magha and Sravana, quartered by the equinoctial half months of the Aswins and Chaitra, or Crittica and Vaisakha.

\* This explains the typical relation between the year of 3 seasons and that of four seasons in regard to the promises made to Abraham and his seed. For symbolising the eastern hemisphere of the globe to the habitable parts of the earth, they divided the hollow semicircle of their typical dialling at one time into *three* parts, measured by three chords of 60. Thus they had divided the earth between the three sons of Noah, Shem, Ham, and Japheth aforetime. Similarly then, to *Abram* (the high father), between Ishmael and Isaac (for the two allegories of Gal. iv. 24, 25) but in association with a fuller promise of the land towards the four winds of heaven from *Bethel* centrally, when dividing the earth as the great circle of the equinoctial into  $4 \times 90^\circ = 360^\circ$ . Thus the quadrant of  $90^\circ$  between the place of the *new* moon symbolised to the northern tropic, and the place of the equinoctial full moon symbolised the 90 years of Sarai's *barrenness before the birth of Isaac*. This was consequently symbolised to the sun between *the third and fourth gates of Enoch's typical astronomy* compared with Gen. i. 16. The *previous* birth of Ishmael



human ages to one Divine age of typical time, limited 100 years over man's mortal life in the days of Abraham, which, in the days of David, were reduced to one of three score years and ten. This typical relation of 99 to 100, so familiar to them, from their chronological traditions of typical time mixed up with those of their historic records, may have supplied the typical imagery in our Lord's parable of the lost sheep of the house of Israel, contrasted with the case of 99 left straying in the wilderness. Thus the lost sheep would represent a metaphor from Joseph's case, for the time that the Jewish cycle of 12 was reduced to one of 11 (Gen. xxxvii. 9), through the envy of Joseph's brethren, by reason of his dreams.

to Abram, by Hagar the Egyptian, symbolised *the beginning* of typical time *to the descending node given eastward to the south* for winter, and *for the night season* of their typical dialling, whereon *night* was reckoned to be older than the day. Thus Cain, Ishmael, and Esau were the *first-born* in their respective generations. The two allegories may be typically represented thus, for the zodiacal signs added to the hours of an east and west *quadrant* dial.

Morning to the close	VII.	V.	Evening hours to the Baby-
of the day on a Baby-	VIII.	IV.	lonian cycle of 12 from
lonian cycle of 12	IX.	III.	noonday to midnight, for
from midnight to	X.	II.	the primeval day beginning
mid-day on an east	XI.	I.	at evening, reckoned east-
dial.			ward to the south for de-
	XII.		scending light.

Abram was married to Sarai before migrating with his father, Terah, from UR of the Chaldees. Compare Psalm lxxxi. 3-5 on the testimony of the new moon.

{ II 8 7 | X 2 13 }  
{ 20 9 17 | 11 12 4 }

Isaac born to Sarai as the equinoctial full moon; the promises made to Abram in Isaac being renewed to JACOB at Bethel, centrally in the land of the Canaanite.

Hagar symbolised to the Egyptian *Thoth* or *solstitial full moon* at the birth of Ishmael.

## NOTE ON THE CARICATURE OF THE CRUCIFIXION.

(SUPPOSED TO BE OF HEATHEN ORIGIN.)

CONSIDERING the way in which Mr Hepworth was treated by the authorities at Rome, when naturally anxious to compare with the original (said to be in the Vatican, but too holy for any human eye to behold save that of the Pope, and by him only once a year) a *Veronica likeness of our Lord on cloth*, in his own possession, by purchase, I am not disposed to give implicit credence to Father G——'s account of the caricature, recently discovered on the walls of an ancient street in heathen Rome, which had remained hermetically sealed up, as inclosed within the precincts of the Vatican, until A.D. 1861.

In the case of the Graffiti exhumed from Pompeii a few years since, the case is quite different. They had been hermetically sealed up by a providence of God, through the instrumentality of an earthquake, and the inscription recorded in the first series of illustrations for the "Tract on Christianity in its Relation to Judaism and Heathenism," establishes unmistakable evidence to the condition of everyday life in heathen Rome, as the subject of its reference.

But the Christian world outside Rome has a right to ask for better evidence than the mere unsupported opinion of Father G——, that the walls on which the blasphemous caricature of the Crucifixion was found had been *hermetically sealed up by man from the days of the Cæsars*, and that the Graffiti thereon must have been of heathen not of Christian origin.

The carvings in our ancient cathedrals are sufficient evidence to the love of caricature, which went hand in hand with the teaching of religion by symbols, to those who could neither read nor write in the mediæval ages of the Christian Church. Why may not the picture of *Alexamenos* have been an old Grecian caricature renewed, and applied by the Christian Church of the Middle Ages to ridicule some heretical notions on the subject of the great atonement, by which the Roman Catholic Church was being compromised in the observance of its ceremonial for the elevation of the Host at high mass.

In the preface to the *fifth* edition of "Ecce Homo" (with reference to the charge now ostentatiously raised against the Christian Church as having failed in its mission), the author does not think its defects inherent and irremediable, but "accidental," and, "as in an indefinite degree, curable." But there is a statescraft of anti-Christian and revolutionary Propagandism, which is ever opposed to the wellbeing of society, insomuch so that society has no cause for boasting in the success of such statesmanship. The author of "Ecce Homo" gives this class of politicians good advice, viz., to mend their own ways, instead of trying to destroy the Church, saying, "If the objects of civil society be the security of life and

property, and increase of prosperity through the division of labour, *civil society is not a success*. Men are robbed and murdered, whole classes live in pauperism, insecurity, slavery. A sufficient reason for dissatisfaction, a good ground for complaint ! but not a sufficient reason for dissolving civil society and relapsing into the Nomad state. In like manner, if the Church has failed, let us reform it ; but we can ill afford to sever the strongest and most sacred tie that binds men to each other."

If Christ was manifested in the flesh to be the author of a spiritual and truthful worship of God (and thereby the Saviour of the world—John iv. 19-26—thus brought nigh unto God by the new law of a higher and better hope than any connected with that gorgeous ritualism of ceremonial sacrifices in which the priestcraft of former days originated), that mission cannot be said to have essentially failed. The best interests of society are more compromised now by infidelity than by priestcraft. The vital energy of our Protestant Church, in its substitution of a reasonable hope for a superstitious mysticism, is a principle with which devout intelligence can sympathise.

This principle has nothing in common with priestcraft ; but politicians, catering for support from all opposing views of religion in a form which seems merely to consult for strength of party-power adverse to the very existence of our Protestant National Church, give us the idea of statecraft entwining the threads of bigotry and infidelity to construct "*cobwebs*" (Isaiah lix. 5, 6) for their "*retiarii*" in some new school of revolutionary gladiators.

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## THE FOX AND GOOSE OF THE CELESTIAL GLOBE:

DEDICATED (WE CAN'T EXACTLY SAY HOW) TO THAT ANCIENT KING OF BABYLON WHO USED DIVINATION AT THE PARTING OF TWO WAYS BETWEEN SCORPIO AND SAGITTARIUS, OR SAGITTARIUS AND CAPRICORNUS.—Ezek. xxi. 21.

IN book v., chap. xv., p. 537, of the "Vishnu Purana," we read that there was "a festival of arms," appointed by the demon Kausa *on the 14th lunation*, for a contest of his boxers, wrestlers, and gladiators, against the two brothers, Krishna and Bala Rama.

The festival of the great Durga was celebrated in like form *on the 10th of the light half of Aswin*, falling about the end of September, or beginning of October, as the time of their annual offerings to Krishna.

The transfer of the Parijata tree from Indra's dominion eastward to Krishna's westward, p. 586, varies the relation of the vegetable world to sun's north and south declination for summer and winter respectively. Again, the *two trees* which were uprooted by the *then* boys, Krishna and Bala Rama, when they upset "*the waggon*" of Nanda, the cowherd, has reference to the worship of Baal in groves and high places, associating *the waggon of Thespis and his itinerant theatricals* with the theatre of Bacchus, as the temple of the sun in different localities.

The "*cloud-treading machina*" of these theatres was a basket, whence the idea of "*a Deus ex machina*" applied to the old woman of the nursery rhyme, who *ascended* therein 19 times higher than the moon, to verify Meton's nodal cycle of 19 years, *and to clear away the cobwebs of old mistakes* upon the subject.

Krishna's big umbrella represents the relation of the starry firmament for the night season to a dialling measure of the sun's diurnal arc. It was under cover of this that the old fox, exultingly admiring it, sallied forth by *midnight* after a neighbouring farmer's goose, as may be seen on a celestial globe, and may be read of in nursery rhymes.

Again, the *origin* of Humpty Dumpty must be sought in the "mundane egg" of the ancient oriental Baalists. Grouped with this is a Japanese idol, sitting behind the head of Hydra, as Vishnu sitting *on the heart of the porpoise* symbolism for the planisphere of the Hindus, as copied by the Greeks also in their myth relating to Arion and his dolphin.

The quiver full of arrows reminds us of Ezek. xxi. 21: "For the king of Babylon stood at the parting of the way at the head of the two ways" (viz., for the sun between *Sagittarius* and *Capricornus* to the *tail* of Hydra in *Scorpio* southwards, but between *Taurus* and *Gemini* to the *head* of Hydra in *Cancer* northwards) "*to use divination; he made his arrows bright, he consulted with images, he looked in the liver.*"

Thus Jason and Krishna ("Vishnu Purana," pp. 536-539) had first to contend with *a demon bull*, and then with *wrestlers and warriors* of the Castor and Pollux school in ancient Greece. These, in Jason's case, sprung up from *a sowing of the dragon's teeth*. This aptly describes the origin of the old gladiatorial contests as a superstitious form of divination between right and wrong, as between ascending and descending light, *symbolised by the ancient oriental dragon-worshippers to the head and tail of Hydra*. Such was the Baalism of the ancients.

It divided day and night *equally on the equator* to good and evil impersonations of living power in men and animals. The twilight of typical time, connected with a lengthening or shortening of this equinoctial day, they symbolised as a period of struggle between good and evil *demons or spirits* for ascendancy over the affairs of human life *in their relation to the day of man's passing interest therein*. The winter season and its shortest day represented the Bharata Varsha, or Hindu "*land of works*," preserved miraculously by Krishna during the flood season of their Noah's ark tradition.

This restraint put upon the powers of the outer darkness, in regard to the kingdom of light given to man's brief day on earth, *still left it clouded by their Bharata war*, or the international wars between man and man on earth, as recorded in the battle of the Horatii and Curiatii, compared with that between the Romans and Porsenna, the Etrurian, in which the valour of Horatius Cocles was so conspicuous.

These wars they thus symbolised to ascending and descending light on their diurnal arc for a half month of 2 weeks, variously reckoned as twice 7 or twice 8 (for the 16,000 virgins married by Krishna in one day, and celebrated in separate lunar mansions, "Vishnu Purana," p. 500), or 8 and 9, for St Patrick's birthday on the 17th March, compared with Noah's entering into the ark on the 17th of the *second month, when dividing between the sun's north and south declination* as between the light and dark side of the Aswins,\* for the relation of the *new* to the full moon in Libra, the place of the full moon being in Aries. Similarly for the new moon in Virgo, with *the full moon*, or "*Spica Virginis*," symbolised to the sun at the vernal equinox *for the first month of the Mosaic year*, called *Abib*, from the then earing of the corn.

\* The Hindu division of the ecliptic into 3 Avasthanas, and each Avasthana into 3 Vithis for a year of three seasons, numbering 27 Asterians, began from the Aswins in Virgo, and circuited southward to the east before returning westward from the north. Thus, from the birth of Parikshit in Magha, or eastward to the vernal equinox, to the coronation of Nanda at the autumn festivities in-honour of Durga, was 1015 years.

By this we are to understand the diurnal arc of *man's day*, multiplied by *Brahma's Kalpa*, or millennial day, symbolised to the Parouvan or half month, numbering 2 *weekly cycles* as 2 *quadrant lunar measures* for 15 days of years.

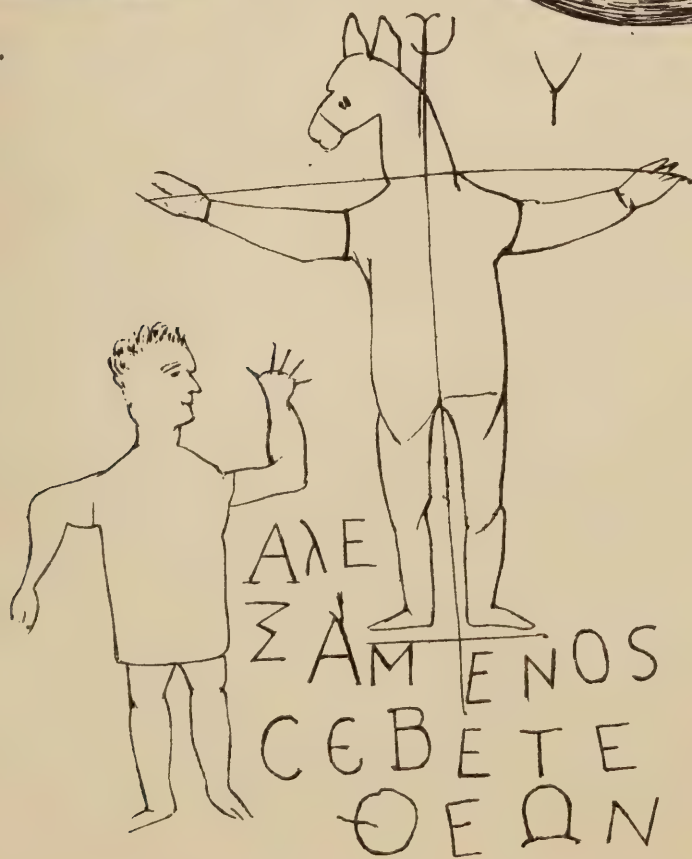


1.



2.

3.



4.





# CHRIST, THE “SUN OF RIGHTEOUSNESS;”

OR,

## THE ALPHA AND OMEGA OF JEWISH TYPICAL AND PROPHETIC TIME.

THIS subject connects the Mosaic cosmogony of typical ordinances with *a prophetic week of seven monthly years*, the latter half of which was to be signalised by *seven trumpet warnings*. The last of these closed the Jewish harvest with 70 days of typical account—according to the years of the Babylonian captivity, and the threescore years and ten limited over man’s mortal life, as over the spirit of eternal life, being held under bondage to the world, always more or less, whilst tabernacled in the flesh. The sounding of this trumpet warning ushered in the events under which Christ’s everlasting Gospel *began* to be preached *in the Apostolic age*; for the pulling down of strongholds, as in the case of Joshua before Jericho.

Most of us would desire to see the opening chapters of the book of Genesis made a reading of devout intelligence, in relief from the common mode of interpreting them, as an unintelligent superstition, traditionally venerated from its unquestionable association with the primeval revelation of God to man—long antecedent to the days of Moses.

But a study of this magnitude must involve the necessity of some preliminary considerations, before we can hope to ascertain successfully the meaning of the text from the details of a verbal interpretation.

1st, We must consider the relation of Abraham’s seed to the then dominant idolatry of a Dragon-worshipping Baalism; for that represented *the state of spiritual darkness which then covered the earth, as the waters covered the sea*, until the Spirit of God, brooding thereon, called light out of darkness on the *first of six* typical days. But it was not until the *fourth* of these that the Sun and Moon and Stars were ap-

pointed for signs and for seasons, for days and for years, viz., to the *Israel of God, considered as children of light and of the day*. These typical ordinances were limited to seven months from that of *Abib*, when the corn came into ear, until the end of the harvest season, with the end of the vintage. This added one month to the *six* months numbered over the sun's north declination from Aries to Virgo, as to the *bright fortnight of his northern path given to the hours of day without night at the Equinoxes*. The *seventh* month represented a lengthening of the equinoctial day by two hours—as from 12 to 14—for the longest day in N. lat. 30, viz., for Palestine and the Pyramid plain. These seven months were then typically numbered to ascending light—symbolised in the life of Abel as to the light of day—extending from east to west, for Monday, Tuesday, and Wednesday, numbered to the Sun, for Sunday. But, in the cosmogony of the ancients (traditionally accepted by Moses for the basis of an inspired teaching in correction of the Baalistic worship of God then associated therewith) *night* was older than the day—even as *Cain* was Adam's first-born. Thus the five months of their winter season were numbered to the sun's south declination, and over the *first three* typical days of creation, as to the *Moon's Descending Node*—for Thursday, Friday, and Saturday, between Libra and Pisces, on the old Hindu zodiac for the week of 8 days.

Thus we trace, on unmistakable evidence, a typical connection between the Jewish tradition relating to the death of Abel and those of the heathen relating to the death of Adonis (their Adonai, or Baal) by a wild boar. That was a myth for the sun's descent southward from the autumnal equinox: whence the prophetic imagery of the Jewish prophets respecting a wild boar in a vineyard.

This season of the year was solemnised by the "*Suovitaurlia*" of the heathen Romans, or their sacrifice of rams, oxen, and wild boars. In this originated the Egyptian myth of Osiris, killed by *his brother Typhon*. Hence they derived one emblem of descending light symbolised to the dragon's tail, as beginning at that season of the year in which miasma was generated in the marshy lands. The Typhon of this tradition was the same with Sabacus the Ethiopian, or crocodile-god of the Egyptians. For his usurpation was limited to 50 years in the days of Asychis—the *blind* king—who built the isle of Elbo in the Marshes, and also erected the east entrance of the temple of Vulcan.

These 50 years represent 5 weekly cycles of 10 days, compared with a winter season extending over 5 months of 30 days. Hence the 10 days of Israel's tribulation from those who called themselves Jews but were not, but of the synagogue of Satan (Rev. ii. 10), represent the week of lunar darkness, as reckoned eastward to the new moon in each lunation of 30 days, when 20 days were reckoned westward to the golden age of Enoch's Man in the Moon.



These 50 years will also symbolise to the descending node the 50 years of Cheops' reign, before Chephren, for a reign of 56 years. Thus Chephren's reign numbered 7 old Egyptian weeks of 8 days in 2 lunations of 28 days, substituted for Enoch's 2 lunations of 30 days, for the difference between solar and lunar time, when comparing the solar year of 12 months, with a lunar year of 10 months, divided into 2 tropical half cycles of 5, for the ebbing and flowing waters of a flood season thus typically commemorated.

2d, We must not forget that Moses was well skilled in all the knowledge of the Egyptians, when called of God to become an inspired lawgiver to His people Israel, both for a *spiritual* and *political* redemption of His people from their bondage to the idolatrous Baalism of the Egyptians.

But thus considered, it will follow that we must regard the instruction of Moses in a twofold character—1st, In its relation to historical traditions of the past, mixed up with traditions of the primeval revelation, transmitted from two sources, viz., the descendants of Cain, who symbolised the beginning of typical time to the descending node. 2d, For the descendants of Seth, as appointed to Adam for a seed (in relation to the typical and prophetic time of the promised seed), on the death of Abel. Thus viewed, we are not taught to read the opening of the Book of Genesis as a teaching of Divinely inspired authority on the subjects of astronomy, geography, and geology, etc.

3d, Under what limitations are we, then, to read the writings of Moses, as those of a *Divinely-inspired lawgiver*? for the admission of this underlies the very foundations of Christianity itself. The plenary character of his Divine inspiration cannot innocently be admitted as extending beyond the gift of spiritual discernment of an unerring character in deciding between the primeval teaching of the prophetic spirit from God's ordinances of day and night, and the gross corruptions thereof by an idolatrous Baalism. Also that this teaching of inspired wisdom was then confirmed by miraculous gifts of the Holy Ghost.

It will follow from this that adequate allowance must be made for the figurative language of Jewish typical prophecy, to extract anything like a reading of devout intelligence from the first few chapters of Genesis. Yet, when such allowance is made, the reading will become a devotional exercise of intelligible and solemn significance, analogous to that expressed in Psalm xix.

My application of this text shall be taken from Gen. iii. 22-24: "And the Lord God said, Behold, the man is become *as one of us*, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So He drove out the man: and He placed *at the east of*

*the garden of Eden Cherubims and a flaming sword, which turned every way, to keep the way of the tree of life."*

Before attempting to interpret this, I must state, once for all, that it is a very erroneous opinion, though a very popular prejudice, which is always clamouring for a strictly literal interpretation of the Jewish Scriptures, under an impression that to admit the necessity of a figurative significance is to leave its meaning open to incessant doubt, and the corrupting bias of worldly minds, interpreting the language of figure to suit some temporal interest of their own. The fear of this, if duly considered, is shut off, as amply provided against by the good providence of God in the nature of things. The sources of the figurative imagery are fully revealed in the book, consequently the correctness of its application is *one of internal evidence from Scripture compared with Scripture*. The defective reasonings of one man are thus open to correction from the devout intelligence of others, without leaving it open to any to handle the Word of God deceitfully, for party purposes and worldly interests, with impunity.

The words Lord God in our version are in the Jewish translation of Benisch rendered "the eternal God." This distinction is of no light import. It is a compound word for two designations of Almighty power, viz., Jehovah, the self-existing spirit of life, having *a unity of personal manifestation in each individual heart of man, by the law of his creation spiritually in the likeness of God*. Even in the days of his fall through disobedience, his compound structure has ever continued to manifest *the combination of a human or carnal will, with and in antagonism to spiritual aspirations of a higher and more abiding hope than any limited to his earthly condition*. These manifestations are *infinite*. Hence the use of the plural name for God in the word "*Alohim*," as the second part of the compound term, "Jehovah, Alohim." "There are diversities of manifestation, but it is the same spirit which is given to every man to profit withal."

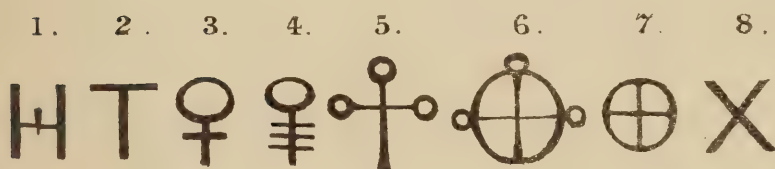
## EXPLANATION OF THE HEATHEN SYMBOLISMS CONTRIBUTED BY DR T. SMYTH.

The *first*, or Greek letter *Eta*, and the Greek numeral for 8 (as an emblem for the sphere divided between 8 regents), symbolises the relation of the *tropics to the equator*, for the *two pillars of the earth*, solar and lunar, intersected by one of the *colures*, for the *cross bar of its similitude to our letter H*. But this formed the *double cross*, of like typical import

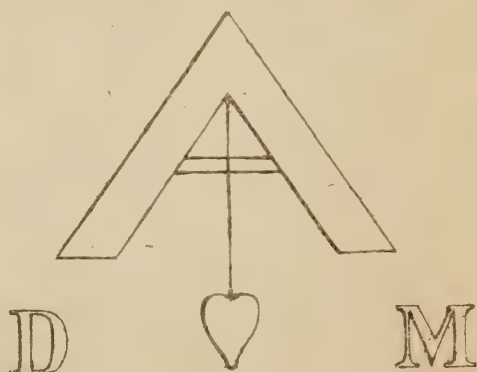
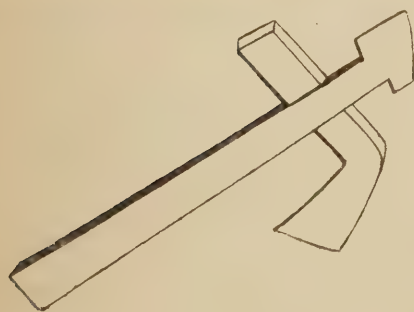
Christian Emblems of the Cross.  
From the Anglican Calendar.



Heathen Emblems of the Cross.  
Contributed by the Rev. T. Smyth, D.D.



Mortuary Emblems from the Eliscamp  
(A corruption of the Elysian fields), at Arles, by F. A. H.



"Sub acie dedicaverunt."

An emblem of those who died for the truth—(Qy.) in the gladatorial contests of the heathen?

"Diis Manibus."

To the spirits of the blessed, an emblem supposed to have been discontinued about the second century of our Christian era.





with the double triangle, viz., for the year of four seasons equally as that of three seasons divided to two beginnings, the one opposed to the other. This accords with the traditions of the Church relating to the crucifixion of St Peter with his head downwards.

The *second* is the *Tau cross*. This marks the relation of the equator to the hour circles, considered as tangents of the equinoctial.

The *third* is the planetary symbol for VENUS, as seemingly one with the Nile key, or key of life, in the hieroglyphics of the ancient Egyptians. This identifies Venus\* with mother earth, beginning the primeval year at the winter tropic.

The *fourth* seems only to be a variation of the *third*, as if to identify Venus, as mother earth, with the Diana *triformis*, by the substitution of three cross bars for one, to indicate a division of the earth to a year of three seasons.

The *fifth*, *sixth*, and *seventh* are also symbolisms for mother earth, but divided to a year of four seasons—with the equinoxes symbolised to *two full moons*, but the solstices to the full moon of the Thoth and the new moon of the Sothis.

The *eighth* represents the  $\times$  cross,† as that form on which St Andrew is said to have been crucified. It seems to represent each quadrant of the equinoctial, as divided to two angles of  $45^\circ$ , and thus to have divided the equinoctial to their 8 regents of the sphere who reigned in their weekly cycle of 8 days.

The last of these appears to be a *compound symbolism*, viz., for the old Hindu weekly cycle of 8 days as  $8 \times 45$  crossed on the equator by that of 9 days as  $9 \times 40 = 360$ . Their intersection of one another thus at right angles would symbolise the sun between his *third* and *fourth gates*; as there centrally reigning with the 8 regents of the sphere, and in the two central lunations of Enoch's typical astronomy; for the deified simulachra of the kings of Egypt in the chamber of Karnack, have a like typical arrangement.

This will become clearer by reference to the diagram for the equinoctial thus divided to the great Sothiac cycle of the Egyptians, or *four quadrant measures of their solar year*, when typically comparing their weekly lunar cycle with the yearly cycle of the sun. Thus they represented the earth as given to the children of men for a paradise of happy communion with God, having the tree of life and of the knowledge of good and evil, by the water of the river of life in the midst, and thence (or from the centre) becoming four heads, to water the whole land.

\* See the new explanation of the Hindoo zodiac for the week of 9 days.

† Called the crux decussata.

The flood season of 4 months, in the old Egyptian year of 3 seasons, compared with that of the Noah's ark symbolism, common to the Hindus, and to the Jews, for a division of typical and prophetic time into a winter season of 5 months, contrasted with a summer season of 7 months:—

1st, For the Egyptian year, divided to the lunation of 30 days, as two half lunations, of 15 each, between the Thothis and Sothis of their typical and prophetic time.

# The Thothis to the full moons of the year.

The four growing months

	1. 15		
1. Thothis	15	2. 14	12. Mesore.
	3. 13		
2. Phaopi	12	4. 12	11. Epep.
	5. 11		
	6. 10		
3. Hathor	9	7. 9	10. Paoni.
	8. 8		
	9. 7		
4. Choiak	6	10. 6	9. Pashons.

## The *four* months of harvest.

	11. 5		
5. Tobi	4	12. 4	8. Pharmouhi.
	13. 3		
6. Meechir	2	14. 2	7. Phamenoth.
	15. 1		

The four months of the overflow.

The Sothis to the new moons of the year.

The Egyptians converted the above symbolism into a lunar year of 300 days, which they called the cycle of Horus, and supplemented by a solar cycle of 60 to OSIRIS.

This altered their old year of 3 seasons into one of 2 seasons, by converting a tropical cycle of 6 into one of 5, supplemented by 60 to the sun. This appears to be the true meaning of the pillars, or Phallic trophies of victory, ascribed by Herodotus to Sesostris, as alternating with others, having a female characteristic. It seems to be a mythic description of his dividing the lunar year of 10 months in one half to the rising and in the other to the setting sun. Hence, seemingly, the twofold personification of the moon by the ancients as male and female, lunus and luna.

2d, For the old Hindu lunar year of the Noah's ark symbolism, or  $10 \times 27 = 9 \times 30$ , or 270 supplemented by  $2 \times 45$  to the nodes.

This again was extended to  $10 \times 30$ , supplemented by 60 to the sun, for the two central lunations of Enoch's typical astronomy, numbered to the 60 years' reign of OSIRIS by the Egyptians.

Again, the old lunar year of 12 months progressed from  $12 \times 27 = 324$ , supplemented by 36 (as  $3 \times 12 = 2 \times 18$ ) to the old Chaldean solar year of 360 days.

It next assumed the form of  $12 \times 28 = 336$ , supplemented by 24 for 360. From this, the year of 365 days was formed by the addition of 5 days to make an intercalary lunation of 29 days.

The 330 kings of the ancient Orientals; for 11 months of 30 days, are a modification of  $12 \times 27 = 324$ , and  $12 \times 28 = 336$ , thus reduced to a cycle of eleven, because the hours of xii went out on the east and west quadrant form of their typical dialling.

Again,  $300 + 54$  (or  $6 \times 9$ ) = our lunar year of 354 days, also  $280 + 56$  (as  $7 \times 8$  for the reign of Chephren) give the 336 for 12 lunations of 28 days annually, supplemented by 24 days for 360.

The 12 months of the old Hindu year as divided to 27 asterisms in note to p. 226, of the Vishnu Purana for  $9 \times 30$  as  $10 \times 27$  days, supplemented by  $2 \times 45 = 90$ . Thus they harmonised their Hindu weekly cycle of  $8 \times 45$  with that of  $9 \times 40 = 360$ . These are here compared with a planetary cycle of 6 days, divided into two half cycles of 3, tropically, as beginning from the autumnalequinox; for the relation of VIRGO to the



golden age of Saturn's reign in the cycle of 7 days from Saturday to Friday, before that of Jupiter in the tropical cycle of 5, beginning from the sun, between Thursday and Friday, as between Jupiter and Venus.

5 months of 27 days = 4 months 15 days, in months of 30 days.		5 months of 27 days = 4 months 15 days, in months of 30 days.	
		1. $\Omega$ Bhadra. 2. $\text{☿}$ Sravana. 3. $\Pi$ Ashadha. 4. $\text{♂}$ Tyailshtha. 5. $\text{☿}$ 15, Vaisacha. 6. $\text{☿}$ Chaitra.	
		1. $\text{☿}$ Aswina, 2. $\text{☿}$ (Artica, 3. $\text{☿}$ Marga, } 4. $\text{☿}$ Sirsha, } 5. $\text{☿}$ Pausa, 6. $\text{☿}$ 15, Magha, } 7. $\text{☿}$ Phalguna, }	
Sat.	7 5 3	$\text{☿}$	$\text{☿}$
Sun.	1 6 4	$\text{☿}$	$\text{☿}$
Mon.	2 7 5	$\text{☿}$	$\text{☿}$
Tues.	3 1 6	$\text{☿}$	$\text{☿}$
Wed.	4 2 7	$\text{☿}$	$\text{☿}$
Thur.	5 3 1	$\text{☿}$	$\text{☿}$
Fri.	6 4 2	$\text{☿}$	$\text{☿}$

The two thus struck off from the old weekly cycle of 7 days, to form a tropical cycle of 5, will explain Medea's sacrifice of her *two* children, like that by Sesostris and his wife.

I have often been at a loss to imagine how the calendarium was put to the old flood season of 4 months.

It would, I believe, be by setting off 4 months solstitially, from the 12 of the zodiac for the weekly cycle of 8 days, divided *tropically* to the 8 regents of the spheres, in *two half weekly cycles of four each*.

The explanation of this unveils the mystery under which Thursday is numbered to Jupiter as the *second* on one Hindu zodiac, but as *fifth* in the week of seven days, beginning from Sunday.

As *second* made *fifth* day of the week, it divided the day of 12 hours into 3 cycles of *four* planetary hours, numbered to a half week of 5 days, over the 12 signs of the zodiac divided into two typical cycles, one of *seven* and one of *five*. This they did in a form to prove *Blundevil's* reason for numbering the first hour of his planetary day to the sun, as the third hour of the night.

A detailed explanation of the connection between these two weekly cycles and the lunar calendarium of the ancient Orientals will be found in the illustration of the Nursery Rhymes above referred to. See also the *new* explanation here given of the Hindu zodiac for the week of 9 days beginning from Sunday to the sun on the equator.

## THE SIX TYPICAL DAYS OF CREATION.

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THE investigation of this subject involves a harmony of the difference in numbering the days of our week, to the nodes of ascending and descending light on the two Hindu zodiacs.

For of these one reduced the old Hindu Egyptian week of 8 days to one of 6 days (answering to the six days of creation, for Enoch's twelve gates of heaven, numbered as a *repeating* or *tropical* cycle of 6 east and west) when rejecting the two given to the nodes.

The other reduced the old Hindu week of 9 days (which typified, in days of 100 years, the first nine hundred years of ADAM'S life), to Enoch's week of 7 days, by rejecting the nodes. This is the form of week which we have followed.

The remaining 30 years of Adam's life were typical, divided between ascending and descending light for the lunation of 30 days, numbered to the equinoctial, like the week of 9 days, as  $30 \times 12^\circ = 9 \times 40^\circ = 360^\circ$  for days and years of typical and prophetic time.

Lastly, for comparing a lunar year of 10 months with a solar year of 12 months, the solar year was divided to a long summer season of 7 months, given to Enoch's cycle of 7, and supplemented by the Noah's ark lunar cycle of 5, *for the winter or Jewish flood season of 5 months*.

Their cycle of *seven* numbered Sunday as the first day of their week, and dedicated the first hour thereof to the sun.

Their cycle of *five* numbered Thursday as the first day of the week, *in its latter half*, compared with the night half of the equinoctial; and they dedicated the first hour thereof to Jupiter. This reckoned evening before morning, as in Genesis, and represented the descending node as the elder born of the two nodal brethren in a cosmogony which reckoned night as older than the day, and called light out of darkness at the new or *full* moon, on the first of the six days, typically numbered over the works of creation.\*

But the Mosaic cosmogony tells us that the sun and moon and stars

\* Thus the Egyptians began their day from midnight, and their year from the winter tropic, as from the *full* moon; whilst the *new* moons were appointed in Joseph for a testimony to Israel, as for a people calling *lunar light out of darkness at the new moon*, symbolised northward to the summer tropic.

were not appointed for signs and for seasons, for days and for years, until the *fourth* of those typical days.

But the *fourth* planetary day, (or rather planetary cycle of  $5^\circ$  for 5 days, answering to Enoch's hour of  $20^\circ$  reckoned also on the equinoctial to the 20 days of lunar light, numbered as the man in the moon's golden age, Enoch lxxvii. 21,) from Monday, dedicated to the moon, was Sunday, dedicated to the sun. For they were dedicated in the following order :

	Lun. ☾	Sat. ♄	Jup. ♃	Mars ♂	Sol ☉
Monday,	2	7	5	3	1
Tuesday,	3	1	6	4	2
Wednesday,	4	2	7	5	3
Thursday,	5	3	1	6	4
Friday,	6	4	2	7	5
Saturday,	7	5	3	1	6

This shows how the first of the *six* days of creation was typically numbered to the conjunction of the sun and moon, for the *new* moon of the winter tropic placed between Scorpio and Sagittarius. This placed the beginning and end of typical time in the week of 9 days (reduced to one of 8 by omitting to reckon Sunday to the nodes) between Thursday as *second*, and Friday as the *ninth* day.

1. To full moon of winter tropic.
2. To Jupiter, for Thursday.
3. Descending node, Ketu.
4. Ascending node, Rahu ; as the Brandon and Raven emblem of Irish legendary history.
5. Mercury, the Caduceus bearer of Jupiter, to Wednesday.
6. Tuesday, to Mars.
7. Monday, to the moon, for the new moon of the vernal equinox, in conjunction with the sun, for the beginning of the week of seven days, when the first day was numbered to the sun on the equator, as on the Hindu zodiac for the week of nine days, divided to the equinoctial as  $9 \times 40 = 360$ .
8. Saturday, to Saturn, or SANI.
9. Friday, to Venus, the great Diana of the Ephesians.

Hence, for the week of 7 days, beginning from Sunday, we have—

1. Sunday (between Saturday and Monday) to the nodes, numbered 8, 9, to the last days in the week of 9 days, reduced to one of 7.
2. Monday, to the moon, as before.
3. Tuesday, to Mars, do.
4. Wednesday, to Mercury, do.
5. Thursday, to Jupiter, do.
6. Friday, to Venus, do.
7. Saturday, to Saturn, do.



1 and 8. Sunday to Saturday; for Sunday as the Sabbath, when beginning from the Saturday evening, for a reckoning of evening before morning in the typical day of the ancient Orientals.

2 and 9. Monday to Friday; for the first full moon of typical time, numbered to Venus and mother Earth, as the great Ephesian Diana, whose image fell down from Jupiter. For she was thus numbered to the sun, between Thursday and Monday, when Saturn was dethroned for Jupiter.

Thus, *even in his fallen state*, the teaching of Divine inspiration applies to the being thus wonderfully made: "Behold the man is become *as one of us*, to know good and evil." Man is represented as still retaining his birthright of a Divine spirit, though now corrupted by a knowledge of good and evil, through disobedience to the eternal law of his spiritual adoption to a peaceful communion with God on earth. "And now, lest he put forth his hand, and take also of the tree of life and eat, and live for ever"—*now, i.e.*, to prevent his transmitting to perpetual generations *this corrupted knowledge of God, as the eternal law of man's spiritual communion with God on earth*—"therefore the eternal God sent him forth from the garden of Eden to till the ground from whence he was taken. So He drove out the man: and He stationed at the east of the garden of Eden the cherubim, and the flame of the sword, turning itself to keep the way of the tree of life." The translation here given is Benisch's. It appears that the corrupted knowledge of God, called the knowledge of good and evil, was the *false* spirit of a *Baalistic divination from planetary influences, and from the works of God superstitiously considered in other respects*; whereas the only divination of God's appointment from his ordinances of day and night was the Shekinah of light and perfection, mystically associated with the high priest's breastplate, to symbolise righteousness in judgment as the gift of God, and therefore a gift of spiritual discernment only.

Hence the diurnal arc, associated with the typical and prophetic teaching of Mosaic institution, was reckoned over the Israelites as *children of the light and of the day, by beginning eastward from sunrise*, as the position of Judah's encampment before the typical sanctuary. In contradistinction to this, the *nodal* idolatry of the dragon-worshipping Baalists was one of *gladiatorial strife*, dividing merely in superstitious form between good and evil, right and wrong.

Hence the *sword* symbolism for that of the *cross* (which divided the equinoctial to a year of 4 seasons, compared with the Jewish month of 4 weeks) is called a sword of fire and a *two-edged sword*. This was numbered to the solstitial glory in the centre of their typical dialling as the Jewish *seraphim*, or burning ones, for which the Egyptians substituted the poisonous asp. The cherubim were the nodal emblems of ascending and descending light. To the above Ezekiel gives another

emblem, called *wheels*, and characterised as *Ophanin* in the typical and prophetic astronomy of Enoch. By these were meant *the great circles of the sphere*, commonly represented by a serpent with its tail in its mouth, which was regarded as an emblem of eternity.

The solstitial intersection of the equator at the equinoxes, and *tropically*, for the summer and winter solstices, gave the centre of their east and west typical dialling to the angel “*out of whose mouth went a sharp two-edged sword*” (Rev. ii. 16). For such was also the angel of Daniel’s prophetic vision (chap. x. 4–7) *by the river Hiddekel* (or Tigris), viz., that branch of the river of the waters of life in Paradise which went “*toward the east of Assyria*.” Consequently, the angel of this reference was one with the guardian angel of Shadrach, Meshach, and Abednego, whose appearance to Nebuchadnezzar was as “*the Son of God*,” delivering His servants from the burning fiery furnace ; for the fires thereof were most probably kindled to establish the idolatrous division of *monthly typical time into 3 weeks of 10 days* (the three full weeks of Daniel’s fasting), against the Sabbath ordinances of the Jews, which numbered 4 weeks of 7 days monthly. The angel of this reference is, moreover, one with that of the apocalyptic vision (Rev. vii. 2), seen “*ascending from the east*,”\* and “*having the seal of the living God*,” with a commission to hold the four winds of heaven, or the four angels bound in the great river EUPHRATES (Rev. ix. 15). These were thus held back until the servants of God should be sealed in their foreheads, when “*prepared for an hour and a day, and a month and a year, for to slay the third part of men*.” The Jews of the apostolic age were thus prophetically reckoned as *one-third part of men*, when the combined kingdoms of the world were typically *numbered to Assyria, Egypt, and Israel*, both to the curse and the promised redemption therefrom.

Thus, the River of Life which *went out of Eden to water the garden of God’s planting eastward therein*, “*became into four heads*”—even as the “*flaming sword*” turned every way to guard the way of the tree of life in the midst of the garden. Now the fruit of the tree of life is the Christian’s mystic and sacramental communion with God in Christ (Rev. ii. 7 ; xxii. 2, 14, with John vi. 35). Compare Psalm i. 3 ; Prov.

\* The contrast seems to be that the Hindus and Egyptians reckoned *ascending solar light* to the moon’s *waxing age from new to full*, but with an interval of six zodiacal signs between their starting points : so that the moon’s ascension was reckoned westward to the north by the dragon’s head, as measured by the quadrant of 90° from ☊ to ☌ on the image of the MITHRAS D’ARLES. Thus, by *going forth together*, Enoch must have meant that the sun and moon continued on the same side of the equator for the two quadrant lunar circuits numbered to the *light* side of the moon, whilst the dark side was symbolised to the CAVE of CACUS.—(See the “Vishnu Purana,” p. 322.)

iii. 18; Num. xxiv. 6; Psalm xcii. 12; also Isaiah lxxv. 22 in contrast to Isaiah lxvi. 16, 17.—“By fire, *and by his sword*, will the Lord plead with all flesh: and the slain of the Lord shall be many. They that sanctify themselves, and purify themselves in the gardens *behind one tree in the midst, eating swine’s flesh, and the abomination, and the mouse, shall be consumed together, saith the Lord.*” In this last text of Jewish prophecy we have unmistakable evidence of what is meant in Gen. ii. 17, by the tree of the knowledge of good and evil *with its deadly fruit*, in contrast to the tree of life in the midst of the garden. For the reference is to that *superstitious divination between good and evil, which the eastern Baalists and western Druids associated with their expiatory ceremonial of bloody sacrifices, and unholy mystic rites performed in groves and on high places.*

Thus the *swine’s flesh*, and the mithraic origin of the sacrifice, may be amply illustrated from the “*suovitaurlia*” of the ancient Romans. The abomination was no doubt the Phallic worship, by which they corrupted Enoch’s typical division of the equinoctial,—eastward to the sun, for 6 gates of the *rising* sun; and westward to the moon, for 6 gates of the *setting* sun.

The *mouse* of this reference is probably as the *rat* of the Hindu Janus, the *rat* and the *elephant* being emblems of prudence, associated with the worship of Ganesha by the Hindus.

The *sword* emblem for the *cross*, when representing the intersection of the equator, by one or other of the solstitial colures\* in the centre of the equinoctial (as otherwise divided also to a typical week of 9 or 8 days by the Oriental Baalists; and to the month of 30 days, divided to 3 weeks of 10 days, for the 930 years of Adam’s life), may be compared with the epithet “*Chrysaor*,” or he of the *golden sword*, given to Apollo by Homer. Thus the *sword* form of the *cross* emblem is “*as old as Adam.*” The Adam of ancient Oriental typical time was the ATHOM of the Egyptians. For, under this name, at ON, or Heliopolis, *they idolatrously consecrated their earliest traditions of the human race to an impersonation of the setting sun.*

Hence, in the cosmogony of Hesiod, *night* was older than the *day*, even as the day of Gen. i. reckoned *evening* before *morning*. When giving the beginning of typical time to *Cain*, as *Adam’s first-born*, *impersonating the descending node, circuiting from east to west by south.*

Thus the Bharata Varsha, or “*land of works*” (for the earth as given to man, whilst the heavens were divided between 8 regents of the spheres), was to the south of Jambu Dwipa, even as CAIN was sent *eastward* to the land of NOD (*the fugitive*) *to till the earth*, and subjected to a law of

\* For the antiquity of this symbolism (as coeval with the typical chronicle of 930 years to the life of Adam) see the ASTROLABE discovered at NINEVEH, by A. H. Layard, Esq.



works, viz., "If thou doest well," etc. Now, the dragon worshipping Baalists reckoned *the descending node eastward going south by the dragon's tail*, and *the ascending node westward going north by the dragon's head*. Compare Ephes. iv. 10 and Matt. xii. 39, 40. It will thus appear that the death of Abel symbolised the return of man's spirit (at the death of the body) to the God who gave it, even as the light of day returned *westward at sunset to the God who gave it*, until the dawn of a new day.

The next generation appointed to Adam (for *a seed according to the promise*) was Seth. His cycle was 130—or the supplement of 80 for the two zodiacal angles of 25—in their relation to 50, for the Pentecostal Divine age of the Jews from a basis of 5. It is a typical significance of some importance, that the cycles of 5 and 7 form two prominent features in the symbolic structure of the great Pyramid, for it commemorates the circumstances under which the nodal and idolatrous measure of ascending and descending light began to be superseded by one of a purely astronomical character—viz., the zodiacal angles of 25—for the inclination of the ecliptic to the equator.

The next change in this dialling notice of typical and prophetic time seems to have been *a return to the nodal computation of ascending and descending light, but in a form to reverse that of the ancient Baalists*, who reckoned ascending light westward to the north from the autumnal equinox, and descending light eastward to the south from the vernal equinox. This marked the *relation of summer to winter*, when the beginning of typical time was reckoned from *the descending node* (for night older than the day) *eastward going south—for evening before morning*—given westward, to ascending light as returning to the God who gave it, when turning westward to the north—for *the light at evening* (Zech. xiv.).

But the western migrations of Abraham and his seed from Haran, or Charrae, in Mesopotamia, over the Euphrates, into the land of the Canaanite, *by the northern ford of the Jordan at Mahanaim, was westward going south, for descending light*, with BETHEL for the central division of the land to the north, south, east, and west—(Gen. xiii. 14). Similarly at the exodus of Israel out of Egypt, *the descent to Horeb, the Mount of God, was southwards from Bael-Zephon*, by the ford of the Sinus Arabicus into the wilderness of Sinai from Memphis.

*Their reascension from the south was not for a return to Egypt,\* but eastward going north, into the Promised Land*, after an interval of 40 years (according to the 40 degrees on the equinoctial which measured

\* Not for a reckoning of their *day* (as a day neither clear nor *dark until the evening*, or towards the close of it, between VI. A.M. and the noonday hour of XII., Zech. xiv. 6-8), *from midnight*, as the Egyptians did on their east dial, and as the old Chaldean astronomers did from noon, *but to "their day of labour in the land of works," as limited, in dialling form, to the day without night of Rev. xxii. 5, between sunrise and sunset* (John xi. 10).

*the nodal day of their idolatry respecting the cherubic calves of Exodus xxxii. 4).*

In corroboration of this, Laban covenanted with Jacob on *Mount Gilcad eastward*—compared with Bethel *westward*—that he would not advance farther north as against the possessions of Laban in the north-east, whilst the south was left eastward and westward, to the two hosts of Jacob from Mahanaim. That going westward would be numbered westward to the south from Bethel, whilst the eastern division would be typically subjected to *Esau, ascending eastward to the north with his 400 retainers*. These typical movements answer to the sun's two half-yearly circuits from tropic to tropic, compared with the two *half months* of the Egyptian *Thoth* and *Sothis*, as the same with the *Magha* and *Sravana* of the Hindus. But the two latter were crossed in the equinoctial points by other two half months—representing *the great equinox of the Vishnu Purana*, p. 225—viz., when the sun was at  $1^{\circ}$  in the lunar mansion of Krittika, and the moon at  $4^{\circ}$ , in Visakha—or when the sun was at  $3^{\circ}$ , in Visakha, and the moon in the head of Krittika.

On the other hand, the Israelites under Joshua entered the Promised Land southward, passing from east to west over the ford of the Jordan by Jericho. Then they first pitched their typical tabernacle northward, at Shiloh. Thence they proceeded *northward towards Samaria* (see John iv. 20), and there, between Mount Ebal and Gerizzim, they made a typical division of the 12 tribes into *two bands of six each*. Half of these were assembled northward before Mount Ebal, and half southward before Mount Gerizzim, to hear the curse and the blessings of the Lord read to them, for an instruction from the Levites in the midst (Deut. xxvii).

Henceforth the records of typical time exhibit *a divergence of two beginnings*, viz., *northward going west*, as from the new moons, appointed in Joseph (Psalm lxxxi. 3-5) for a testimony; and *southward going east*, as from the *full* moons, comparing the Egyptian *Thoth* with the *Magha* of the Hindus.\*

The religious instruction designed typically in this mode of assembling the tribes of Israel between Mounts Ebal and Gerizzim seems to have notified the fact, that under either formula, for the beginning of lunar time, in its relation to the typical "ordinances of a worldly sanctuary," they would be equally acceptable to God, whilst conforming themselves to the moral restraints enjoined by the Mosaic law, to realise amongst them a happier condition of social life than that of their Canaanitish neighbours.

\* Compare Israel's *right hand* (Gen. xlviii. 13, 14) with *Benjamin's typical relation thereto* (Gen. xxxv. 18), and as numbered with Ephraim and Manasses (Num. ii. 18-24; Psalm lxxx. 2) *towards the most holy place, as westward of the typical sanctuary*. This gave the sun in Leo to the *right hand* of God's throne (Ezek. i. 10), but was reversed by the Baalists (Jonah iv. 11).

Similarly our Lord began His ministry northwards by the Lake of Genezareth, to end it southward at Jerusalem.

Thus the typical ordinance for assembling the tribes of Israel in two divisions between Mounts Ebal and Gerizzim seems to have suggested the imagery used by our Lord (Luke xvi.) in the parable of Dives and Lazarus—to recall the typical object of the Mosaic Law at the time of the end limited over the city and sanctuary then associated therewith at Jerusalem.

The two beginnings of typical time above referred to are commemorated in the mediæval symbolisms of the *double triangle* and the *double cross*, with historic illustration from the typical prophecy of Jer. vi. 12-14; xxvi. 6.

They represent, in fact, a dialling symbol for adding a *lunar calendarium* to the signs of the zodiac, arranged as the “trigon” to the “quadrant,” on the east and west typical dialling of the ancient Orientals. For the “Trigon” may be so numbered to the “quadrant,” for a beginning of typical time southward from the winter, or northward from the summer tropic, with the equinoctial points in the “dividing of time.” This they compared with a year of 7 months, and a week of 7 days, extending to a week of seven years, reckoned from seventh month to seventh month, and divided in the half at the Passover.\*

These facts seem to unfold with awful but unmistakable effect the grounds on which *gladiators* of a certain class were called MERIDIANI, as having to fight out *superstitiously* the issue between good and evil,—transferred to the issue between Christianity and Paganism,—at the *noonday hour of XII*. This was also the hour of our Lord’s crucifixion.

Surely the knowledge of these facts must stamp with awful significance our Lord’s reproof of the anti-Christian faction of the Jews at Jerusalem in the Apostolic age:

“That upon you may come all the righteous blood shed upon the earth, *from the blood of the righteous Abel* unto the blood of Zacharias, son of Barachias, *whom ye slew between the temple and the altar*,” or to the east by north-east of that typically constructed edifice. Compare Exek. viii. 3,—“And the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, *to the door of the inner gate that looketh towards the north*; where was the seat of the image of jealousy, which provoketh to jealousy.” Also in v. 14—“Then he brought me to the door of the gate of the Lord’s house *which*

\* See, in “Nursery Rhymes Illustrating the Typical Structure of the Greek-Egyptian Dial with Steps,” the symbolism on the reverse side of that printed by Spottiswode, in his Appendix to the Catalogue of the British Section in the Paris Universal Exhibition of 1867.



was towards the north; and, behold, there sat women weeping for Tammuz, —viz., the Adonis, or Baal, the sun-god of the ancient Syrians.

“And he brought me into the inner court of the Lord’s house; and, behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord (or the holy of holies, at the west end), and their faces towards the east (thus turning eastward, instead of westward, from the north); and they worshipped the sun towards the east.”

The two following chapters deserve to be read, and compared attentively with the visions of Rev. vii.; ix. 15; and xiv. throughout.

The reference is clearly to the times of a bloody struggle between two factions of the Jewish nation. The one following the old Sabbatarian traditions, dating the division of typical time westward and eastward to the south ecliptic, for Thursday, Friday, and Saturday, given to the descending node in opposition to another faction—who divided it eastward and westward to the north for ascending light—symbolised to the ascending node for Sunday, Monday, Tuesday, and Wednesday.

Ezekiel’s prophetic vision, therefore, seems to characterise the times when the Sabbatarian Jews began to struggle hard to maintain their Sabbath symbol (the week of seven days), in redemption from the cruel tyranny of the Baalists. For they supplemented a week of 6 days in the Mosaic cosmogony by two of nodal idolatry in Egypt; whilst others, accepting also the Sabbath symbolism, added thereto two days of an idolatrous worship connected with their gladiatorial conflicts, to make up their week of 9 days. Thus the wheels of Ezek. x. 6 represent the language of a metaphor, derived from the Hindu zodiac for the week of 9 days. For on that the 12 lunations of the year are described in circular form, and figuratively represented as islands. Each of these monthly lunar circuits was symbolised in circular form, thus, perhaps, to associate it with the great circle of the ecliptic, as traversed monthly by the moon, but only once a year by the sun.

Thus the “more than six-score thousand persons” (in Nineveh) “that cannot discern between their right hand and their left hand, etc.” (Jonah iv. 11), may have to be explained by reference to Ezek. i. 10, of a difference between the Jews and the Assyrians, in their mode of dividing typical and prophetic time to the signs of the zodiac. For Ezekiel, in his fourfold symbolism for the equinoctial, divided to the year of four seasons—as to the throne of God in heaven—says: “They four had the face of a man and the face of a lion on the right side; and they four had the face of an ox on the left side; they four also had the face of an eagle.”

Similarly, on the old Egyptian zodiac of Tentyra, the Janus symbolism of their solar year is repeated at the quadrants, as by the Hindus monthly, and by the old Trinitarians three times yearly. Hence the ancient

Egyptians used the word *tetarton* or *quadrant* as synonymous with a year, by a metaphor from the quadrant form of their east and west typical dialling. There is a similar repetition of symbolisms on the old Mexican zodiac; which I once began to copy from some folio volumes in the British Museum, to which my attention was called by J. W. Jones, Esq. I do not know the title of the book, and had no time to complete my copy. That from Stephen's "Central America" is too minute, and without the requisite names for a comparison. But others may thus refer to an evidence I cannot set before them.

That this symbolism for the Lion of the tribe of Judah (Rev. v. 5) was one also of Baalistic account—*under another application of the lion symbolism*—needs no other proof than reference to the *man-lion* of Vishnu's *fourth* Avatar, and the lion-headed characteristic of the MITHRAS D'ARLES.

The latter is a reference of some importance, from its association with the *old gladiatorial arena adjoining* the ruins of the theatre or temple of Bacchus at ARLES. That these gladiatorial contests were associated with the mystic worship of Ceres at Eleusis (and hence called the Eleusinian mysteries) is clear from the form of oath, quoted in "Smith's Roman and Grecian Antiquities from Petronius," as that whereby they bound themselves in body and soul (see Rev. xiii. 17), on entering the service, in the name of Eumolpus. Mythologic history represents him as a king of Thrace, from whom the priests of Ceres took the name of Eumolpidae. "In verba Eumolpi sacramentum juravimus, uri, vinciri, verberari, ferroque necari, et quicquid aliud Eumolpus jussisset, tamquam legitimi gladiatores domino corpora animasque religiosissime addicimus." Compare Seneca, Epist. 7.

This Baalistic division of typical time to the equinoctial for a weekly cycle of 8 and 9 days—reckoned in days of 100 years each, and for a monthly lunar cycle of 30 days divided into 3 weeks of 10 days—symbolised (as before observed) the *earliest traditions of man's history* to the *Athom* of the Egyptians. For the Adam of the Jews was thus worshipped by the Egyptians at On, or Heliopolis, as an impersonation of the setting sun.

This week was divided to *two* patriarchal cycles of 9 or 10, the one antediluvian and the other postdiluvian, by the Babylonians and Jews; but, by the Egyptians and some of the Hindus, to the 8 regents of the sphere, or the 8 oldest gods of Egypt, when comparing the traditions of the Egyptians with those of the Hindus in the Vishnu Purana.

This cycle of 8 was also doubled. In this form they added to its *antediluvian* reckoning of 1600 years—7 weekly cycles of 8 days—for both forms of the week prevailed in the days of Enoch. Hence, the date of the flood, A. M. 1656.

But the typical chronology of 4 human ages to 1 Divine age forms a

basis of 100 years for the historic *sœculum* of the ancient orientals. This dates its beginning only from the 900th year of Adam's typical life—*i.e.*, from the end of the first weekly cycle of 9 days, divided in days of 100 years, to the *three first ages*, thus :

To the 1st or golden age,  $400 = 10$  cycles of 40.

Do. 2d or silver „  $300 = 10$  „ 30.

Do. 3d or brazen „  $200 = 10$  „ 20.

Thus the 3 first ages of their typical chronology were numbered *typically* and *prophetically* over the work of creation, reserving the beginning of man's history for the close of the first and beginning of a second cycle of typical time. Thus, in the traditions of the Jews, *man was not created until the last of the 6 typical days*. The 7th, as made to symbolise the rest prepared for the people of God, *in the end of typical time* (after rejection of the NODAL idolatry) explains therefrom the figurative language of Jewish typical prophecy, when saying—"The heaven, even the heavens are the Lord's; but the earth hath He given to the children of men." Thus *the millennium of His people's rest thereon* (as one of Sabbatarian account) was to be preceded by *rejecting the nodal idolatry*, numbered to 2 days in a week of 9 days. But 2 millennial days number 2000 days of years, as 10 cycles of 200 years. By adding to these 10 *monthly lunar years* (as *one lunar year* of the Noah's ark symbolism, compared with the Egyptian cycle of HORUS, numbering 300 days) we have the 2300 morning and evening of Dan. viii. 14. These were thus made to symbolise a period of idolatrous darkness, subtracting 2300 days from the Jewish week of 7 years as twice 1260 or 2520 days, leaving only a remainder of 220 days. This answers to the cycle of *the great Babylonian Sarus, extending over 7 months of 30 days*, with a residue of 10 days. This, seemingly, has reference to a latter-day revival of the week of 10 days (Rev. ii. 9), *with its nodal symbolism, in justification of its gladiatorial cruelties*. For  $7 \times 10 = 210$  gives the longest day of *the Sabbatarians* in north lat. 30; for the 7000 in Israel who had not bowed the knee to Baal, but in association with the old week of 10 days, as that of the Baalistic idolatry from which they were then to suffer, before the consummation of Israel's redemption (*spiritually in Christ*) from bondage to Babylon.

Thus, the key to the whole lies *in the week ordained of God by Daniel, for confirming His covenant with many*, compared with his predictions of 62 weeks and of 70 weeks.

This prediction of the 62 weeks is only the slight variation of a reference to the Kali age—or basis of typical and prophetic time recognised by the idolators;—for 72 weekly cycles of 6 days multiplied by 1000 make up the 432,000 *mythic* years of their Kali age, answering to 100 years of 360 days—historic record. These mythic years symbolised 100 cycles of  $12 \times 12 = 144$  days of 30 hours each (*viz.*, Jupiter's cycle of 12 *years* reckoned as *days* of 30 hours each), thus



$144 \times 30 \times 100 = 432,000$ , or as 1200 old solar years of 360 days each.

For this (by adopting *a new basis* for reckoning four human ages to one Divine age of typical time) some Jews seem to have substituted 62 weekly cycles of 7 days, or 434 days, to form a mythic basis of 434,000, when multiplied by 1000.

Similarly, the 490 years, or 70 weeks of 7 years, *seem to have added*, typically and prophetically, the 60 years' reign of OSIRIS (in its connection with the idolatrous worship of NITOCRIS, in two lunations of 30 days and days of years) to the 430 years of Israel's bondage in Egypt (Exod. xii. 40, 41 ; Gal. iii. 17). But in Gen. xv. 13, with Acts vii. 6, that bondage is limited to 400 years. These may be variously computed thus, viz., as  $10 \times 40$ , for the week of 10 days reckoned as 10 nodal days, when *two* measured  $80^\circ$  to APHOPHIS, on the equinoctial. Also, the Egyptian cycle of 330 increased by Jacob's of 70 *souls*, will add the nodal day of 40 to the old Chaldean solar year of 360 days.

Again,  $360 + 30$  give the 390\* of Ezek. iv. 8, for *the month* of Hosea v. 7 ; Zech. xi. 8 ; Num. xi. 20, with *anniversary reference, as if for dedicating the first month of their year* to NITOCRIS, as in the old Babylonian form of lunar idolatry. The 40 of Ezek. iv. 6, predicted over Judah, have reference to the nodal day of 40 on the equinoctial, to associate the antichristian faction of the Jews, at the crucifixion of Christ, with that of the mixed multitude in the wilderness, who caused Aaron to make them molten calves, for *cherubic emblems* of the God who had brought them up out of Egypt.

These 30 and 40, added together, make up the 70 years limited over the captivity of the Jews in Babylon, for a typical comparison with the *threescore years and ten limited over the life of man on earth*, under a figure of speech, which regarded the spirit of man's eternal life as in bondage to the spirit of the power of the world, during the whole time allotted to him for the days of his earthly pilgrimage.

I have now (to avoid tedious repetition) nothing more to add than a few words of further comment on the phrase—"Behold, the man is become as *one of us*, to know good and evil." It would be impious to my mind for us to suppose here, that the omniscient God ever held personal converse with Moses in a more material form *than by enlightening his moral conscience through gifts of spiritual discernment, on the evidence of facts before him, traditionally received*. We must not, however, forget that the gift of spiritual discernment was confirmed by miraculous gifts of grace and power. I do not envy that man's notion of Scriptural

\* Or thus Jacob was 130 years old when he went down into Egypt, and  $3 \times 130$  give 390 for the three generations of Israel's affliction in Egypt. To these 390 years add the 40 years in the Wilderness for 10 days of tribulation symbolised in the 10 plagues, and 30 for the month of Num. xi. 20 in their relation to the 430 of Exod. xii. 40, and the 400 of Gen. xv. 13.

truth, who can content himself with the idea that the conversation between the Almighty and Satan, in the opening chapter of the book of Job, *is to be interpreted literally*. The same may be said, emphatically, of the conversation between the Almighty and Moses in Exodus xxxiii. 18, 28. It would be the greatest blasphemy to interpret this otherwise than as a figure of speech, to imply that God and man cannot meet together, *face to face*, in conversational form, though man may in spirit hold communion with God, through the gift of a moral conscience blessed with devout intelligence.

Such, clearly, is the meaning of the words, "I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. And He said, Thou canst not see my face: for there shall no man see me and live." The remainder is the language of a metaphor, from the relation of the old semicircular dial of the Babylonians to a prophetic teaching of typical time. The cleft of the rock is the centre of the dial, *where the gnomon or index of passing time is fixed*, and the covering of the hand is for *the hollow of the dial, likened to the hollow of the hand*. Thus the typical ordinances of Mosaic institution were designed to proclaim the goodness and mercy of God before His people (numbered to the hour-lines of the dial typically) as children of light and the day. Moses was thus appointed to be their guide, and the index of God's glory, manifested over them unto the end of his mortal life, with the end of their 40 years' wandering, *thus symbolised to the nodal day of 40° on the equinoctial*, and called (by reference to Exod. xxxii. 8) Israel's DAY of TEMPTATION in the wilderness.

Thus, though their typical chronicle of prophetic time registered the courses of the sun and moon, *these were to be read only of man, in reflected form, as shadowed from the gnomon on the surface of a dial plane*. The heathen symbol of Venus, *with a mirror in her hand*, is only another symbolic expression of the same idea. God can only be known of man through the works of creation. These they impersonated as Nature, and called Venus. Thus, in a recent number of *Chambers's Journal*, we have a description of the late solar eclipse from a Hindu point of view. In this case, we are told that many of the natives watched the progress of the eclipse, *as reflected on the surface of the waters in which they performed their superstitious ablutions, and thus in nature's mirror*; whilst others (in European fashion) watched it through coloured glass.

The symbolic imagery used by our Lord in illustration of the same doctrine, *is derived from the compound structure of man, the chief of the works of God, viz., God manifested in the flesh by the creation of man, spiritually, in the likeness of God*. None, however, of Adam's offspring ever exhibited the Divine spirit, under a full manifestation of its power in the flesh, but our Lord (Col. ii. 9). Such was the true meaning of our Lord's words, when He said (John xiv. 9) "Have I been so long time with you, and

yet hast thou not known me, Philip? *he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?*" Compare John vi. 44, 45, 46: "No man can come to me, except the Father, which hath sent me, draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. *Not that any man hath seen the Father, save he which is of God, he hath seen the Father.*" Hence, they who are, in spirit and in truth, followers of Christ, are said to receive from Him "*the spirit of adoption, whereby we cry, Abba, Father*" (Rom. viii 15).

We have a remarkable instance of this sort of *colloquial intercourse between the spirit of man, with its fleshly leanings of human sympathies, and the Spirit of God, with its heavenly aspirations of grace and power, in* John xii. 27.

When agonised, humanly speaking, by the sufferings He was shortly to accomplish, through the blindness of those whom He would have led into the way of peace, our Lord says: "*Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify Thy name. Then came there a voice from heaven, (saying,) I have both glorified it, and will glorify it again. The people therefore that stood by, and heard it, said\* it thundered: others said, An angel\* spake to Him. Jesus answered and said, This\* voice came not because of me, but for your sakes. Now is the judgment of this world: now shall the prince of this world be cast out.*"

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## THE WEEKLY CYCLES OF THE TWO HINDU ZODIACS EXPLAINED, AND HARMONISED WITH ENOCH'S TYPICAL DIVISION OF THE EQUINOCTIAL TO SIX EASTERN AND SIX WESTERN GATES OF HEAVEN.

THE western gates of their lunar hemisphere were numbered to the setting sun, and the eastern to the rising sun. Hence the harmony of these two zodiacs explains the words of Enoch (c. lxxiii. 5):

\* The voice of this reference must be explained as the voices of the stars in Psalm xix., and as the thunder and lightning of heaven, regarded as the voice of *angels, or messengers of God to man.*

The reading of the message was oftentimes one of a mere superstitious divination. But in Christ's case, the bystanders were not slow in reading it as a sign from heaven, glorifying Him who had so recently manifested before them a living energy of Divine power in raising Lazarus from the grave; and who had (in arrest of a gainsaying judgment on the act) confirmed before them His Divine power to forgive sins, by saying to the sick of the palsy, *Arise, take up thy bed and walk!*



"On stated months it (the moon) changes its setting, and on stated months it makes its progress through each gate. In two gates the moon sets with the sun, viz., in those two gates which are in the midst, in the third and fourth gate.

"From this *third* gate it goes forth for seven days, and makes its circuit. Again it returns to the gate whence the sun goes forth, and in that completes the whole of its light. Then it declines from the sun, and enters in 8 days into the sun's *sixth* gate, and returns in 7 days to the third gate from which the sun goes forth.

"When the sun proceeds from the *fourth* gate, the moon goes forth for 7 days, until it passes from the fifth gate. Again it returns in 7 days to the fourth gate, and, completing all its light, declines, and passes on by the *first* gate in 8 days, and returns in 7 days to the fourth gate from which the sun goes forth."

Thus the two central lunations of Enoch's astronomy divided the equinoctial into an eastern and western hemisphere, reckoned eastward to the sun's south declination, and westward to the sun's north declination. Again he divided each hemisphere to two quadrant lunar circuits, as thus limited by the tropics, reckoned northwards and southwards from the equator in the centre. Compare the like figurative language of Zech. xiv. 4, dividing the Mount of Olives similarly to the four cardinal points of the horizon, even as the waters of the river of life in the centre of Paradise became *four* heads to water the whole land. Thus, as in Ezek. i. 10, they sometimes symbolised the equinoctial *astronomically to heaven as God's throne*, but *geographically to the earth as given to the children of men* (Psalm cxv. 16). But this gift they limited *astronomically to the circuit of the sun's diurnal arc, reckoned from east to west as given to the north and south*, when dividing their lunations of the Egyptian THOTH and SOTHIS between their new moons and their full moons. Thus they chronicled the beginning and end of typical and prophetic time to the diurnal arc of their typical dialling, by the custom of those days according to a division of the equinoctial to ascending and descending light daily, for a semi-diurnal arc of 6 or 7 hours, compared with weekly circuits of 6 and 7 days, extended to solar cycles of 6 and 7 years. These were doubled and multiplied by thousands, *as over their Parouran or half month*; for they made this the measure of ascending and descending light on the diurnal arc of their typical dialling. Hence  $2 \times 6$ , multiplied by 1000, gave the 12,000 years of Brahma's mythic life. Also  $2 \times 3\frac{1}{2}$  (for half the week of 7 days) they reckoned as  $7 \times 1000$ , for the millennial week of the Sabbatarians from the days of Enoch.

These weeks of 6 and 7 days were formed out of the oldest week of 9 days, thus—

They *first* refused to number Sunday as of *nodal* account, and thus reduced their *nodal cycle* to 8 days, divided between their 8 regents of

the spheres, thus subordinated to *Vulcan*, their sun-god, as reigning in all days. When rejecting the days reckoned to their descending node, KETU, and their ascending node, RAHU, in this weekly cycle, Tuesday was numbered 3 for Ketu, and Wednesday 4 for Rahu. Then Friday became the sixth and Saturday the seventh, in a week beginning from Sunday, in substitution for Saturday 8, and Friday 9, in a week of 9 days, beginning and ending its cycle between Thursday and Friday, symbolised to the winter tropic between Scorpio and Sagittarius, *for the first day of creation in their typical and prophetic cosmogony*.

The symbolism of the two Hindu zodiacs, when harmonised together, will be read thus:—

Latter half of the week divided between the 8 regents of sphere, beginning from the descending node, for *night older than the day*, even as Cain was Adam's first-born.

I have here added both the Hindu and Egyptian names of the months as necessary for comparing the *Magha* and *Savana* of the Hindus, with the Thoth and Sothis of the Egyptians.

1st, For the latter half of the week of 6 days, reckoning "*a Jove principium*," when dedicating *the dividing* of typical time to the nodes, *ascending* northwards and descending southwards from the equator.

2d, For the former half of the week of six days, beginning from Monday, compared with the primeval day, which reckoned evening before morning. Thus Monday, Tuesday, Wednesday, formed the latter half of the week, which dated its beginning "*a Jove*;" as a week of ten days, beginning from Sunday,—to *the sun* in the dividing of typical time, at the winter tropic, between Thursday to ♄ and Friday to ♀. Thus the sun in the tropics was given *southward* to the *full moon of the Egyptian Thoth*, *for the first month of typical time*; but northward to the new moons appointed Scripturally for a testimony in Joseph to Israel, and as numbered to the sun's *sixth* gate in the typical astronomy of Enoch. Thus the words of Gen. i. 14, clearly have reference to the beginning of Enoch's solar year, *eastward from between the sun's third and fourth gates*. Compare the beginning of the Jewish typical year, from the month *Abib*, or the earing of the corn, about the full moon of the vernal equinox.—Exod. xii. 1.

Again, for the old Hindu-Egyptian year of 3 seasons, divided to a *lunar year* of  $3 \times 90 = 27$ , supplemented to the sun by two nodal days of  $45^\circ$ , to make up the old Chaldean solar year of 360. Thus they *first* supplemented a lunar year of  $10 \times 27 = 9 \times 30$  by 90; and then increased the same to  $12 \times 27 = 324$ , supplemented by  $3 \times 12^\circ$ , as  $2 \times 18^\circ$ , for the twilight difference of solar and lunar time annually, *whilst reckoning only for the old Chaldean solar year of 360 days*.

The Hindu zodiac for the week of 8 days dedicated to their 8 regents of the sphere, *divided northward and southward into two half weeks*.

Between these two HALF cycles we have (for a comparison between the equator divided in the equinoctial points by the equinoctial colure on the one, and as divided at the solstices by the solstitial colure on the other) the Hindu zodiac for the week of 9 days, so ordered as to give the north ecliptic, east and west, to the western horizon, for ascending light given to the dragon's head. This divided day time and the summer season eastward and westward between 4 Wednesday and 5 Thursday. Similarly the south ecliptic is given east and west to the eastern horizon, for descending light reckoned to the dragon's tail, for night time, and the winter season eastward and westward between 6 Friday and 7 Saturday.

Tuesday 3 and Wednesday 4 were thus symbolised northward to the nadir of a vertical circle for the noonday hour of XII., on a vertical dial plane, and southward to the zenith of a vertical circle for the midnight hour of XII. to the sun's place at noonday for the sun between his tropics. Thus they substituted Budha, or Mercury, northward, and Kartikeya, or Mars, southward, for the dragon emblem of the moon between her nodes, going northward, with the sun at the new moon, but turning southward from the sun, for the full moon. Thus by omitting the nodes they formed the week of 7 days, beginning from Sunday, as now in use with us. This gives Thursday (5) to ascending light, as to Ascension Day nearer to the summer tropic by 40 days than the Sunday following the Passion, or our Easter Day. But the older zodiac for the week of 8 days gave Thursday (2) to our Holy Thursday, as the day preceding the crucifixion, equally with the Friday thereof, to descending light.

These two typical relations of Thursday to the sun (symbolised to Christ our SUN of RIGHTEOUSNESS) are a remarkable illustration of Eph. iv. 9, 10—"Now that He ascended, what is it but that He also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that He might fill all things."

Thus in making his circuit of the equinoctial (divided to the Sothiac cycle of 4 solar years, compared with the lunation of 30 days, divided to 4 weekly lunar circuits), the sun was said four times to have changed his place of rising and setting in the days of the 330 kings of Egypt, viz., on the quadrant form of their east and west typical dialling on which one hour went out.

Thus the statement of Herodotus, lib. II., c. 142, has reference to the beginning of the controversy between the Hebrews or Westerns, and Baalists or easterns, worshippers of Baal-Zephon, the Baal of the NORTH, in the days of Abraham, respecting the manner in which God ought to be worshipped, the consummation of which was realised in Christ only by the events of the apostolic age. These fulfilled the prediction of Gen.



xiii. 14, compared with the typical prophecy of Zech. xiv. 4-10, by substituting a *kingdom of Spiritual worshippers* extending over all the families of man for the typical dispensation of Moses, which was restricted to the land of the Canaanite. St Paul's words are clear and emphatic, to this effect (Heb. xi. 39, 40; xii. 28). Compare our Lord's reply to the woman of Samaria (John iv. 20-27).

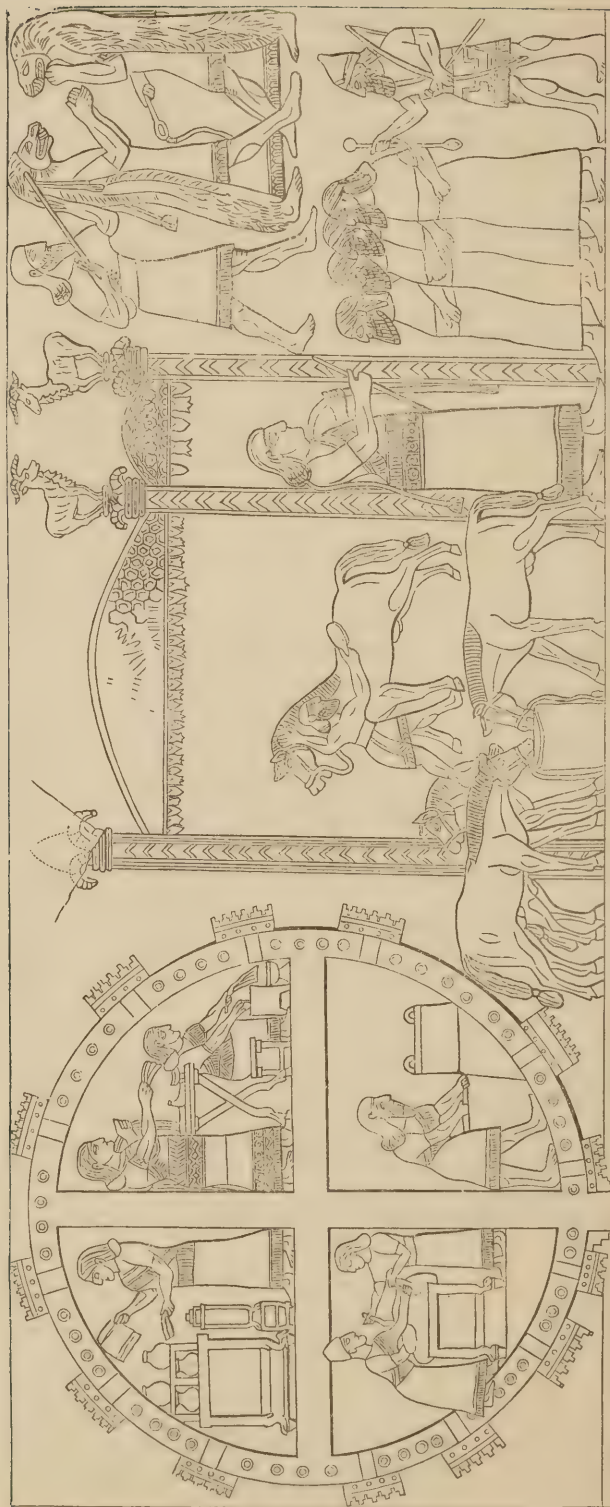
Southern half,	Names of the Months.		The 12 Solar Gates of Enoch's Astronomy.				Names of the Months.				
	Hindu.   Egyptian.		Western.		Eastern.		Egyptian.   Hindu.				
	Margasirsha.	Epep.	2. Thursday, $\mathcal{M}$ 1.	1. $\dagger$ 9. Friday.	Venus.		Mesore.	Pausha.			
	Cartica.	Paoni.	$\equiv$ 2.	2. $\mathcal{V}$	8. Saturday.		Thoth.	Magha.			
	Aswina.	Pashons.	3. Descending $\mathcal{M}$ 3.	3. $\approx$	Saturn.		Phaopi.	Phalguna.			
			node.				Ptolemy Epiphanes was born on the 30th Mesore, and crowned on the 17th Phaopi.—Osburn's Monumental Egypt, vol. 1. p. 147. Compare Gen. vii. 11. Noah entered the ark on the 17th of 2d month.				
Week of $9 \times 40^\circ$ .	4. Wednesday to Mercury by the dragon's head. No. 8. }		5. Thursday.	1. Sunday.	6. Friday.	3. Tuesday to Mars by the dragon's tail. No. 9. }					
			Jupiter	to sun on the equator.	Venus.						
			$\Pi$ 6.	$\delta$ 5.	$\Upsilon$ 4.				$\mathcal{H}$ 3.	$\approx$ 2.	$\mathcal{V}$ 1.
			6. $\overline{\overline{\circ}}$	5. $\Omega$	4. $\mathcal{M}$				3. $\equiv$	2. $\mathcal{M}$	1. $\dagger$
			2. Monday.		7. Saturday.						
Northern half,	Names of the Months— <i>Continued.</i>		The 12 Solar Gates of Enoch's Astronomy— <i>Continued.</i>				Names of the Months— <i>Continued.</i>				
	Hindu.   Egyptian.		Western.		Eastern.		Egyptian.   Hindu.				
	Bhadra.	Pharmonthi.	4. Ascending $\Omega$ 4.	4. $\mathcal{H}$ 7. Monday.	Hathor.		Chaitra.				
	Sravana.	Phamenoth.	$\overline{\overline{\circ}}$ 5.	5. $\Upsilon$	Choiak.		Vaisacha.				
	Ashadha.	Mechir.	5. Wednesday.	6. Tuesday.	Tobi.		Tyaishtha.				
			Mercury $\Pi$ 6.	6. $\delta$ Mars.							

or  $4 \times 45^\circ = 180^\circ$ .

Week of  $9 \times 40^\circ$ .

or  $4 \times 45^\circ = 180^\circ$ .

or  $4 \times 45^\circ = 180^\circ$ .Week of  $9 \times 40^\circ$ .or  $4 \times 45^\circ = 180^\circ$ .



## ASTROLABE

DISCOVERED AT NINEVEH BY A. H. LAYARD, Esq., R.A.

BY WHICH ALL EGYPTIAN AND ASSYRIAN MONUMENTS CAN BE INTERPRETED BY CELESTIAL LAWS THAT NEVER ALTER. — (See Appendix.)

## APPENDIX.

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MR HENRY MELVILLE'S DESCRIPTION OF THE ASTROLABE,\* AND  
COMPOUND ASTRONOMICAL FIGURE, DISCOVERED AT NINEVEH  
BY A. H. LAYARD, ESQ., R.A. (*See the Illustration.*)

[In this discovery, Mr Melville claims, by correction of certain inaccuracies in Mr Layard's copy, compared with the original in the British Museum, to have traced the "long lost mysteries" of masonry.]

### *Vitam impendere vero.*

The undersigned, for many years, has been residing in Australasia, where his attention was first directed to the research after the "long lost mysteries" of masonry. During a period of nearly forty years he has been so engaged, under difficulties that few, he believes, would have had perseverance to surmount: but the subject itself he found so alluring, so full of startling facts, and those, too, subversive of all preconceived ideas entertained by the modern world of intelligence, that the pursuit became a pleasure he could not resist; and now, after almost a lifetime of labour, he can confidently say that he has succeeded in unravelling the deep mysteries of the ancient sages, both oriental and occidental!

The above figure was, in Melbourne, traced from a drawing in Mr Layard's work on Nineveh. The undersigned, at first, considered it an ancient Astrolabe, but finding that *the points on the circle* did not correspond to the requirements of an Astrolabe, he laid the tracing aside, thinking that probably light would be thrown upon it at some future period. The expectation has been realised, for, on his arrival in England, he found in the Assyrian Gallery of the British Museum, in *basso relievo*, the figure from which Mr Layard obtained his drawing; but, on comparing the drawing with the slab, he found Mr Layard's copy incorrect, and was pleased to find that the Assyrian monument was in reality, as he had first supposed, a perfect Astrolabe.

Every reasoning mind will admit, there must be some occult or hidden meaning

\* Kindly sent me by my brother-in-law, J. W. Jones, the Principal Librarian in the British Museum.



in these symbolic representations, but the means by which such mysteries were formerly read are totally unknown to the present learned. As before observed, the undersigned has recovered the knowledge, and by the scientific usage of masonic keys on Jamieson's celestial planespheres, the whole of the Egyptian and Assyrian monuments can be easily interpreted. The figures are all either simple or compound astronomical symbols, and being pictorial cannot be misinterpreted. Very different is it with the cuniform writings engraved upon them, the characters of which are anything but pictures, and hence the difficulty of interpretation.

Mr Layard, in his work, speaking of the Assyrian marble, says it is "*The interior of a castle* (a ground plan) and pavilion or tent." What resemblance there is to the ground plan of a castle it is very difficult to determine; nor does the space occupied by the horses look much like a pavilion or tent. Mr Bonomi gives a wood-cut of the Astrolabe, but it is most incorrectly drawn.

The cross-bars within the circle are the equinoctial and solstitial colures. The circular belt is the ecliptic, and on it are 52 points on the slab, but in Mr Layard's drawing there are only 50 points.\* The 52 represent the weeks of the solar year. On the outer rim of the ecliptic circle are thirteen houses apparently with chimneys; on each of these projections are four points, denoting the 52 weeks of the lunar year of thirteen months. The figures interior to the ecliptic are symbolical of the seasons, and when the allegorical reading of the Assyrian mysteries is understood they will be found to be very energetic. The pavilion, as Mr Layard calls it, has four horses, the animals have on their head-stalls or bridles, and are typical of *solis-statio* at the winter solstice in Capricornus. Mythology gives four horses to the sun; they are named Aeous, Aethon, Phlegon and Eolus, or Lucifer. Phlegon means "burning," and Lucifer "that brings fire or light." There were horses of fire and a chariot of fire when Elijah, meaning "the strong Lord," went up to heaven in the whirlwind. On the Assyrian slab in question there is not any chariot, but there are many chariots whirling with great speed on the slabs adjoining. Solomon had horses out of Egypt: "they fetched up a chariot and a horse out of Egypt for the kings of Syria," but Josiah, which means "fire of the Lord," "took away the horses that the kings of Judah had given to the sun, and burned the chariots with fire." In the sacred writings Astro-mythological horses are not unfrequently mentioned. In Zechariah there are four chariots with horses referred to—in the first chariot, the horses are red; in the second, black horses; in the third, white; and in the fourth, grisled, or spotted black and white. In Revelation there are likewise four horses: white, red, black, and pale: "He that sat on the white horse had a bow, and a crown was given unto him." Death sat upon the fourth and last—the pale horse. These four horses are registered in the heavens, and can be seen in any celestial atlas, or on any celestial globe. The first, Sagittarius, the man invariably has a bow in his hand, and in Jamieson's coloured atlas the horse is represented white,—a worthless crown of victory is given to the constellation, it is Corona australis, and the Buddhists place this crown upon the head of the horseman; the second horse is Pegasus, pictured red; the

\* Brahma's life of 100 years divided equally between the 50 sons of Egyptus and daughters of Danaus, may deserve consideration for an Astrolabe of 50 points, for 6 divine ages of 50 days to the old lunar-year of 300 days.

third horse is now called Monoceros, and is pictured black ; and the fourth and last Centarus, is pale or grised. Centarus was formerly known as Jacchus or Bacchus or Dionysius ; and the common Christian era, as settled by Dionysius, began on the first of January,—the Saviour's birth-time exceeding that of the Dionysian era by four years. This is astronomically recorded, and can be mathematically demonstrated.

The masonic astronomical keys are still religiously preserved by the Royal Arch Companions ; they are now known as *the triple tau and double triangle*. The use of these mathematical instruments is, however, no longer understood by the masons, although the tau has the motto, "nothing known without the key," and on the triangles there is, "when you can put these things together you know enough." But masons cannot put these things together, although the officers of the Grand Lodge are perfectly satisfied they know enough of ordinary masonry. These "chiefs of Enlightened" men construe "Invenimus," and "Eurikamen" to mean, "we have found masonry to be a very profitable speculation." The double triangle "scratched, stained, or engraved" on a tracing board and placed upon a southern celestial planesphere, when moved in accordance with the laws governed by the Assyrian Astrolabe, will prove the demise of Dionysius to be on the last day of the year, the 31st of the tenth month, or December.\* As the white horse is symbolical of the opening of the year on the 1st January, so is Centarus, or Dionysius the emblem of the death of the year—or rather the alpha and omega, a point between the 31st December and the 1st of January. Then in Egyptian theology Osiris is entombed, and the infant Horus arises, four years older than the common Dionysian era.

In the same Assyrian gallery is a compound astronomical figure, the interpretation of which cannot be misunderstood. It is that of a sedate looking man, with wings on his shoulders ; in like manner as Virgo is pictured, he has an ear of corn in his hand, and Isis, Virgo, is never pictured without an ear of corn in her hand. Ptolemy, whose picture constellations are said to be of Anno Domini 138, has Auriga with a "scourge of small cords" in his right hand, and a goat on his left arm ; so has the Assyrian figure. A strange fancy carrying a goat on the arm, and still more strange that no celestial figure of Auriga was ever represented without a goat on the arm. In Ptolemy, and in all modern atlases, there are two kids or lambs on the arm or bosom with the goat. "He shall feed His flock like a shepherd ; He shall gather the lambs with His arm, and carry *them* in His bosom."

\* Thus in "Osborn's Monumental Egypt," vol. i., p. 141, we read a decree that "Two days, viz., the 30th of Mesore (or the 12th month), the birth-day of Ptolemy Epiphanes, and the 17th of Phaopi (the *second month*—compare the *second month* of Noah's year), the day of his coronation should be named after him in the temples." In lib. ii., cap. lxxxii., Herodotus speaks of the Egyptians as having first dedicated months and days to corresponding deities. In reference to the birth of the Grecian Bacchus, (as the youngest God of the Egyptians, but the oldest of the Greeks), we are to understand the relative times at which the worship of those gods was introduced into the country spoken of.

In similar form the births and deaths of ancient worthies of Jewish and Christian record seem to have been typically commemorated by reference to the beginning and the waning of customs introduced by them when either modified or superseded by those introduced in connection with other names.



Moses was learned in all the wisdom of the Egyptians, but the wisdom of the Egyptians could not always arrange to have brilliants to govern their astronomical points, therefore, of necessity, they had to select small stars by which they could govern their calculations. Capella means "a little goat." Capella of the goat is a brilliant of the first magnitude, and in the year 1820 was at AR  $75^{\circ} 51'$ , then one of the lambs, the little star  $\lambda$  lambda was at AR  $76^{\circ} 36'$ . At some time or other this little lamb must have been extinguished or allegorically burnt, by the sun rising at the vernal equinox in "Aries," but the Jews were commanded by Moses to reckon their festivals from Tishree, "Libra," and that would be evening with them. Early in the morning Isaac said, "Behold the fire and the wood, but where is the lamb for a holocaust?" and his father replied, "the Alohim [Gods] will provide the lamb;" and Abraham took "Aries," and "offered him up as a burnt offering." This was on the equinoctial morning, which would be sacrificing the paschal lamb in *Tishree* at the passover of the sun in the evening.\* "Your lamb ye shall keep until the 14th day of the month: and the whole assembly of the congregation shall kill it in the evening." The 14th day (evening) of the lunar month is the full moon, and Spica, the ear of corn of Virgo, is called Azamech, meaning "the station of the moon." Our Easter Sunday is yet dependant on the full moon at the paschal equinox, as may be seen in any orthodox prayer-book. The Jews are one day, or one degree on the circle in arrear of Christians, thus their moon day is our Sabbath or sun day. The lamb, therefore, instead of being at  $76^{\circ} 36'$ , as with us, was with them at  $77^{\circ} 36'$  in the year 1820. The processional cycle of the Egyptians is 25,920 years, or 72 years for each day or degree of the solar circle.

$77^{\circ} 36'$  years, multiplied by 72 years, gives 5580 or Anno Mundi of the Jews for the Christian Anno Domini 1820.†

"The Lamb slain from the foundation of the world."

The inscription on this stately Assyrian figure, according to Mr Daniel Smith's reading of the cuniform characters, is an invocation to the rising sun on Easter day.‡ It thus commences "Proclamation Palace" . . . "Oh that thou wouldst cry aloud, and scatter the multitude of stone gods, and show me the extreme beauty of the true God and the manifestations of His glory. Hasten my desires. Light shine forth and spread around the eternal and unchangeable Supreme. And thine altar shall be covered with the glory of Him that is above all," etc., etc.

Elul means "cry aloud," and is the month Virgo of the Jews; and Spica, the ear of corn and the wings of Virgo, are combined with the Assyrian figure of Auriga. "So the wall was finished on the 25th of Elul in fifty and two days,"

\* See Exodus xii. 2; xvi. 4; xxxiv. 18-21. Abib (not spica virginis in Tishree) is referred to as the "*earing of the corn*," as the contrast of the *earing* and the *harvest* divided between two Sabbaths of seven monthly years, and the earing must have been at the spring time—the reference to spica virginis must have been to the place of the moon's opposition when full at the vernal equinox.

† This accords with Lindo's Jewish Calendar, which fixes our Christian era A.M. 3760, instead of our A.M. 4004, as corrected by Abp. Usher from the vulgate of A.M. 4000.

‡ Compare the dividing of typical and prophetic time on the east and west quadrant dialling of the ancient Orientals, at the hour of xii. given equinoctially to the sun, for mid-day and midnight. The Cambridge terms divide, I believe, at midnight.



and Spica is the (say) 25th of Elul Virgo, when the circular wall would be finished in 52 "weeks of days," when the sun would rise at the equinox as described. Cannai is the Buddhist name of Virgo. The stone gods are the constellations formed of precious stones, heavenly gems, and these disappear at sunrise when all the inhabitants of Cannai or Canaan melt away. The Assyrian inscription continues, "The Eternal cometh quickly, and will assuredly . . . destroy the Rock my God,"—"the rock of ages." "And the watchmen of Saul in Gibeah of Benjamin looked : and behold, the multitude melted away, and they went on beating down one another." At the moment "lambda," the Lamb of God, sets, the centre of Ara the Altar rises ; this is the masonic pedestal, for above it are the compasses, the level and the square. The Light of the eternal and unchangeable Supreme is above the altar on the roof of the choir in Saint Paul's Cathedral. The sun rising—and as the sun rises in the east to enlighten the world, so does the W.M. rise in the east to enlighten his lodge.

The Assyrians, or whoever the people were that constructed the monuments now known as Assyrian, must have been masons, that is, "SPECULATIVE or *Astral*" free masons. Adjoining the Pavilion or dwelling whereunder are the horses resting, is a remarkably strong man, generally considered as a eunuch or chamberlain. He is standing between two pillars or posts, and as these have on their summits the goat Capricornus, they may well be considered as Jachin and Boaz, especially as Boaz means "in the strength, or in the goat." The strong man, then, is Samson, or Hercules. Samson means "his *sun*" and his posts are otherwise the pillars of Hercules or Hiram, who constructed Jachin and Boaz. The Assyrian Hiram is between the entrance of the Lodge of the house of the sun where the horses are, and the outer porch or entrance. In his left hand and over his shoulder is the cable tau, and in his right the rod or twenty-four inch gauge. Without the porch are four miserable sojourners in tribulation desiring to be released from Misriam Sirius or Egyptus. The figure in charge of them is the bow-man Sagittarius, who holds in his right hand a mystic cross-bow bolt. It is now known as Sagitta. It is "the arrow of the Lord's deliverance, and the arrow of deliverance from Syria."

The undersigned traversed upwards of fifteen thousand miles expressly to bring the rediscovered masonic knowledge before the Grand Lodge of England, but was repulsed by the officers when requesting that he might have his discoveries investigated and tested. Failing in obtaining any attention from the Grand Lodge, he appealed to the Deputy Grand Master, Earl de Grey and Ripon, who thus replied to his application :

"15th January 1867.

"SIR AND BROTHER,

"I beg to acknowledge the receipt of your letter of the 11th inst.

"In reply to it I would recommend you to apply to the Grand Registrar, Bro. A. J. McIntyre, 3, Middle Temple Lane, whom I have requested to hear what you have to communicate, and to report to me on the subject.

"I remain,

"Yours fraternally,

"DE GREY & RIPON."

An interview took place. The Grand Registrar was shown the movements of the triple tau, and the double triangle on a tracing board covering the celestial planespheres. With a thread from a centre from whence all masons are told to work, he found the rites and symbols of masonry portrayed in the heavens, and gave his certificate at the foot of the annexed document. The laws by which *he worked* were those constructed with the Royal Arch implements in accordance with the Assyrian Astrolabe. The rules for framing the laws were not explained to him, nor were references made to any matters unconnected with masonry.

“Antinous represents youth. He is to be initiated according to the Median and Persian laws. He is considerably naked, as in Scotch lodges. He is thus prepared :—Naturally he has a sock on his left foot, and a sandal is brought by compasses for his right foot ; and, when required, compasses will procure him another sandal for his left foot—well may he go ‘slip-shod’ with these large slippers. Antinous’ neck is at —, compasses will cause the cable tau to fit his neck, and draw him backwards to —.

LODGE.		The masonic keys deliver all these to sunrise.	Aspirant kneeling before pedestal,		At sunset. Delivered at sunrise on Easter Sunday.
<i>Easter Sunday—as the sun rises in the east so does, &amp;c.</i>			Breast naked,		
Porch, outer,	.	.	Hand, left, above Bible,	.	
Pedestal or Altar,	.	.	Hand, right, ditto,	.	
„ Bible on, use Compasses,	.	.	Grip entered apprentice,	.	
„ Compasses above, Bible right limb.	.	.	Grip fellow craft,	.	
„ Compasses, ditto, left limb,	.	.	Mallet,	.	
„ Level above Bible, alpha,	.	.	Apron,	.	
„ Level ditto, ends.	.	.	Sash,	.	
„ Square above Bible,	.	.	Sprig of Cassia,	.	
Outer Guard, Tiler with drawn sword,	.	.	Gauge, 24 inch,	.	
Lodge tiled,	.	.	Slip, rotten to the bone,	.	
Inner Guard,	.	.	Eagle's claw,	.	
Worshipful Master sitting,	.	.	Lion's paw,	.	
Standing to order as Masons,	.	.	Hiram ab Eph.,	.	
			Lodge closes in brotherly love,	.	
			Tiler,	.	
			Drawn sword,	.	

“And He said, Cast it on the ground. And he cast it on the ground, and it became a serpent ; and Moses fled from before it.

“And the Lord said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand.

“And the Lord said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom : and when he took it out, behold, his hand *was* leprous as snow.

“And He said, Put thine hand into thy bosom again. And he put his hand into his bosom again : and plucked it out of his bosom, and, behold, it was turned again as his *other* flesh.

“I have examined this paper and find that the symbolic representations on the plane projection of the heavens are accurately pointed out by a system of laws which I at present cannot understand.

“Æ. J. McINTYRE.”

After several months’ delay the undersigned discovered there was no intention to prosecute further inquiry. He therefore wrote to the Deputy Grand Master inclos-

ing a copy of the document signed by the Grand Registrar. At the same time he intimated that if the knowledge was not claimed by the order he should consider that he had every right to make use of it in any manner he might think proper.

“6th June 1868.

“SIR AND BROTHER,

“I have received your two letters of the 20th May and 3d June, and have conferred with Brother McIntyre upon the subject to which they relate.

“It appears to me that the questions on which you have been in communication with Brother McIntyre, however interesting in themselves, lie beyond the scope of ordinary masonry, to which alone I have leisure to devote my attention; and I regret, therefore, to say, that it will not be in my power to enter further into the subject with you.

“I remain,

“Yours fraternally.

“DE GREY.”

In these printing and publishing times the general impression will be that the masonic secrets ought to be made known to the world by means of the press, and that all the wisdom of past ages should be obtainable through some penny publication. For centuries past the learned leaders and rulers of mankind thought differently—they secreted the mysterious truths, valuing their price above rubies. The undersigned is of opinion that the wisdom of past ages was quite equal to that of the present generation. He therefore believes, as did the ancients (and as masons still pretend to do), that the now hidden knowledge ought to be secretly and sacredly preserved among the learned, and not divulged to the ignorant multitude. There was formerly an aristocracy in knowledge attained only by study and initiation. Into that order the ignorant, however wealthy, could not enter, and those that were fortunate enough to be among the initiated, were bound by the most solemn obligations not to reveal the mysteries intrusted to them.

The most enthusiastic Ritual mason, after reading this paper, must admit that the *mysteries* herein revealed are certainly not derived from modern masonry, for that such kind of knowledge is not now taught in the Lodges of Instruction. When the puissant Knights Templars, and the redoubtable champions of Jerusalem and Rhodes ruled the world, then indeed was knowledge power; but the knowledge lost, the power passed away, and wealth and ignorance usurped the dwelling-place of wisdom. Numbers of intelligent and learned men, thinking there must be some truths of value yet preserved by the masons, join the lodges; but to their sorrow they find there remains nothing of the lost science, but solemn obligations that bind them to conceal mysteries that are never intrusted to them, and respecting which truths the leaders of the order acknowledge themselves ignorant. In fact, modern ritual or operative masonry is an expensive sarcophagus with the body totally consumed—a shell without the kernel—a skull without the brains. Very, very different was it with that science which still retains the name of “Speculative Masonry;” that is indeed the lost knowledge, and verily did it require the solemn, ceremonious ritual of operative masonry to be observed before the mysteries were allowed to be made known to the masters of the order even in the body of a just and warranted lodge.



After so long an absence from England, the undersigned is almost a stranger in this great city, and he knows not where to seek literary friends and supporters. Among the numerous scientific societies, whose ostensible object is to investigate and promulgate truth, the undersigned knows not one that would listen to his discoveries unless he were personally introduced by some influential member ; nor can he reasonably expect otherwise when his own masonic brethren admit his discoveries to be genuine, yet reject them because they are beyond the scope of modern masonry. He, therefore, appeals to the intellectual brethren—to those lovers of truth who cannot believe that the order was founded for deception. He likewise appeals to the intellectual and learned generally, and individually, begging them to examine and test the admitted-to-be-masonic truths—and when satisfied, he trusts, there will be found enterprising minds deserving the thanks of future ages by making arrangements to preserve the knowledge that enabled its possessors to rule the rulers of mankind—and which knowledge has been orally handed down from generation to generation through the dark ages.

*Omnia Vincit Veritas.*

HENRY MELVILLE.

3 Chapel Road, Blenheim Crescent,  
Notting Hill.

THE *THREE* WEEKS  
OF DANIEL'S FAST,  
COMPARED WITH THE FAST OF *FORTY* DAYS,  
NUMBERED TO  
MOSES, ELIJAH, AND CHRIST,

As of typical reference to the old Egyptian week of *eight* days compared with the Jewish of seven days, for a cycle of eight hours or seasons of prayer reduced to one of *seven* on the east and west typical dialling of the ancient Orientals.

*Illustrated from the typical structure of the Greek-Egyptian dial with seven steps.*

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The only intelligible signification I have hitherto been able to put upon the "Evening and Morning" of Gen. i., compared with that of Daniel viii., 14, and with the words of Zechariah's typical prophecy, (chap. vii., 14) respecting Messiah's Day—(as "a day neither clear nor dark until the evening, but in the evening time it shall be light")—has been from the astronomy of the ancient Enoch : for that represented the days and years of typical time, *as brought on by the moon*. By this I think he meant to say the sun's diurnal circuit over the heavens was to be estimated by the shadow from the gnomon of a dialling plane—passing from west to east ; not in the direction of the sun's apparent course from east to west—and southing at mid-day in our north latitude. That would be right as far as it goes, and answer to Enoch's division of the Equinoctial into an Eastern Hemisphere of six Zodiacal signs, from the winter to the summer tropic numbered to sunrise, and a Western or *Lunar* Hemisphere of other six Zodiacal signs, reckoned to *descending* solar light from the summer to the winter tropic, numbered to sunset.

But there has always, to my mind, seemed to be a missing link in the chain of evidence *when interpreting of Messiah's Day*, the words "at *Evening* time it shall be light," as adequately explained by the morning hours being reckoned westward of the meridian to the passing shadow from the gnomon over the hour lines of a sun dial.

My speculations last night \* on the seven hours or seasons of prayer—extending from cock-crowing (about three o'clock in the morning), to bed-time (about nine o'clock at night)—as observed by the Church of England in the middle ages, convince me that such an explanation does not satisfy all the difficulties of the question. 1.—It does not adequately explain the character of the primeval day, which reckoned evening before morning, in the typical philosophy of the ancient Orientals, for *night as older than the day*. The typical and prophetic time of those days began in the order of the old Hindu Asterisms, westward to the south Ecliptic, but to the north horizon, for the North as given to God in Psalm lxxv., v. 7, 8; but westward, as from the most holy place of the Jewish typical sanctuary in the ancient Jerusalem.

Such, however, would be the direction of the passing shadow—from west to east by north on the plane of a horizontal dial; but the index for the noon-day hour of XII. would be southward from west to east on a south vertical dial; or the opposite of the sun's apparent circuit from east to west by south daily.

It is clear, therefore, that the language of a metaphor derived from the passing shadow of the gnomon over the hour lines of a horizontal dial plane would differ from that of a metaphor derived from the passing shadow of the gnomon over the hour lines of a south vertical dial, in the exact relation of *day to night*, and of *summer to winter*—represented in Zech. xiv.—when dividing the equinoctial for the sun's south declination westward to the north horizon; for *night time and the winter season given to descending light*.

Ascending light was then reckoned, as in Rev. x., 1, eastward to the rising sun, as to Judah's encampment before the typical tabernacle, turning southward for mid-day, to Reuben; as giving the southing sun to the elder born: and to the summer season of the sun's solstitial glory in the north latitude.

Thus the primeval day, which reckoned evening before morning, gave the beginning of typical and prophetic time to the sun entering the moon's descending node when in south declination, for the hours of night compared with the winter season of the year. But the day and year day of Mosaic institution were reckoned to the sun's north declination, in the moon's ascending node from the vernal to the autumnal equinox—made to symbolize his apparent daily circuit from east to west by south, for mid-day given to the southing sun. It was also thus given to their new moons, as appointed in Joseph for a testimony to Israel, by a law of the God of Jacob.—Psalm lxxxi., v. 1—5. The reference is to Christ—God's "SUN of Righteousness;" the Messiah of the Jews, and Saviour of the world.

This is the true meaning of the sun's sevenfold power in Isaiah



xxx., v 26, as the light of seven days, when comparing a typical day of seven planetary hours with a weekly lunar circuit of seven days, each of which was anciently dedicated to one of the seven planets commemorated in the names of those days, as now retained by ourselves. But they were not always numbered in the same order. The day which reckoned evening before morning was compared with a planetary lunar cycle of five days, reckoning Thursday as *second* day of the week, and dedicating it to Jupiter for their "A Jove principium."

The oldest weekly cycle of seven days was reckoned in like form to descending light—for a beginning from Saturday dedicated to Saturn—for Saturday as the *seventh* day of the ancient Jewish week, and the *eighth* of the old Egyptian week.

Sunday as the first day in a week of nine days reduced to one of seven—by rejecting the nodal idolatry of the ancient Orientals—commemorates this schism between the Jews and Egyptians on the typical ordinances of their religious worship, which led to the exodus of Israel out of Egypt by the guidance of Moses and Aaron under the protecting Providence of God.

Thus the ancient Orientals divided their weeks of six and seven days, formed from those of eight and nine, by rejecting the two once idolatrously dedicated to the Nodes :—

1st.—To the sun's south declination—for night time and the winter season—to Thursday, Friday, and Saturday.

2nd.—To the sun's north declination—for daylight and the summer season—to Monday, Tuesday, and Wednesday, for the Mosaic beginning of typical time from the sun on the equator at the vernal equinox.

The application of the above to the seven *hours* or *seasons* of prayer in the English Church of the middle ages, will, *perhaps*, be adequately explained by dividing the equinoctial hours of day and night into two parallel rows of 12, from sunrise to sunset, on the equator; and comparing these with the ancient Babylonian reckoning of 12 hours, from sunrise to sunset, in the order of one, two, three, &c., so as to give the sixth from sunrise to our mid-day hour of 12, as on the *Greek Egyptian dial with steps*. For a *west dial*, these would represent the 12 hours from noon to midnight, with the ancient Babylonians, for the hours of night: thus, even in our own times, *the astronomical day begins from XII. at noon*. But, for an *east dial*, the 12 hours would represent the hours of day, from midnight to mid-day, with the ancient Egyptians.

Hence, apparently, the origin of Blundevil's typical comparison between 12 hours of day and 12 of night—reckoned as for the hours of an east or west dial from 12 to 12—compared with the hours of the equinoctial day from six sunrise to six sunset. These they so reckoned that the *third* hour of night should represent the *first* in a planetary day of seven or eight hours, compared with a week of seven or eight days, on the centre of their typical dialling, whilst

*dividing the 24 hours of the equinoctial to eight prayer seasons of three hours each.*

The Sabbatarian Jews omitted *one of these*, viz., the old Egyptian beginning of typical and prophetic time *from midnight*, as representing that hour of Egyptian darkness which prevailed before the exodus of Israel out of Egypt. Hence their prayer season of seven hours (numbered to day time typically from IX. a.m. to III. p.m., but extended to one of seven seasons—for a typical numbering of 21 days—to the three full weeks of Daniel, compared with the 21 day's duration of Kishna's encounter with Jambavat the bear) had probable reference to the idolatrous lamentation of certain Jewish women for the death of Thammuz.—Ezekiel viii. For the seven central hours of their typical dialling would identify the *sevenfold power of the sun in Messiah's day*—(even as the light of seven days)—with the triumph of God's Sabbatic law, as an ordinance of typical import over the midnight darkness of the ancient Egyptian idolatry *thus typically numbered*, to the sixth hour, and the power of the Jewish Church at the Crucifixion. Does any say "How can we know what was that testimony appointed in Joseph to Israel by a law of the God of Jacob?" 1st.—It connects the Jewish festival of the "blowing of trumpets," on their *new moons* and *solemn days*, with the sounding of the *seventh* trumpet half-yearly on the first day of the *seventh month*. 2nd.—It connects that typical ordinance with Daniel's predicted sign of Messiah's day, compared with a week of seven years, for confirming God's Covenant with many. That week was typified also in the two weeks of *seven* years which Jacob served Laban for his two daughters, Leah and Rachel.

His being obliged to marry Leah, *the elder*, first, according to the customs of the country, is based upon this typical fact. The wives of the Patriarchs were as the moons, and the Patriarchs themselves as the suns, in their respective generations. This may be aptly illustrated over the history of Jacob and Joseph from Genesis xxxvii., 10, 11.

The death of Rachael was in giving birth to Benjamin, the younger of two sons (Genesis xxxv.); but Joseph the elder was carried captive from the north into Egypt, and there sold to be a bond-servant. These are historical records allegorically mixed up with their philosophical traditions relating to *their new moons*, as numbered westward to the noon-day hour of XII, which went out on the east and west typical dialling of the ancient Orientals. Again, Leah's four sons—from Reuben to Judah—were typified eastward to Judah, from the south ecliptic, to Reuben the elder. This was given to the north horizon, as to the full moons symbolized to the return of daylight streaming in from the north-east—as from sun-rise to the vernal equinox—when reckoning (with the Egyptians) midnight to the sun's place at the winter tropic.

Thus the Egyptians divided the equinoctial of 360° into eight



seasons of prayer, each measuring  $45^\circ$ , or three equinoctial hours—reckoned also as one hour—for a prayer day of eight hours, compared with a week of eight days and with eight prayer seasons of three hours each. These the Syrians (or Abraham's seed) reduced to a day of *seven hours*, compared with a week of seven days and a day or a year-day of *seven prayer seasons*, by omitting that numbered to the midnight hour of XII by the Egyptians. But the old Egyptian hour of XII. was the Babylonian hour of VI., as reckoned 6th from sunrise in a day of 12 hours, from sunrise to sunset. But the hours of VI. sunrise and sunset go out on a Polar equinoctial dial even as that for XII. goes out on an east and west dial. Hence the hour of darkness, and of the power of the Jewish Antichrist of the Apostolic age is referred to as the sixth hour in the language of Jewish typical prophecy. But the *seventh hour*, or that of *Messiah's resurrection glory*, was given to the sevenfold power of the sun on their typical dialling with steps, like those which subtend the hollow semicircle of the Greek Egyptian dial.

This forms the typical characteristic of Messiah's day, in its relation to *the rest which remaineth for the people of God*—as symbolized to the seventh month, and the end of the harvest in the Jewish typical year of six months from the vernal to the autumnal equinox, numbered as *seven* by substituting lunar asterisms of 26 days for Chaldean months of 30 days.

The comparison between *seven planetary hours of prayer* and *seven seasons of prayer*, measured by three equinoctial hours of  $45^\circ$  each, fully explains the typical structure of the side steps on the Greek Egyptian dial; for their elevation does not exceed  $10^\circ$  or  $15^\circ$ , (for the  $10^\circ$  of shadow going off before and returning after mid-day on the dial of Ahaz) whilst the breadth of the side steps may be varied from three muhurtas of  $12^\circ$  each for the twilight of typical time, extended to 3 by 14 as 6 by 7 for 5 by 8 = 40, substituted for 5 by 9 as 3 by 15 =  $45^\circ$ . Thus the side steps were numbered either to two nodal days of 40 or 45, or to twice the twilight of 3 by 12, as 7 by 5, when comparing a day of 30 muhurtas (or planetary hours of  $12^\circ$  each) with a month of 30 days.

Thus they divided the lunar year of their Noah's ark symbolism (as a year of *ten months*) into two half cycles of five, for the alternation of ascending and descending lunar light, monthly and yearly. This they thus compared with the ebbing and flowing waters of a flood season, extending over twice five months of 150 days, to a lunar year of 300 days. The remaining 60 they numbered to a solar season of two months, measuring five days of lunar light, set off monthly for 12 months, to solar account for the new moons of the year reckoned solstitially to the resting of Noah's ark on the mountains of ARARAT in the *seventh month*.

This symbolism, in its relation to the typical structure of the Greek Egyptian dial with steps, may be briefly described thus:—



Hours of day and night equinoc- tially.	} V. IV. VI.*----- VII. VIII.	1. Cockcrow. Bed-time 7. *III. II. I. 11 10 9* 8 7							*XII.----- *IX. X. XI. 1 2 3* 4 5		-----VI.*	
		3 4 5 6 7 8 9 10 11 12							* * * * *		* * * * *	

Babylonian hours

2nd hour  
of prayer  
to VI. for  
sunrise.

The seven hours marked with Greek numerals on the Egyptian dial, as from 3 to 9 above, are here numbered as the seven *stars* of Rev. I., 16, to two seasons of prayer—the *third* and the *fourth*. These were thus typically numbered to the *third* and *fourth* days of Creation—Gen. I., 14—as to the sun on the equator; or centrally between his tropics at the beginning and the end of the Jewish typical year. It is by a metaphor from this the *third* and *fourth* generation of God's people are referred to in the *fourth* Commandment.

5th and  
6th hours  
at III. p.m.,  
and VI. to  
unset.

	Dec. Nov. Oct.			Sept. Aug. July.		
	Jan.	Feb.	Mar.	April.	May.	July.
Thursday	5 or 2	3	1	6	4	2
Friday	6	4	2	7	5	3
Saturday	7	5	3	1	6	4
Sunday	1	6	4	2	7	5
Monday	2	7	5	3	1	6

Thus the old week of eight days, beginning from Saturday to the golden age of Saturn's reign, was reduced to one of seven, beginning from Sunday ; or of six days beginning from Monday.

This they converted into a planetary cycle of five days, by setting off *two centrally to the sun and moon*. These are represented by \*Tuesday to Mars, and Wednesday to Budha or Mercury, when beginning from Thursday to Jupiter, for the "a Jove principium" of their lunar calendarium for six cycles of five days in the month of 30 days, compared with six months of solar account from tropic to tropic half-yearly, thus : as computed by ourselves, when beginning our year of 12 months from January. But the ancients began their lunar year of 10 months from March ; as noted in the above weekly calendarium for a month of 5 by  $6=30$  days.

The 18 Ethiopians of Herodotus numbered tropically *as twice nine planetary cycles of five days* for a quadrant measure of  $90^\circ$  over two weekly lunar cycles of 9 by  $5=45$ , when numbering degrees of the equinoctial as days and years of typical and prophetic time ; and dividing the quadrant of 90, as 2 by 45, for two nodal measures of light ascending and descending daily.

But the old Egyptian weekly cycle of eight days took only eight lunar cycles of five days for a planetary measure of its two nodal days thus limited to 40 degrees of the equinoctial for days and years, as numbered over Israel's "Day of Temptation" in the wilderness, for that stands clearly identified with the nodal idolatry of the Egyptians.—Exod. xxxii., 7, 8 ; Acts vii., 40, 41.

In substitution for this, a faction of the Jewish nation seems to have substituted the idolatrous worship of the Ephesian Diana for the typical law of Mosaic ordinance respecting their Sabbaths.

For when comparing a day of 30 muhurtas, or planetary hours of  $12^\circ$  on the equinoctial, with a month of 30 days, they substituted 15 hours of  $12^\circ$  for 12 hours of  $15^\circ$  ; for a measure of their equinoctial day. Thus they obtained a measure of 3 by  $12=36$ , for one of 7 by  $5=35$ , for the twilight of prophetic time, on the side steps of their east and west quadrant dialling for a typical comparison of solar and lunar time *under a planetary form of reckoning* days and hours together in common cycles of 6, 7, 8, 9, 10, &c., as in Rev. ix., 15, for the *sixth hour* ; as that of *Egyptiandarkness*, and the Jewish Apostasy.—Luke xxii., 53 ; Rev. xi., 8.

Thus they converted a tropical weekly cycle of nine days into

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\* These will represent the two children of Medea's sacrifice to go westward with Jason ; and those sacrificed by Sesostris and his wife to bridge a way for their own escape from the burning ruins of their palace, when treacherously set on fire by *Typhon*, the brother of the Sesostris. They represent the two hours thrown off eastward and westward between the hollow semicircle of that inclined dial, *as measured by the angle of 30 between the substyle and the meridian*. But two hours eastward and westward at 30 give the difference of 60 to Osiris, or the Sun, between their Noah's Ark lunar year of 300 days, and the old Chaldean solar year of 360 days.

one of *seven* (substituting 7 by  $40 = 280$  for 9 by  $40 = 360$ ) by rejecting the nodes *only*. This again they reduced to one of *six* by rejecting both Sunday and the nodes, when converting their weekly cycle of 8 by  $45 = 360$  into 6 by 60, or 6 cycles of Osiris, each of which represented 12 cycles of 5 days, *as 5 cycles of Jupiter*, or of 12 days and days of years.

The distinctive forms of these two weekly cycles may be illustrated from the two old Hindu Zodiacs, by comparing the hour lines of an east and west quadrant dial with those of their "Nycthemeron," or equinoctial night and day of 24 hours, divided to four quadrants, and beginning westward from the autumnal equinox; for night older than the day in the primeval form which reckoned evening before morning.

This was, however, reversed by the typical day of Mosaic institution, beginning from sunrise on the equator, (as referred to below,) for the two semi-diurnal arcs of an east and west quadrant dial, from sunrise to sunset, converted into two planetary cycles of seven hours to night from IX. p.m. to III. a.m. (as between bedtime and cockcrowing,) compared with seven hours of day, from IX. a.m. to III. p.m., between the morning and evening sacrifices in the typical sanctuary of Mosaic institution for the Jews in the land of the Canaanite. These they numbered to a week of seven days, as seven planetary hours, each of which represented five planetary days.

This marks the birth of Shem, Ham, and Japheth, to Noah in the 500th year of his life; or 100 years before the universal flood, which dates from the 600th year of Noah's life.

By this, compared with the 120 years of Gen. VI., 3, we are to understand that the term of human life appointed over man, originally as the work of God in the sixth day of creation, was 120 Noah's ark-lunar years of 300 days, answering to 100 old Chaldean solar years of 360 days; for the historic *scæculum* of the ancient Orientals. This was limited to a nodal day of 40 years over Israel in the Wilderness, as therein estranged from the promised rest. But, in David, it was limited to 70 years, to retain a memorial of the rest which remaineth for the people of God at the dissolution of their mortal bodies.—Heb. XI., 39, 50, with Psalm xcv., 10, 16. This was thus typically compared with the 70 years numbered typically over the bondage of Israel to Babylon, between the days of Nebuchadnezzar and Cyrus the First; possibly by a metaphor drawn from 70 as the quadrant of 280; for a quadrant measure of the distance between the new and full moons in their relation to the sun on the equator; when the blowing of the trumpet at the new moon of the seventh month (reckoning from the vernal equinox to the full moon for a typical beginning) was made "a statute for Israel, and a law of the God of Jacob"—ordained in Joseph for a testimony when he went out through the land of Egypt," &c.—Psalm XXXI., 4, 5.



		The NYCTHEMERON of the ancient Orientals.									
		Midnight. V. IV. III. II. I. XII. X. IX. VIII. VII.									
		Sunrise VI. XII. VI. Sunset									
		VII. VIII. IX. X. XI. I. II. III. IV. V. Noonday.									
		Hours of an east and west quadrant dial.									
		The full moons eastward * to sunrise.					The new moons westward * to sunset.				
		The sun. VI					The moon.				
		Venus VII.					Mercury V.				
		Mercury VIII.					Venus IV.				
		The Moon IX.					Sol III.				
		Saturn X.					Mars II.				
		Jupiter XI.					Jupiter I.				
		Mars XII.					Saturn				
		Nodes.									
		{									
		7. Mon. 6. Tues. 5. Wed. 4. Asc. 3. Desc. 2. Thurs. 1. Sun. 9. Fri. 8. Sat.									
		1. 2. 3. 4. 5. 6. 7. 8. 9.									
		Sun. Mon. Tues. Wed. Thurs. Fri. Sat. Asc. Desc.									
		Nodes.									
		The two weekly cycles of nine days are here measured by the quadrant of 90 to nine diurnal arcs of 10° and 10° apart, but in a form to show how the ancient Egyptians reduced that measure of their diurnal arcs to one of 6 by 14 for the 84 of their chronicle to Helius.									
		This they supplemented by six to the "Isle of Dwaraka," going out with the hour of XII.; as to the cessation of lunar light monthly at the new moon, or time of the moon's change.									

1. March	2. April	3. May	4. June	5. July
to	Mon.	Tues.	Wed.	Thur.
1	6	5	4	3
2	7	6	5	4
3	8	7	6	5
4	9	8	7	6
5	10	9	8	7
6	11	10	9	8
7	12	11	10	9
8	1	12	11	10
9	2	1	12	11
10	3	2	1	12
11	4	3	2	1
12	5	4	3	2

Aug.	Sept.	Oct.	Nov.	Dec.	Thurs.
6.	7.	8.	9.	10.	to
					Fri.
					Sat.
					Sun.
					Mon.

The 21 days' contest of Krishma with Jambavat the bear is a Pagan reference to the idolatry described by Ezek. viii., 14—as *the Jewish women weeping for Thammuz by the north-east gate of the temple.*

Hence Daniel's *fast* of *three weeks* for the sins of his people in Babylon may be analogous to that of 40 days by Moses *for the nodal idolatry of Israel in the Wilderness.*—Acts viii., 40, 41. For when they there set up the tabernacle of Moloch, *they took the Dog star, which indicated the beginning of their flood season, or the Janus of the Assyrians, called Remphan, as an object of idolatrous worship.*

That would measure to the old lunar year of 270 days by three quadrants of 90 to three weeks of *seven days*; for seven prayer seasons of three hours—day and night—contrasted with seven hours of prayer—daily—for a *typical day of seven hours compared with a week of seven days.* These, as explained elsewhere, they numbered on the front steps of their typical dialling, whilst reserving the side steps for a quadrant measure *for their two nodal days—divided as 2 by 45 between Cancer and Libra as limited over the quadrant stature of the Mithras D'Arles.*

In further proof that such is the meaning of Krishma's contest with Jambavat the bear, did contrast the old beginning of typical time with the Dog-star, *as that of their idolatrous Janus.* When Akrura was murdered for the syamantaka gem—answering to that star—his murderer was killed by a lion, and that lion in turn by a bear, whom Krishma tracked to his lair, and from him recovered the gem after a contest of 21 days, during which he had been estranged from his nodal brother Bala Rama, who accused him of having stolen for his own use, that which was their common property.

The flood which covered the whole earth in the 600th year of Noah's life,—

The date is typical and represents a week of six days reckoned in days of 100 years each; so that the birth of Shem, Ham, and Japheth, in the 500th year of Noah's life, happened exactly 100 years before the flood, or in the *fifth day* of these *six* typically numbered over *all* the works of God, as in Gen. 1.

But this week of *six working days* was also divided otherwise, as on the old Hindu zodiac for the 8 regents of the sphere, viz:—into 8 divisions of lunar account compared with 6 of solar account, for 6 months of 30 days and 30 nights, in 360 half days of 12 hours, *eastward and westward from tropic to tropic in the dialling astronomy of the ancient Enoch.* His longest day of 12 by 20 was divided both into three and four parts; as 3 by 80, or 4 by 60, in 240. Thus the sun, and moon, and stars were appointed typically for signs and seasons, for days and years on the *fourth of the six days* in Gen. 1, verse 14. The fifth numbered the birth of Shem, Ham, and Japheth to Noah's life, for the division of the equinoctial into *three parts* (for years and monthly years of three seasons) *through*

*the old lunar cycle of 5 days to each planetary hour of 12 degrees on the equinoctial, when divided to a day of 30 such hours, compared with a month of 30 days.* Hence Adam's life of 930 and Noah's of 950 years represented two typical divisions of the equinoctial combined together, for a harmony of solar and lunar time, *in monthly and weekly cycles of lunar time in weeks of 6, 7, 8, 9, and 10 days reckoned as days of 100 years each :—*

Thus from the week of 6 days numbered as 6 by 30 in 180 to the sun on the equator, made 6 by 60 in 360, for day and night, monthly. From 6 by 100, for the week of *six days numbered over all the works of God*, arose the typical teaching as to all the earth having been covered *by the flood which occurred in the 600th year of Noah's life.*

Thus we see how the old Chaldean astrologists constructed the typical cycle of their Baalistic idolatry referred to in Rev. xiii., 18, as a "*numbering of man*," and of Babylonian origin.

N.B.—From this week of six days solar time was formed that of eight days lunar time ; as numbered on the old Hindu zodiac divided as 8 by 45 in 360 to the 8 regents of the sphere.

For 6 cycles of 60 measured *typically* the circumference of the earth to the equinoctial of their east and west dialling, for a day and night of 24 hours.

Thus they compared an alternation of light and darkness of equal duration for their equinoctial day, with the strongest tidal influences of the moon when the sun was on the equator yearly, and at the *new and full moons, or in the exact half of their monthly lunar cycles.* Then they stereotyped, as it were therefrom, the idea of a *flood covering the whole earth* ; under the language of a metaphor drawn from their traditions of a primeval chaos.

Similarly from the week of *seven* days, which added the day for the rest of Noah's Ark on the Mountains of ARARAT (as made to symbolize *the rest which remains* for the people of God in the end of typical time, compared with the end of man's day or the end of his mortal life) extended by Enoch to 10 weeks of 700 unto the seventh millennium of the world we see how the Jews constructed their cycle of Lamech's life numbering 777 years.

N.B.—From this week of 7 days was formed that of 9 days divided on one Hindu zodiac to the equinoctial as 9 by 40 in 360, adding one day of 40 to the sun for Sunday, viz., to the central sun, dividing the equinoctial to Noah and his family of 8 souls as for 8 seasons of prayer, numbering 3 hours or rather seasons of 45 degrees each.

These were numbered to 8 hours *centrally*, for 8 hours and months, and days, and years (reduced to 6 in Rev. ix., 15,) symbolized to the seed time and harvest of the Egyptians, *as terminating with the eighth month of their typical year.* I. Kings, xii., 32.

But the end of the Jewish harvest season terminated a typical year of *seven* months, numbered over the first-fruits and the ingathering of the harvest. This was made in the New Testament to symbolize the ingathering of souls unto God in Christ, at the end of human life.



Thus both Baalists and Jews had a teaching of typical ordinances based on the idea of God known only to man, as manifested in his works. The bounds of these they conceived to be *typically limited (for the purpose of a religious instruction to man therefrom) by the horizon according to the latitude of the place chosen for the central kingdom of their east and west typical dialling.*

The ancient Orientals thus made *three typical divisions* of their evidences—for “God manifested in his works,” as recorded in our beautiful canticles of the “Te Deum” and “Benedicite Opera Omnia.”

1st.—As connecting their ideas of a primeval chaos (*though confusedly received in later times*) with their traditions of an universal flood. Thus they compared the darkness of night, with their flood time or winter season, as being equinoctially commensurate with the duration of daylight, to the summer season when the sun was on the equator at the vernal equinox. Thus the ancient Orientals typically reckoned *sunrise daily to the spring season of the year.*

2nd.—From God’s eternal ordinances of day and night, as of expressly typical significance in the language of Jewish prophecy. —Jeremiah xxxi. 35, with Gen. xxxvii. 10, Psalm lxxxi. 1—6.

3rd.—From the compound structure of man, whose human life in some features resembled that of the beasts which perish, but in others partook of the Divine nature by the law of his creation (spiritually) in the likeness of God. This idea was never embodied before man on earth in the fulness of its typical significance (*for a law of life and of hope in natural death to man*) but in Christ.—Col. ii. 9. But it is the common law of man’s adoption in Christ, unto the salvation of God, as purposed over the spirits of all flesh. The abundant testimony elsewhere given to this from the New Testament need not be here repeated.

But the discordance between *the Baalists and the Sabbatarians* (the latter being prominently represented by the Jews) in the details of their common reference to the typical and prophetic flood season of the ancient Orientals, may with accuracy be simply stated thus :—

<p>The typical expression for the <i>universal flood of Noah’s day as that which characterised the idolatry of Egyptians</i> both before Joseph’s day, and after the times of the Pharaohs which knew not Joseph, until the exodus of Israel out of Egypt, <i>under Moses and Aaron</i> may be best illustrated from the ancient Enoch’s division of the</p>	<p><i>The ancient idolatry and restraint of Mosaic imposition (vindicating the prophetic teaching from the postdiluvian era of Noah’s typical life) upon the traditions of a universal flood contended for by the Egyptian Baalists at the date of the Exodus</i> is to be exemplified from the dialling astronomy of the ancient Enoch, for a longest</p>
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equinoctial into six eastern gates, *given to the rising sun for all seasons of the year*, and six western gates (of lunar account) *given equally to the setting sun for all seasons of the year*.

This formed the basis of the metaphor, under which the Egyptian priests informed Herodotus *that in a typical cycle nearly answering to that of their new moons, (when comparing a monthly lunar year of 30 days with the old Chaldean solar year of 360 days) the sun had twice changed his place of rising and setting, viz., as for a year of four seasons compared with one of three seasons.*

day of 12 times 20 degrees on the equinoctial, measured also as 8 times 30 degrees ;—for a typical year numbering 8 months of 30 days. See I. Kings, xii., 32. This was consequently only a variation of the 216, as 8 by 27, *chronicled to the reign of the 8 oldest gods of Egypt*. For that represented 8 *prayer seasons* of 45, reduced to 8 of 30. These 240 they supplemented by 120, *going out over Nineveh in the days of Jonah, as over the Jerusalem of the apostolic age*.—Matt.

The contrast was a longest day of 210, (as 10 *times three weeks* of 7 days for 10 times 3 weeks\* of 8 days) compared with a shortest day of 150 degrees to 10 hours ; for a *flood season* of 150 days in 5 months.

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\* See Dan. x., 2 ; and compare the 21 days of the Vishnu Purana, p. 427.





## S E R M O N .

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“And He turned Him unto His disciples, and said privately, Blessed are the eyes which see the things that ye see : For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them ; and to hear those things which ye hear, and have not heard them.”—LUKE x. 23, 24.

It is now more than 1800 years since these words were uttered by our Lord, and Christians of the present day are as much at fault as to their true meaning as the Jews of the Apostolic age. The light of spiritual life which then dawned upon the world was not comprehended of it under a delusion of the world, as to the meaning thereof, on reading the words of ancient Jewish prophecy respecting Messiah's kingdom. This Gospel is even now preached always under like opposition from a gainsaying spirit in the world. But it was to men who had been taught by Him to entertain higher notions of Messiah's kingdom than those of the popular delusion, that our Saviour turned Himself, when, in private address to His followers, uttering the words of the text.

By these words He claimed to be the Messiah of the Jewish nation and Saviour of the world, as an incarnation of the Divine mind verifying the prediction of Isaiah respecting the then preaching of glad tidings to the poor. But His mission being based on other principles than those which formed the *then* foundation of worldly power, He had, in regard to His earthly ministry, neither form nor comeliness to be desired by the rulers of the Jewish nation, whether in Church or State. Desirable, therefore, as the preaching of His Gospel was to an election of grace, it was not merely resisted by the heathen cry of “Great is Diana of the Ephesians,” but in a like spirit of ignorant fanaticism, many were they who, amongst the nominal people of God, could say, “We know God spake by Moses, but, as for this fellow, we know not whence he is !”

As we read this contrast of character with astonishment, let us not

flatter ourselves that even in nominally Christian communities, the Gospel of Christ is exempted from now enduring the contradiction of sinners.

One feature of the times which "many prophets and kings then desired to see, but had not seen," has been largely realised to ourselves by the blessing of God on the progress of Christian civilisation.

God *may be* righteously worshipped in our Protestant land without fear of *literal* martyrdom in defence of the truth, as in the era of the Reformation, which secured to us this great blessing, through the sufferings of those whose interpretation of Scripture differed, under confirmation of Scripture, compared with Scripture, from that of the then traditional interpretations which were making the Word of God of none effect in the Christian Church, by that Judaising spirit which had opposed the preaching of Christ and His Apostles at Jerusalem.

Yet though opposing bigotry is crippled in its powers by the law of the land, as a persecuting agent it is by no means an extinct power.

Truth and righteousness suffer when the spiritual object of Christ's mission is so far superseded by ill-defined notions of religion, as to substitute a superstitious and unintelligible interpretation of the figurative language in which our Bible abounds, for one of devotional intelligence. Yet this is often done, because that which mysticises Holy Writ appeals to us in the power of worldly revered traditions, whilst the language of devout intelligence (though the gift of God, meeting with a sympathising response from the hearts of those thus taught of Him in the power of the Holy Ghost) is treated with suspicion as an unauthorised exercise of private judgment.

The Church in every age has had more or less to contend with this difficulty; which, within certain limits, admits of reasonable defence. For power based on religious convictions under a thoughtful reading of the Bible, and in support of which its earliest advocates were martyrs for the truth, so far as it was then apprehended by them, is ever, and *properly* jealous of all seeming innovations. But Protestant churches, which ignore the claim of infallibility assumed by the Church of Rome, cannot also ignore the command of God to "try the spirits, whether they be of God or not," lest haply they should find themselves thus fighting against God to their hurt.

The characteristic badge of God's "new covenant" with Israel, in Messiah's day, was to be (Heb. viii. 10) "that after those days, viz., *after, as in heaven-guided reflection on the object of, the Babylonian captivity*; whence the calling of the world, through Abraham's seed, in Christ, is prophetically spoken of as a calling out of Babylon, as in regeneration of life from the power of the spirit of the world then condemned in Babylon, and in a faction of the Jewish nation symbolised therewith, as the *mystic Babylon*, Zech. 1—"This is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws in their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbour, and every man his brother, saying, know the Lord: for all shall know me, from the least to the greatest." But, how? some may say—the *sign* is given of God: "For I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more."

Who but God can forgive sins? What but the regenerating influence of God's grace upon his heart for good can cause the wicked man to turn away from the wickedness which he has committed, and do that which is lawful and right, that he may save his soul alive? The promise is of God—He believes and waits patiently in well-doing. The gibes of the world taunt Him with delusive hopes, and why? Because in Christianity there exists the power of a revelation of mercy to those who seek it in spirit and truth, though denied of others, because unseen by the outer world.

Even one of our Lord's immediate disciples said to Him,\* under the influence of traditional prejudice, "Lord, how is it that Thou wilt manifest Thyself to us, and not unto the world?" The answer is a full revelation of the seeming mystery.

Jesus answered and said unto him, "If a man love Me, he will keep My word: and My Father will love him, and We will come unto him, and make Our abode with him. He that loveth Me not keepeth not My sayings: and the word which ye hear is not Mine, but the Father's which sent me. These things have I spoken unto you, being *yet* present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in My name, *he shall teach you all things, and bring all things to your remembrance, whatsoever*

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\* See the case of doubting Judas (not Iscariot), John xiv. 22.



*I have said unto you.* Peace I leave with you, My peace I give unto you : not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

What is this but the language of Scriptural consolation elsewhere saying, "Do the will of God, and ye shall know of the doctrine, whether it be of God or not?" How could the call of sinners to repentance have any heart-felt consolation of peace for those who obey the calling, if the turning from sin were not attended with a blessing of God expansive as the power of a righteous faith? "To him that hath shall be given, and he shall have in abundance." A righteous faith will yield the fruits of righteousness and peace. But to him that hath not this faith, even that which he hath (a mere vain and superstitious belief in the existence of a God) shall be taken away, or fail of becoming to him a consolation of peace in the hour of his worldly need.

It is open to the experience of all who are so far influenced by the fear and love of God, as to be found amongst the congregations of the faithful in His house of prayer, that there is a spiritual communion of peace between God in heaven and man on earth, more genially experienced under some conditions of human life than others.

This is the test which the interests of Christianity require us to apply when divided in opinion under conflicting notions on mystic points of doctrine. God's prophets, under the Mosaic dispensation, were to judge of the Prophetic spirit as exercised by others of their brethren (under a like authority, so far as their common education and discipline in the schools of the prophets were concerned), by seeking from them the confirmation of *a sign*. Similarly, St John said to the early Christians, "Beloved, believe not every spirit, but try the spirits whether they are of God." But how can man try, or judge the spirit of his fellow-man, as to the truth or falsity of his hopes towards God, but by the law given of God, the *sign* of his appointment, viz., "I will put my laws into their mind, and write them in their hearts."

Moses recognised this sign in Eldad and Medad when complaints were brought to him against them for prophesying irregularly in the camps, and therefore without the Tabernacle. For his answer was, "Enviest thou for my sake? Would God that all the Lord's people were prophets, and that the Lord would put His spirit upon them." Similarly, when John said unto our Lord, "Master, we

saw one casting out devils in Thy name, and we forbade him, because he followeth not with us. And Jesus said unto him, "Forbid him not; for he that is not against Us is for Us."

Thus "there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations; but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal."

Thus whilst churches reserve to themselves a check upon any rash exercise of private judgment in their authorised teaching, even these checks, when of uncertain interpretation, refer all of us back to the Word of God for our guide, that we may be comforted in common of His grace, by a unity of spirit in the bond of peace.

The interpretation of one age, however venerable for its soundness and power of usefulness, may be open to modification, from further light thrown thereon by the progress of human events, as occurring under the Providence of God. The civil governments are most blessed who recognise this law, and seek to amend errors of the past when demonstrably made clear under the progress of human events.

So the great glory and stability of our Church's power has been the tolerant spirit with which she has (with occasional exceptions) not interfered with the devout exercise of private judgment in the interpretation of Scripture. It provides reasonably and carefully that they whom it admits for its authorised teachers shall first by discipline and education receive the bias of that Church's views in their interpretation of Scripture. It then sends them forth to their respective spheres of usefulness with prayer that they may receive the Holy Ghost for their fuller guidance, and under a sacred obligation to devote themselves to the study of God's word, as well as to the practical duties of their ministry.

A true Church, making no claims to infallibility, can afford to be tolerant towards differences of private judgment *thus acquired*, so long as they retain the scriptural characteristic or sign of God's appointment, in judgment thereon, viz., as diversities of operations, wherein it is the same Spirit and the same God which worketh all in all.\*

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\* Thus by the same ordination vow which binds us to the Church's test of sound Christian doctrine, we bind ourselves to a prayerful study of Scripture for its guidance, through faith in gifts of the Holy Ghost.

If the prophets and kings of Israel, and in the Gentile world, had desired in vain to see the things which Christ showed to His disciples, and to hear the things that they heard of Him, it was not that God willed their ignorance and its baneful consequences to themselves ; but because God had willed their enlightenment only under conditions which the poor who looked righteously to God in their sorrows were predisposed to receive with joy. These were conditions which they themselves could not receive under the strong bias of an opposing worldly delusion respecting the predicted character of Messiah and His kingdom.

The inevitable tendency of this delusion (if persevered in, as prophetically contemplated by Jer. v. 31.) marks the origin of the evils referred to in his words: "The prophets prophecy falsely, and the priests bear rule by their means ; and my people love to have it so ; and what will ye do in *the end* thereof ?"

The prophets were either the *ordinary teachers, or other teachers of the people having an extraordinary mission of God*. To prophecy was to *teach with authority*; the idea of predicting or foretelling, to which we commonly limit its meaning, is only a secondary idea of involved reference.

The prophets accompanied their mission of God with a threat of judgment on disobedience ; hence the idea of foretelling the future from the oft recurrence of the threatened judgment, was ultimately made the prominent idea.

If therefore the prophets interpreted to the people the object of the sacrificial law in a spirit teaching them superstitiously to rely on the idea of *a ceremonial atonement* for sin (and not as a typical index respecting the deadly consequences of sin, and the necessity of a death unto sin preceding the promised salvation by a new birth unto righteousness), the rich would have an advantage over the poor by which the priests who presided at the sacrifices would be gainers in a worldly sense, but through a perversion of the design, *typically* purposed of God in the law of sacrifice, which was sure ultimately to be fraught with retributive judgment.

This explains the irony of Isaiah when he said—(not denying, as some have imagined, the authority of Moses for the Levitical law of sacrifice, but to imply that the spirit in which they were then being superstitiously solemnized, was contrary to the spirit of the typical instruction ordained of God therein)—  
"To what purpose is the multitude of your sacrifices unto me ?



saith the Lord : I am full of the burnt offerings of rams, and the fat of fed beasts ; and I delight not in the blood of bullocks, or of lambs, or of he-goats. When ye come to appear before me, *who hath required this at your hands, to tread my courts?* Wash you, make you clean ; put away the evil of your doings from before mine eyes ; cease to do evil ; learn to do well ; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now and let us reason together, saith the Lord : though your sins be as scarlet, they shall be as white as wool. If ye be willing and obedient, ye shall eat the good of the land : but, if ye refuse and rebel, ye shall be devoured with the sword : for the mouth of the Lord hath spoken it."

Thus, in His conversation with the woman of Samaria, our Saviour intimated that the spiritual and truthful worship of God, as ordained in Christ their Messiah, *would not be realised with saving effect over the Jews* until the ceremonial law of sacrifice had ceased to be observed by them, both on Mount Gerizim, and at Jerusalem, John iv. 20, 21.

Let us now turn to consider, in one other instance, at least, those things which their prophets and kings were desirous of seeing and hearing, but could not see or hear with saving effect for their soul's health, because they substituted a mere *ritual* and *superstitious* observance for a spiritual and truthful reading of God's will, as typically designed in the law of sacrifice, for an instruction unto righteousness.

How could men labouring under such a delusion of the world understand that man liveth not by bread alone ? but by every word that proceedeth out of the mouth of God.

Yet the straitened circumstances of the poor would, when counterpoised by the blessing of a righteous hope towards God, prepare them in heart to understand spiritually, and gladly to receive the word under consciousness of the truthfulness as confirmed of God to their own experience.

Thus to some who called Him Rabbi, Christ made answer, John vi. 26 : " Verily, verily, I say unto you, ye seek me not because ye saw the miracles, *but because ye did eat of the loaves and were filled.*"

It is clear from this that the miracles of the loaves and fishes were differently regarded by two classes of Jews who were equally witnesses thereof. Of these, the one seemed to care about little else than feeding on the material bread, whilst the words of God, as

spoken then by Christ (in *probable* explanation of the miracles as ordered for a typical instruction rather than for material food) was observed by our Lord to have been received with the designed effect by others who were then feeding by faith on the life-giving words which fell from their Saviour's lips.

That those miracles were accompanied by a typical instruction unto spiritual life, respecting the Providence of God over all for life and food, may be fairly inferred from the numbers miraculously fed. These compared with the small but definite number of loaves and fishes, and with the baskets of fragments differed in number with a definiteness which seems to indicate the typical character of the difference.

In Matt. xvi. 6-12 we read: "Then Jesus said unto them, Take heed, and beware of the leaven of the Pharisees and of the Sadducees. And they reasoned among themselves, saying, *It is because we have taken no bread.* Which, when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread? Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? Neither the seven loaves of the 4000, and how many baskets ye took up? How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? Then understood they how he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees."

Thus we have an acknowledgment that by the reference to the *leaven* of the Pharisees and Sadducees their doctrine was meant. Why may we not then suppose that some equally mystic reference to the teaching of the Gospel, as the bread of life, was emblematically made to the *thousands* of Israel assembled before him, when he took at one time five loaves and two small fishes, leaving twelve baskets of fragments, and at another seven loaves and *a few* little fishes, which they distributed amongst four thousand, taking up *seven* baskets full of fragments at last?

These two miracles seem to have been typically combined with an instruction from the Providence of God over man exemplified in Christ the God-Man, and Lord of the harvest season, and of the Sabbath-Day. For the law of his Sabbaths typically associated therewith the promise of a rest ordained for the people of God.

The typical instruction of the *five* loaves might have reference to

the Winter season of five months, and the *seven* loaves to the typical year of *seven* months. But the Solar year altogether numbered twelve months of a typical instruction from the mercies and providences of God perpetually renewed, and symbolised in the Book of Revelation as the Tree of Life, which bare twelve manner of fruits, yielding her fruits monthly.

When the five thousand hearers dispersed after this instruction, the same elements of *spiritual food for others* would remain as symbolised in the twelve baskets of fragments.

The four thousand fed with the food of spiritual life from the typical ordinance of God's Sabbath, number four Sabbaths to a month, for a monthly supply of spiritual food in this form to the *thousands* of Israel. The *seven* baskets of fragments remaining, symbolised that the same spiritual food from the ordinance of God's Sabbath remained for others, without other diminution than that portion of the material food which had been typically exhibited to be consumed on the spot.\*

The above view of these miracles seems to be confirmed by the manner in which we are mystically and spiritually said to be fed with the manna or bread which cometh down from heaven, symbolised as the body and blood of Christ, under the material element of bread and wine in the Supper of our Lord.

These are thus regarded as the emblems of a typical instruction unto spiritual life, as revealed of God to man in Christ. The more devout participators in this Holy Ordinance would never regard it as an opportunity for riotous feasting and wine-bibbing. Though St Paul tells us that some of the Corinthians did thus riotously eat and drink, at the sacred and typical ordinance of the Lord's Supper. For He rebukes such in these words, "When ye come together therefore into one place, this is not to eat the Lord's Supper. For in eating every one taketh before other his own supper: and one is hungry and another is drunken. What? have ye not houses to eat and drink in? or despise ye the Church of God, *and shame them that have not?* (Hence it appears that *they who thus abused the typical ordinance were not of the poorest class.*) What shall I say? Shall I praise you in this? I praise you not."

The above words of St Paul form a safe guide to the true meaning of our Lord's words when rebuking those who feasted on the

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\* Compare the "shew-bread" of their typical sanctuary.



loaves and fishes ; as men who came merely to eat and drink, not as men whose hunger was supposed to be satisfied otherwise beforehand, by the food they carried with them, according to the custom of the poorer Jews. For their whole worldly wealth was to a proverb *the wicker basket for their supply of daily food, with a bundle of hay for their bedding*. Such therefore went out into the wilderness with hearts prepared spiritually to feed by faith on the words of our Lord's typical instruction from the material elements of food before Him. In such a frame of mind, they would partake of this only sparingly, as a *sacred ceremonial of mystic import*, not as an opportunity for feasting riotously.

Let us now in conclusion turn again to the words of the text, as in their bearing on the responsibility imposed upon us, thereby so to order our lives and conversation that we may be seen of others living in grateful consciousness of the privilege thus vouchsafed to us in Christ, of seeing things which prophets and kings of old desired to see, but did not ; and of hearing the voice of a Comforter from the things which we hear, but they in vain desired to hear.

Let us also bear in mind that the *vanity* of their desire was only through the obstructing influence of a delusion of this world resting on their hearts, as the occupation of the strong man by violence, until the stronger than he came in the power of the Holy Ghost as an incarnate manifestation of God's glory, to the comfort of humanity regenerated thereby.

NOTE ON THE GREEK EGYPTIAN DIAL, WITH STEPS, in their relation to the "*steps of Ahaz*," which consequently must have been so constructed as to serve for a Dial.

On this occasion, I shall confine myself to the structure of the steps, and regard the curved part as sufficiently explained already in my volume of Tracts on the Greek-Egyptian Dial.

The structure of the steps proves it to have been an East and West Quadrant Dial, made to face the South in the form of a Polar Dial, or declining Vertical, whose angle of *Declination forwards towards the South from the Vertical would be as the angle of inclination above the horizon on an upper inclined East or West Dial for the complement of the Latitude*. In this case, the angle of Latitude seems to have been  $45^{\circ}$ , for the relation of the Equator to Earth's Axis on their Universal Quadrant.

Hence, the typical structure of the steps, and of their relation to the curved part will be best explained by drawing *two Quadrants with the same Radius*; taking the apex of the trigon for the centre of the one, and the extreme point of the Diagonal which divides between the side and front steps for the centre of the other. For the rest I shall trust to the diagram entitled the “Dial of Ahaz,” explaining itself, merely observing that *the divisions for the front steps are to be made on the Chord of 90, not on the diagonal which represents the angle of the altitude, as 14° or 15° to the half month, compared with the Zodiacal angle for the Sun’s north Declination*. I have come to this conclusion after much painful experience of failure and confusion in every other attempt to explain them.

It remains only to add a few words on *the return of the shadow 10 degrees, as made to indicate a predicted lengthening of Hezekiah’s life by 15 years*. Before we approach the dialling explanation of these facts, we must remember that the word Hezekiah means the power of *Jehovah*, as Ezekiel does the power of the *Almighty*. For the distinction turn to Exod. vi., as names referring to two distinct typical revelations.

1st, That of the Almighty, referred to *Almighty power* symbolised to the *first* day of Creation, given to the Winter Tropic, for the beginning of the Sun’s annual course, when divided by the ancient Egyptians to a year of three seasons and months of three weeks, compared with the division of their day into *three* parts, *at the call of Abraham and his seed out from Ur of the Chaldees*. Such was also the typical day of the ARGONAUTS.

2d, That of Jehovah, or the name under which they, as it were, embodied that idea of a personal and spiritual God reigning in light (*equally diffused towards the four Cardinal points of the Horizon; as an idea typically associated with the Division of their years and lunations into four parts*), but so that man on earth may have communion of life in him, by the gift of his Spirit, called that of the “bright and Morning Star” in Revelation.

This they called the “*Star of Bethlehem*” (the house of bread), to a people taught (*as children of the light and of the day*), to believe that man liveth not by bread alone, but by every word that proceedeth out of the mouth of God. Hence the Dialling metaphors associated with these distinctive forms of that typical instruction which constituted the primeval revelation of God to man, as known only in

His works, arranged under two classifications of the instruction : 1st, The six days numbered typically over the material works of Creation. 2d, From the gift of a moral conscience to sanctify His gift of reasoning intelligence to man ; and to redeem him (as in Christ) from the corrupting influences of debasing passions on his human will. The sins and extravagances of men are no bar to the truth of this statement. On the contrary, they prove an eternal connection between wilful sin and the rise of secret unbelief germinating in the folds of a deceitful heart, when man leans too much to *his own understanding*, without earnest prayer for guidance against his human will being made dominant over the will of God for his peace, under the influence of deceitful passions. To embody this idea as a living reality, the Jewish Prophets spake of the New Jerusalem descending from heaven, "*four square*," and as a City of light in which was "*no night*," being illumined by the Spiritual brightness of Christ, the "Sun of Righteousness with healing on His wings."

This typical instruction formed the basis on which they collected their traditions of History with those of Science and Religion, under allegorical combinations of the evidence representing the power of that "*threefold cord*" which Solomon speaks of as not easily broken. The noon-day hour of XII., which went out on their East and West Quadrant Dial, was typically given to the place of the Moon's monthly change, *when the lunation of 30 days was typically divided to their dialling arc for man's day*. When the dialling measure from new moon to new moon, as of the Sun's course from year to year, was reduced to a Quadrant of the Equinoctial, the Egyptians began to use the Greek word "Tetarton," being one with the Latin word "*Quadrant*," as a synonym for "a year."

In this way the Quadrant on which they marked the "*to and fro*" circuits of ascending and descending daily light measured also half the month of 30 days in like form to the Sun's North Declination for day time, and the other 15 days to his South Declination for the night season. Also when measuring the week of seven days to seven *planetary hours*, *numbered* to a typical year of seven months, on their Quadrant (which spanned only six Equinoctial hours of 60 minutes), we see that the *hour* of solar *reckoning* for a going out on their typical dialling was either the *sixth* or the *seventh*. This gave the *sixth* Equinoctial hour to the *seventh* Planetary hour. But when reckoning for a Lunar circuit of *seven* days, beginning from



*Saturday* as from the evening of *Sunday*, (for a beginning of the day from evening) the relation of their *Sabbath* to *Sunday*, was that of the *seventh* to the *first* day of such Lunar reckoning.

We shall here find that the prediction in Hezekiah's case resembles that of the ancient Egyptian tradition, *foretelling the death of Mycerinus in the seventh year of his reign*. For the Passover of the crucifixion gave the dividing of typical time between waxing and waning lunar light *monthly* to the *full* moon of the Vernal Equinox, for the first month in a typical cycle of *seven*. Then the *seventh* month, was numbered to the Autumnal Equinox, *to make the cycle of their new moons and the recurrence of the harvest season* to symbolise in common the end of the day to sunset, of the year to the harvest season, and of human life to the rest which remaineth for the people of God (Psalm lxxxi. 3, 4).

The diversified effects of this *prophesying* or *typical teaching* on the mind of the Jewish King, in contrast to those produced on the mind of the Egyptian Baalist :

#### HEZEKIAH'S SICKNESS, NOT UNTO DEATH.

2 Kings xx. 8, 12. : 2 Chron. xxxii. 24, 27 : Isaiah xxxviii. 7, 8.

"And Hezekiah said unto Isaiah, What shall be the sign that the Lord will heal me, and that I shall go up into the house of the Lord *the third day*?

And Isaiah said, "This sign shalt thou have of the Lord, that the Lord will do the thing that He hath spoken ; *shall the shadow go forward ten degrees or go back ten degrees*? And Hezekiah answered, It is a light thing for the shadow to go down ten degrees ; *nay, but let the shadow return backward ten degrees*. And Isaiah the prophet cried unto the Lord, and He brought the shadow *ten degrees backward, by which it had gone down on the Dial* (or "steps") of Ahaz.

The first verse of this Chapter, 2 Kings xx. relates how Isaiah had been sent to Hezekiah when sick to say unto him, *in the name of the Lord* (and therefore *with a mission entitling Hezekiah to ask of him a sign*, Deut. xviii. 15, 22). "Set thine house in order ; for thou shalt die, and not live."

In answer to Hezekiah's humiliation

#### MYCERINUS.

See Herod II. cap. 132.

"Mycerinus, after the *above*,\* met with a second calamity ; an oracle from the city BUTOS informed him that he should live *six* years, and *die in the seventh*. The intelligence astonished him, and he sent a message in return to reproach the goddess with injustice ; for that his father (Chephren) and his Uncle (Cheops) who had been injurious to mankind and impious to the Gods, had enjoyed each a length of life (viz. Cheops 50 and Chephren 56, accounting the years of their reigns for those of their lives, as in the case of Mycerinus, dying in the seventh year) of which he was to be deprived, who was distinguished for his piety. The reply of the oracle told him that his early death was the recom-

\* The first calamity referred to was the death of his daughter, whose *Apotheosis* is figuratively described as a *departed moon*. For they symbolised their *moons as heifers*. Hence in the Mythology of the Hindus, the birth of the cow was one result from their Churning of the Ocean ; viz., after dividing each lunar year of ten months between the combined symbols for the powers of light and darkness, the like revolving Cycle of the new year began with a new Moon.

and prayer to God on this occasion Isaiah was sent to him with a second mission of God, saying (Isa. xxxviii. 5), Go and say to Hezekiah, Thus saith the Lord, the God of David thy Father, I have heard thy prayer, I have seen thy tears: *BEHOLD, I will add unto thy days 15 years.*

Hezekiah's hymn of praise to God, for this mercy, records the restlessness of his spirit in the time of his sickness, saying, "Like a *crane*, or a *swallow*, so did I chatter: I did mourn as a *Dove*, etc." Here the Dove was coupled with the Migratory birds as emblems of Ascending and Descending light, for the zenith and nadir of human life, compared to Summer and Winter, by a *like* Metaphor from their East and West typical Dialling. Both he and Mycerinus were (in their respective nations) Reformers of the national worship as based upon *like* typical Ordinances, but with this difference: In the case of the Jew they were typical ordinances of a spiritual and life-giving significance: In that of the Baalist they represented merely the law of an idolatrous ceremonial tending unto death.

It is curious here, that, in this\* record

\* But on reference to 2 Chron. xxix. 1, we find that he began to reign at the age of 25. This beginning was measured typically by the Zodiacal angle of 25, and his whole reign by the lunation of 29 days, called years. He must, therefore, have reigned 14 years, when 15 were added to his life; the whole term of which, consequently, numbered 54 days of years.

This term typified a solar season of two months, numbering 27 days, substituted for Enoch's numbering two months of 30 each, when extending the old Lunar year of 300 days to our present Lunar year of 354 days. This left 10° to the "Isle of Elbo," for the difference between Solar and Lunar light annually in the Egypt of those days.

Thus three weeks of 9 days numbered 27 monthly, and 6 times 9 or 54 days to a solar season of two months.

AHAZ, the father of Hezekiah, was but 20 years of age when he began to reign, 2 Kings, xvi.; and he reigned 16 years in Jerusalem. This was typified to a half month numbering two old Egyptian weeks of 8 days, with the nodal day of 40 divided as 2 X 20 to the sun for Sunday, as on the old Hindu Zodiac for the week of 9 days, reduced to one of seven days by rejecting the old Nodal Idolatry.

Also, in the case of Ahaz, they seem to have compared his reign to the course of the sun, beginning the week of seven days *from the daylight of Sunday, as from the beginning of his North Declination*, and not from the preceding evening numbered to the Sun's South Declination. This answers to the typical prophecy respecting Messiah's day in

pense of the conduct for which he commended himself; *he had not fulfilled the purpose of the fates, who had decreed that for the space of 150 years Egypt should be oppressed, of which determination the two preceding monarchs had been aware, viz., when changing the typical dialling of Egypt's 8 oldest gods from a reign of 216 days (called years) to one of 210 days in seven months of 30 days; substituted for the 8 months of 27 days, Egyptian reckoning, 1 Kings xii. 32, but he had not.* As soon as Mycerinus knew that his destiny was immutable, he caused an immense number of lamps to be made, by the light of which, when evening approached, he passed his hours in the festivity of the banquet. He frequented by day and by night *the groves and streams*, and whatever place he thought productive of delight. *By this method of changing night into day, and apparently multiplying his six years into twelve, he thought to convict the Oracle of falsehood."*

The philosophy which spake of the *fates* as more powerful than any other of their heathen gods, unfolds a sort of belief in some supernatural control over human events higher than that attributable even to the highest in their Cycle of 12 Olympian gods. It represents a belief in Philosophical facts as stubborn things, to which the teachers of that goodness which comes only of God must take heed. For the *decrees* of God, written as it were therein (see Psalm xix. on the *voices* of the stars) *must hold good for their day; until an expansion of heavenly light shall enable man to become better acquainted with the secondary causes of natural phenomena.* Thus the honest conclusions of eminent devotion and intelligence (as gifts of God) have always been regarded as the inspiration of God on the heart of man for good.

But it was not an infallible and unchangeable inspiration. God is unchangeable; but all human recipients of His inspiration have only limited faculties, liable to error in their apprehension of the inspired instruction given them. Take for instance the acknowledged fact in the case of our Lord's Apostles.

By the *fates*, Mycerinus refers to the *fact of their having to accommodate to the Pyramid plain, in N. Lat. 30 (for*



of Hezekiah's reign, the term of his life is only to be inferred\* from the addition thereto of 15 years when he thought himself about to be cut off in the prime thereof.

For that was typically given by the ancient Orientals to the dividing of Lunar typical time at the full moon, when chronicling the reigns of their kings to a harmony of solar and lunar light, in monthly cycles of 30 days.

Enoch's Planetary hour of  $20^\circ$  on the Tropic of Cancer was reduced to one of  $15^\circ$  on the Equator, and to one of  $10^\circ$  only on the Tropic of Capricorn, when comparing HOURS and DAYS and MONTHS together typically, as in Rev. ix. 15.

In the days thereof, when a change was contemplated in the typical instruction of the people from God's ordinance of Day and Night, and it was revealed to Hezekiah, as the then personification of Royalty associated with the older law of typical dialling by the Babylonian semi-circle, he grieved that the typical symbol of his reign compared with his whole life was about to be reduced from seven to three days, when measuring the week of seven days (as in Isa. xxx. 26) on a Quadrant of the Equinoctial instead of to the whole Equinoctial divided as  $9 \times 40$ , or  $8 \times 45 =$  to 360.

Isaiah xxx. 26, compared with the typical reckoning for the beginning of the day from Evening, and of the week from the Moon's Descending Node, by the Ephesians. See Ephes. iv. 9, 10.

This establishes a presumption that the "steps of Ahaz" referred to a Dial for their typical and prophetic time, constructed like that of the Greek-Egyptian Dial with steps.

Jehoshaphat's reign is also deserving of notice here from its association with the times of Mesha, king of Moab, on the recently discovered "Moabite inscription," if rightly interpreted. For in 2 Kings xxii. 41, we read that Jehosaphat began to reign at the age of 35, and that he reigned 25 years. That he was Baalistically inclined is intimated in the fact that he made ships of Tarshish to go to Ophir for gold, but that they were broken at Ezion-geber, 2 Chron. xx. 36.

The beginning of Jehosaphat's reign at the age of 35 (if, as I suppose, of typical account) may mean that his typical life combined a harmony of Solar and Lunar time, like that of Isaiah xxx. 26, for seven weeks of seven days compared with five weeks of ten days, reduced to seven planetary Cycles of five days, as 3 *Muhurtas*, or planetary hours of  $12^\circ$  each. For thus they compared the Meridian of their East and West typical dialling with the

a winter season of 150 days compared with half their Lunar year of ten months), a dialling framed for Nineveh, or the mountains of Armenia, and a Winter season of 120 days. With this they had moreover to contrast a seed-time and harvest of seven months instead of 8 months.

His changing night into day, by way of extending the six years of his life into twelve, instead of letting it die out in the seventh, indicate his return to the hollow semi-circular dial of the Babylonians, for a day of 12 hours, in renunciation of their Quadrant typical dialling for a half-day of 6 hours.

twilight of typical time on the side steps of a lower Polar Dial, combined with an upper Polar Dial, as on the steps of the Greek-Egyptian Dial, brought from Alexandria, and now in the British Museum.

\* For when he chattered like a crane or a swallow, at the idea of being cut off in the midst of his days, he was comforted by the promised addition of 15 years. We must remember that the Sun Pharaohs of Egypt were typically called Lords of 30 days, meaning days of years, comparing the period of each reign to the completion of a Lunation.

Note also the parallel case of MIRIAM. For she died before Kadesh, as within the sanctuary. For the name was applied not merely to a particular part; but to the whole wilderness of Sinai.

Her age at the time of death is not stated, like those of Moses and Aaron. Yet the seven days of her exclusion from the Camp as a leper, in consequence of her opposition to Moses, is described in the language of a Metaphor from the Moon's opposition to the Sun, on the typical Quadrant Dialling of Enoch. This substituted a weekly Lunar circuit of seven days for a monthly Lunar circuit of 28 or 30 days. Thus they formed a Quadrant measure of each Lunation; even as the Quadrant of 90 was made an old Egyptian measure of their Solar year



# THE SOLAR & LUNAR DIALLING OF THE ANCIENT ORIENTALS AS DIVIDED (TYPICALLY) BETWEEN THE EASTERN & WESTERN SIGNS OF THE ZODIAC.—See page 1 of NOTES.

The Hindu Zodiac for the 8 Regents of the sphere, divided to a lunar Calendarium for 8 days, compared with a semi-diurnal arc of 8 hours for the longest day of Enoch's astronomy.

The beginning of this Calendarium dedicated *Thursday to Jupiter* for their "a Jove principium."

This divided the old Lunar year of 270 days (beginning from the Sun's entering his South declination at the Moon's Descending Node in VIRGO,) to the old *Lunar week of six days omitting Sunday to the Sun*, into two half cycles thus — 3 days of 45 to 135, or half of 270 supplemented by one nodal day of 45 to the semi-equinocial of 180.

Here the signs of the zodiac are so numbered to the horizon of their East and West typical dialling—as to begin from the sun's Southern declination —when beginning from the moon's descending node, for the Evening before the Morning of the primeval day—and year-day.

The 2nd\* hour of this day they dedicated, as also the 2nd day of this week, to Jupiter, for Thursday instead of Monday, to the MOON as second day of the week, for their "a Jove principium." From this the Apostle Paul derived the metaphor, used by him in Ephes. iv., 9, 10, in relation to the doctrine of Christ crucified before entering into his glory.

Here we have 5 cycles of 5 multiplied by 6 (for the week of 6 days multiplied by the Sun's zodiacal angle at 25°), giving a lunar calendarium for 150 days, twice reckoned for the old lunar year of 300 days.

1	♈	2	♉	3	♊
4	♋	5	♌	6	♍
7	♎	8	♏	9	♐
10	♑	11	♒	12	♓

For the Nodes between ♈ & ♏, as between Jupiter and Mercury.

4	5	6	7	8	9
1	2	3	4	5	6
7	8	9	10	11	12

Evening and morning for Noon-DAY Westward to evening, and midnight Eastward to morning.

vii. off for 1/2 to ☉ when giving 1/2 to ♀.

1	2	3	4	5	6	7	8	9	10	11	12
1	2	3	4	5	6	7	8	9	10	11	12
1	2	3	4	5	6	7	8	9	10	11	12

The cycle of 5 to Jupiter numbered over the lunar calendarium of the ancient orientals for the winter season in N. lat. 30°. See the summer and winter of Zech. xiv. 8.

1	2	3	4	5	6	7	8	9	10	11	12
1	2	3	4	5	6	7	8	9	10	11	12
1	2	3	4	5	6	7	8	9	10	11	12

This means second from the sun centrally at the winter tropic for the first day of Creation, as the moon to Monday was second to the sun, for the fourth day of Creation to the vernal equinox.

The Hindu Zodiac for the week of 9 days, beginning from Sunday, and retaining the nodes, when dividing Months and Lunations into 3 parts. These represent the 3 × 40 of Jonah's 3 day's journey across the great city Nineveh, extended to 3 1/2 of 40 = 140, or 1/3 of 280—the Lunar Year of the ancient Sabbatarians. This half month, they compared with seven planetary hours of Enoch, as 7 × 20 = 140, for a semidiurnal arc of 7 hours to the longest day in Palestine and the pyramid plain.

Here the signs of the Zodiac are divided to the Sun's North and South declination; for a beginning of typical and prophetic time from Sunday, to the Sun's North declination and the Moon's ascending node. For the day without night, of Rev. xxii. 5, to the Sun's North declination for the Summer season; numbering the winter season to the midnight of the full Moon, or the Egyptian THOTH, to the Sun's South declination. This explains the Summer and Winter of Zech. xiv., as the language of a dialling metaphor.

1	2	3	4	5	6	7	8	9	10	11	12
1	2	3	4	5	6	7	8	9	10	11	12
1	2	3	4	5	6	7	8	9	10	11	12

For the Nodes between ♈ and ♏, as to Mars and Mercury for 3, 4, between Jupiter 5 | 6 Venus Moon 2 | 7 Sat.

vi. Morning and evening for midnight Eastward to morning and noonday. Westward to evening.

1	2	3	4	5	6	7	8	9	10	11	12
1	2	3	4	5	6	7	8	9	10	11	12
1	2	3	4	5	6	7	8	9	10	11	12

The days on this zodiac seem to have been divided thus between ascending and descending lunar light, when reckoned from the winter to the summer tropic and inversely from the summer to the winter tropic, before being reckoned to the Sun's south declination, beginning westward. But ascending and descending solar light were then measured on their diurnal arc eastward and westward to the southern sun in north declination by the two zodiacal angles at 25°, thus, for 3 × 3 = 9 days.

1	2	3	4	5	6	7	8	9
1	2	3	4	5	6	7	8	9
1	2	3	4	5	6	7	8	9

- 1 Central Sun
- 2 Moon
- 3 Mars
- 4 Mercury
- 5 Jupiter
- 6 Venus
- 7 Saturn
- 8 Asc. Node
- 9 Desc. Node

# NOTES.

## THE DOVE & RAVEN SYMBOLISMS FOR THE WEST DIALLING OF THE ANCIENT ORIENTALS.



The Golden age of *Saturn's* reign beginning from the Sun's entering his south declination in *Virgo*, as on the Hindu zodiac for their 8 Regents of the Sphere. This began from the rainy or wintery season, given to the beginning of their lunar year of *ten* months numbered over *ten planetary hours and days of typical and prophetic time*. These they divided into two half cycles of *four* or *five*, for the flowing waters from  $\varpi$  to  $\mathfrak{M}$ ; and for the drying up of the waters from  $\mathfrak{f}$  to  $\Upsilon$ . This gives  $\psi$  (as the seventh zodiacal sign from  $\varpi$ ) to the ark's solstitial rest *on the mountains of Ararat*. These were thus symbolized *northward to the winter tropic and the full moon of the old Egyptian Thoth*, as the Baal-zephon, or Baal of the North, in the old lunar idolatrous worship of their Baalim and Ashteroth.

The traditions of the ancient orientals respecting the flood, especially those of the Egyptians, date it from the heliacal rising of the dog star in Cancer, or at the summer solstice, *as from the noonday sun's departure from the horizon of an east dial, to go westward with the new moon, when beginning their lunar year of ten months therefrom, as in Noah's antediluvian lifetime*. This position of the new moon was removed six signs eastward from the full moon of the Egyptian THOTH to the first day and month of typical time. But the *fourth* day of this oldest division was made the first by Moses to commemorate the exodus of Israel out of Egypt at the vernal equinox, when the Sun was on the equator eastward. Then the *seventh* month of Psalm lxxxi. 3, 4, and of Levit. xxiii. 24, (in months of 28 days) would be numbered to the Sun between Virgo and Libra, for the beginning of their cycle of the new moons.

On this principle the otherwise perplexing diversity in numbering the days of the week to the signs of the zodiac, on the two Hindu zodiacs, becomes clearly accounted for.

The clearing up of this perplexity explains moreover the dialling origin of the Church's ordinances for the Monday, Tuesday, and Wednesday, preceding Holy Thursday, or Ascension-day, in contrast to those for the Ember-days, Wednesday, Friday, and Saturday, *in the beginning of the four seasons*.

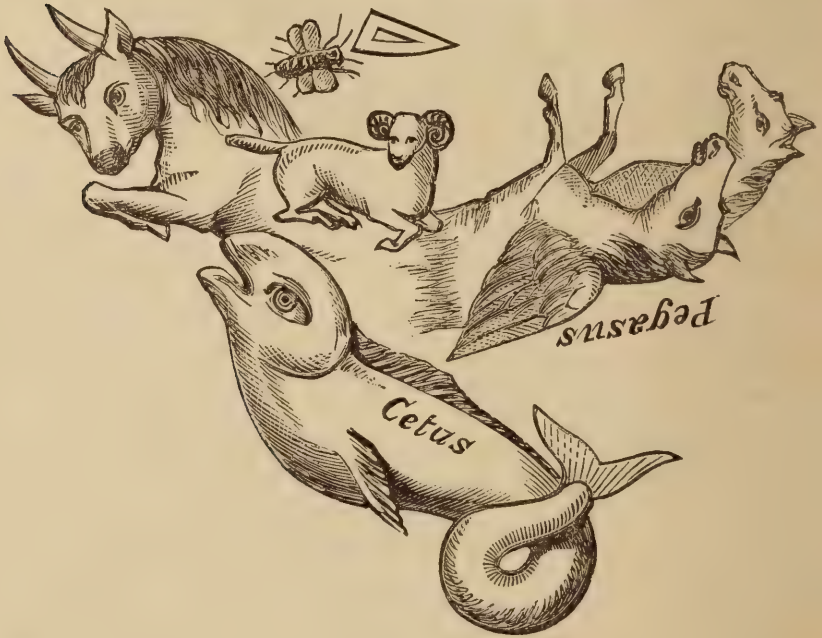


*For they thus reduced a weekly lunar cycle of seven days to a tropical lunar cycle of five days. The other two (viz., Thursday to Jupiter and the Sun for Sunday,) they numbered to the Sun's daily and yearly culminating glory on the meridian, to the centre of their east and west typical dialling, when constructed so as to directly face the south.*

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THE PRINCIPAL ASTRONOMICAL SYMBOLISMS FOR THE EAST-ERN HEMISPHERE, TO THE MORNING HOURS, ON THE EAST & WEST DIALLING OF THE ANCIENT ORIENTALS.

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1. Pegasus, to the beginning of the diurnal arc, eastward in the Sun's south declination to the Moon's descending node. See Psalm lxxviii. 8, (Prayer Book version,) as illustrated thereby. This symbolism was of very extensive acceptance for the beginning and end of typical time. Hence the war horse is made the symbol of Vishnu's *tenth* and *last avatar* for judgment on the world. Hence that Grecian myth respecting Hippocrene (viz., the horse fountain, or Pierian spring,) which occasioned others also in the middle ages to be celebrated almost with divine honours for miraculous gifts. They were in fact made symbols of the "latter"\* rain and fertilising rivers of *fresh water*, whilst the "former" rain was symbolised as an overwhelming deluge flowing into the sea of *salt water* surrounding our earth, or their Jambu Dwipa. In former days Newton-dale was celebrated for a spring of mineral waters, the virtues of which were celebrated by a Sunday fair

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\* Calmet calls the *latter* rain that of the *spring* time, and the *former* that of *autumn*. This would change the *typical beginning* of their *flood season* from the *summer solstice* to the *autumnal equinox*, as the time of the *former* rain.



annually. In an old Goathland Register, from 1736-1809, we read on the first page, the following entry, by the then Incumbent, and successor to his father—the Rev. Jonathan Robinson :—

“Sunday after old Midsummer-day being Newton-dale-Well Sunday, duty has always been that Sunday in the forenoon, in order to keep the Goathland Parishioners at home.  
“R. ROBINSON, A.M., Minister.”

The legends connected with St. Chad and with Holywell are a sufficient illustration of this. Thus the *insulated sarcophagus chamber* in the subterranean part of the great Pyramid was a symbol for the death of the body compared to the setting sun, even as the so-called chambers of the king and queen blended the memorial of God's harvest mercies with a solar and lunar harmony of typical time from the divine age of 50, compared with the Jewish feast of weeks, numbering seven weeks of seven days, as 50 from the Passover to the Pentecost. Again, they did the same in regard to the Jewish lunar year of 140. For in numbering the half thereof to a quadrant dialling arc, for 5 hours to their planetary cycle of 5, they divided 140 as  $5 \times 14$ , or as *seven*  $\times 20$  for the planetary hours of Enoch. Thus they measured the man in the moon's “golden age” of 20 days by four planetary cycles of 5 days.

2. Cetus, or the *whale*, as the symbol of Jonah's attempt to go westward to the north in a ship of Tarshish, being overruled of God, *making him enter NINEVEH from the north east to sunrise, on his typical and prophetic mission.*

3. Aries to Triangulum, as at one angle of the triangle which divided the equinoctial to a year of three seasons, with another angle to a constellation in Cancer dedicated to Vishnu, the “*three stepper*.” Note also its relation to the lambing season, as a symbol for Messiah—the “*Agnus Dei*.”

4. Musea, the fly. A symbol for Beelzebub, the god of Ekron, and for Israel's *predicted scourge from Egypt*. Isaiah vii. 18.

5. Taurus to the Pleiades. For the Argonauts began their voyage when the Pleiades in Taurus were rising at sunset; for the *evening* before the *morning* of the primeval day.

Their typical steerage was from west to east by north (see p. 1) as from the new moon of the autumnal equinox to the full moon of the vernal equinox. This terminated *their winter day during which the Sun was in the south declination*, divided northward on the horizon to the full Moon at the midnight hour of xii. Nevertheless, Jason and Medea seem to have tarried in the temple of Hecate (on the banks of the Phasis), from midnight to early dawn, or cock-crowing at iii. A.M.; if not until sunrise on the equator at vi. A.M.; measured by 90 on the equinoctial from xii. at midnight, before returning from east by south to the west, for evening. This measured a like distance of  $90^\circ$  (or a weekly lunar circuit of seven days to a quadrant solar circuit of six hours) from noonday over the Moon's last quarter ending at sunset, for the Moon's change at the autumnal equinox. This formed a quadrant measure from the new to the full Moon between evening and midnight, as from the autumnal equinox to the winter tropic. This explains the words of Enoch cap. lxxiii. 4, when dividing the half month of 14 days into *two weeks of seven days*, compared with the evening and morning of the same diurnal arc on their east and west quadrant dial, “In each of its *two seven portions* it (the Moon) completes all its light at rising and at setting.—Compare Isaiah xxx. 26.

THE AGES OF MOSES & AARON AS TYPICALLY CHRONICLED  
TO THEIR MISSION OF GOD FOR THE REDEMPTION OF  
THE ISRAELITES (AS CHILDREN OF THE LIGHT AND OF  
THE DAY) FROM THEIR BONDAGE IN EGYPT, AND ITS  
ASSOCIATION WITH *THAT MIDNIGHT DARKNESS OF  
THE OLD EGYPTIAN IDOLATRY, THE DAY OF WHICH  
BEGAN FROM MIDNIGHT.*

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Such was "*the day neither clear, nor dark, until the evening,*"—Zech. xiv. 6, 7,—when the evening and morning hours of vi., were substituted for the midnight and noonday hours of xii., for the beginning of their typical and prophetic day.

This identifies the exodus of Israel out of Egypt with that era of change in the east and west dialling of the ancient Orientals which forms a prominent feature in the mythic history and philosophy of the *Vishnu Purana*, and associates the era of the Pyramid-builders with a renunciation of the old *Chaldean idolatry*, and its semi-circular dialling for a day of 12 hours from tropic to tropic, before being reckoned from sunrise to sunset, or *inversely*, on the equator. Thus we are told that the Egyptians hated their Pyramid-building kings, Cheops and Chephren, as having thereby closed against them the temples of their gods.

When reckoning from tropic to tropic the family of Jacob (*numbering seventy souls*), began its typical and prophetic time from the new moon to the noonday hour of xii. (Psa. lxxxi.), whilst the Egyptians dated their THOTH, or the beginning of their day and year-day from the full moon to the midnight hour of xii. This mode of reckoning typical and prophetic time by a semi-circular measure of the Sun's half-yearly circuits from tropic to tropic, began when all the works of God were typically spanned by a weekly lunar cycle of six days. It next celebrated the flood of Noah's day which covered the whole earth, as divided between a watery and lunar hemisphere westward, in contrast to the idea of land redeemed from water eastward, for a new seedtime and harvest in the Eden of God's restored gift to man, under a new covenant of mercy for his day of labour and his day of mortal life. This was then divided only into three parts, for  $3 \times 120 = 360$  on the equinoctial, reduced to  $3 \times 60 = 180$  on the semi-equinoctial to the eastern hemisphere, measuring the extent of land then redeemed from water, when Noah divided the earth between his three sons, Shem, Ham, and Japheth.

It was also thus divided to Abraham, Isaac, and Jacob, before that kingdom was given to the 12 tribes of Israel, which forms the characteristic feature of Israel's exodus out of Egypt under the guidance of Moses and Aaron fulfilling a mission of God.

This was similar in character to that of Jonah's mission from Jerusalem to Nineveh, as a great city numbering 120,000 souls, to a diurnal arc of  $120^\circ$  for the shortest day in that latitude, thus made to span typically the brevity of man's mortal life, when limited—as in Gen. vi. 3,—to 120 days of years,



or to 120 lunar years of 300 days equal to a "sæculum," or historic period of 100 old solar years of 360 days.

Thus Aaron was 80 and Moses 84, when appearing before Pharaoh to proclaim the object of their mission.\* These facts may be of typical importance as implying, in Aaron's case, a rejection of the old nodal idolatry of *Aphophis*, or Hydra symbolized by the dragon-worshippers to two nodal days of 40 each. We learn from Acts vii. 40-44 that the Jews in the wilderness were rebellious on this point. The 84 years of age numbered to Moses mark his adoption of the planetary hour of  $12^\circ$  for numbering  $12 \times 12 = 144$ , and *seven* such planetary hours to a solar quadrant measure of six hours. Similarly that mission closed over Aaron at the age of 123 (Numbers xxxiii. 39), and over Moses at that of 120. But over Miriam at Kadesh in the wilderness, without stating her age at the time of her death, whilst commemorating in her case *a being put out of the tabernacle as a leper for seven days, because she had joined with Aaron in speaking against Moses*. Num. xii. 10. This event in the history of Israel's desert life is typically chronicled *thus* to Miriam for a quadrant measure of the Moon's age from the beginning of her opposition to the next change, in a month of 28 days; the form of month appointed to Israel before Horeb in N. lat. 28. At mount *Hor* (the next station from Kadesh, where Miriam died, Num. xx. 1 and 22,) Aaron died at the age of 123—Deut. xxxiv. 7,—in the plains of Moab, *the mourning of the people* extending over the old month of 30 days, *as dying out with them* who had taught Israel before Horeb to divide their months into *four sabbaths*, or weekly lunar cycles of *seven days*, to commemorate the promise of a rest ordained of God for his people in the end of human life, typified to "*a day of trouble*," by reference to Israel's wanderings in the wilderness, and to "*a stormy sea*," in the traditions relating to *Noah and his ark*.

At the time of Israel's exodus we know that the Sun was on the equator, and his meridian, or highest altitude for the latitude of 28 would be 62, *or the half of 124*, supplementing a longest day of 240 to Enoch's solar year of 364 days, even as Moses' age of 120 supplemented Enoch's longest day of 240 to the old Chaldean solar year of 360 days.

The ancient Orientals when dividing their year of 360 days and their months of 27 and 30 days, together with their day of 12, or day and night of 24 hours, *into only three parts*, (for  $3 \times 80$  as  $4 \times 60$ ,) compared *on the front, or south face, of their east and west typical dialling*. Six or seven hours on the meridian of their diurnal arc, for a longest day of 240 or 210, with the span of its shortest divided by the full moon at the midnight hour of xii. Thus they gave the *twilight of their typical time* (as the *evening and morning* of

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\* With this compare the fact that it was in the 75th year of Abraham's life (Gen. xii.) that he left Haran, or Charræ, in Mesopotamia, to migrate further westward, going south by the land of Canaan into Egypt.

The result of such a comparison will be that we take 75, or the half of 150, as the beginning of the diurnal arc for Abraham's typical and prophetic time, proving that it was based upon the measurements of Noah's *arc* or *ark* for a lunar year of 300 days. This therefore is only a modification of the 80 and 84 numbered to Moses and Aaron when they appeared before Pharaoh at the opening of their mission, as here explained on a similar principle.



Jewish typical prophecy,) *to the rising and setting sun on the side steps of their dialling with steps*, after the model of the Greek-Egyptian Dial brought from Alexandria and now in the British Museum.

The six, or seven, hours from ix. to iii. on the south face of such a typical dial—for the “*steps of Ahaz*” in Isaiah’s day—will explain the typical prophecy of Isa. xxx. 26, as the language of a metaphor *drawn* from a harmony of the Jewish Pentecostal Cycle of  $7 \times 7 = 49$ , with the divine age of the Egyptians, or  $5 \times 10$ , given to the culmination of the Sun’s *daily renewed splendour on the south side of the equinoctial divided as a four-square city of light*. Thus Moses and Aaron substituted a division of solar time into four quadrants of 90, for that older division of the earth into three parts by Noah to his sons Shem, Ham, and Japheth; and by the Israelites to Abraham, Isaac, and Jacob, *before*, but to Assyria, Egypt, and Jerusalem *after* entering into their promised rest under Joshua. For this was the *threefold* division numbered in part both to the curse and the blessing over Abraham’s posterity *according to the flesh* as made one with the Gentiles in all lands, or “*written in the earth*,” from the days of Nebuchadnezzar. Compare Isaiah xix. 23-25, with the “*third part of men*,” Rev. ix. 18, as slain by the scourge, identified with the sounding of the sixth Apocalyptic trumpet warning *at the beginning of the second woe*, which was closed by the crucifixion of Christ. Rev. xi. 8. This scourge, moreover, identifies the *then* power of the Jewish Church with an hour of darkness, Luke xxii. 53, the *sixth* of Matt. xxvii. 45-6, Rev. xi. 8, as extended to the *ninth*—or to the end of their typical harvest—as extended from the 15th of the 7th to the 25th of the 9th month, in Haggai’s typical prophecy, cap. ii.

This extension from the *sixth* to the *ninth* hour compares *one* equinoctial hour (the midnight hour of xii. as dedicated to the THOTH of the old Egyptian idolatry) with *one* horological watch, or *prayer season*, extending over *six* hours divided as 3 from P.M. ix. between bedtime and midnight, and 3 from midnight to cock-crowing at A.M. iii. These *six* hours of  $15^\circ$  to an hour in the old Egyptian idolatry *measured the nocturnal arc of their full moon to midnight by the quadrant of  $90^\circ$* , whilst the calling of Israel in Christ was moulded from a quadrant dialling of like span for “*the day without night in the four-square City of the New Jerusalem*. Rev. xxii. 5. This comparison of one hour, or season of prayer omitted with other seven such hours or seasons of prayer retained, was to commemorate the sabbath law of the Jews. For by that they were taught to renounce *the old Egyptian idolatry, which, in common with that of other Orientals*, divided the equinoctial into *eight* devotional seasons of prayer to their *eight regents of the sphere*. This necessitates a comparison between Jeroboam’s harvest season of the *eighth* month, copying the institutions of the Egyptians when renouncing those for Israel by Moses.

For Moses had made the Jewish harvest season of the *seventh* month a yearly memorial of God’s sabbath law in association with a weekly commemoration of his mercies therein. These were moreover to be observed with especial solemnity every *seventh* year, also in the jubilee of the 50th year, or after *seven times seven years*, numbering *each day for a week of seven days* over the 70 or 75 days extension of the harvest, in the days of Haggai, from the 15th of the *seventh* to the 25th of the *ninth* month.

THE FOUR REMARKABLE DIALLING CHARACTERISTICS OF MESSIAH'S DAY; AS "*AN ETERNAL DAY*," IN CONTRAST TO THE SOLAR "*DAY WITHOUT NIGHT*;" TYPICALLY NUMBERED, (REV. XXII. 5.), OVER THE DAY OF MAN'S MORTAL LIFE, RENEWED IN MERCY, UNTO PERPETUAL GENERATIONS.

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1st.—Isaiah xxx. 26, "Moreover the light of the *moon* shall be as the light of the *sun*, and the light of the sun shall be *sevenfold*, as the light of *seven* days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound."

2nd.—Luke xii. 52, "From henceforth there shall be *five in one house* (compare the *five brethren* of "*Dives*," Luke xvi. 28.) divided, three against two, and two against three." The reference to the typical solar year of Jewish prophecy, as that of 360 days, divided in the manwantara system of the ancient Hindus, unto *five times* 72, for *four times* 90 days; as if to substitute the old Egyptian Cycle of five (or that of the Baalists which led to the crucifixion of Christ, Rev. xi. 8) for the Jewish division of months and years into *four* parts; for the memorial of God's harvest mercies, observed by our Lord in his miracles of the loaves and fishes, Matt. xiv. 17, Mark vi. 38, Luke ix. 13, John vi. 9.

3rd.—Ephes. iv. 9, 10, "Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended (for the first Adam as a type of Christ—or God manifested in the flesh) is the same also that ascended up far above all heavens, that he might fill all things."

The second of the above characteristics symbolizes the Nodal Idolatry of the Dragon-worshipping Baalists (whence the reference to the great red dragon, opposed to the birth of Israel's nationality in the land of the Canaanites, Rev. xii.) as about to be destroyed by Messiah's advent.

That idolatry was intimately connected with the planetary names, given to our days of the week, on the two Hindu zodiacs; of which the one numbered 8 days of 45° each—to their 8 regents of the sphere—omitting Sunday to the sun, as reigning amongst the planets in all days alike. The other numbered 9 of 40°, to include a special memorial of God's mercy in the gift of solar light, as an enlarged measure of typical light to rule the day.

The true harmony between the different numbering of the days of the week, on the above two zodiacs, is to be explained from "the house of *five* brethren," by reference to the ancient Oriental mode of comparing hours and days, and months and years together, as in Rev. ix. 15, on a basis of *hours, numbered in planetary cycles of five*, to the extent of *six such planetary cycles, in their day of 30 Muhurttas*, (or planetary hours of 12° to 48 minutes of time) compared with their *zodiacal month* of 30 days.

It relates to the variation in the form of their *weekly* lunar calendarium, when beginning to divide years and lunations into *four* parts, instead of



three ; as 4 of 7 to 3 of 9, or 4 of 8 to 3 of 10 days, illustrating the *three* full weeks of Daniel's fasting for the idolatrous proclivities of Israel, Dan. x. 2.

The typical day of Jewish prophecy was estimated as a day of 12 hours in all seasons of the year. See John xi. 9, with Luke xii. 51, 52, for its relation to the idolatrous house of *five brethren divided 2 against 3 and 3 against two* ; also with Ephes. iv. 9, 10. For the natural division of the solar year between descending and ascending light—equally as between night and day—when comparing the advent of Messiah's day, as a rising of the Sun of Righteousness with healing in his wings ; man's light of life, dividing between light and darkness morally, as the sun in his daily circuit does naturally.

The three generations, to 100 years of Herodotus, will thus be explained from months divided into 3 weeks of 9 or 10 days ; when years were divided into 3 parts for  $3 \times 120 = 360$  ; numbered on the equinoctial as days of years, for 120 lunar years of 300 days to 100 solar years of 360 days. But the diminished average of human life from 100 to 70 or 80 years, in the days of David, is to be explained from the then division of months and years into 4 parts ; for  $4 \times 70 = 280$  compared with  $4 \times 90 = 360$  ; or  $4 \times 80 = 320$ , extended to  $4 \times 84 = 336$ , or  $12 \times 28$  for  $10 \times 28$  days, in their lunar year of typical and prophetic account.

The manwantara system of ancient Hindu chronology was based upon their celebrated cycle of *5 days, and days of years* ; of which they numbered 72 in their typical and prophetic year of 360 days. Thus "the house of *five brethren, divided two against three and three against two*," is to be explained from their perverting this division of typical time to an idolatrous use ;—as recorded on the face of the two Hindu zodiacs.

4th.—Their planetary day of 12 *unequal* or *planetary* hours, for a day of 12 hours in all seasons of the year. John xi. 9, 10. Their equinoctial day of 12 *equal* hours, *i.e.*, for hours of the same length then as in other seasons of the year (viz. 60 minutes), was *that of their Noah's ARK tradition*.<sup>\*</sup> Their 12 planetary, or *unequal* hours (from varying their length in different seasons of the year) numbered 48 minutes to an hour of 12° ; and measured their planetary day on the tropic of ♋ by their celebrated Jewish cycle of  $12 \times 12 = 144$ , supplementing the 216 or  $12 \times 18^\circ$  ; for 12 planetary hours of Pheron, the son of Sesostris, to the longest day on the tropic of ♊. These were numbered to the reign of the 8 oldest gods of Egypt—because  $8 \times 18 = 144$  and 8 months of 27 days = 216 days. Thus we find out the character of the 38 Kings of Egypt in the first part of the Canon of Eratosthenes, which is still extant. That of the 52 which formed the second *part* and was destroyed by Syncellus, the Patriarch of Constantinople, seems to have supplemented a planetary year of 12 months numbering 26 days—*by 52 degrees of the Equinoctial commemorating the heroic deeds of their 52 Argonautic heroes*. Thus they completed Enoch's solar year of 364 days—or  $12 \times 30$ , *increased by 4 days, as conductors of the four seasons*—this year they otherwise divided into 14 months of 26 days. This month of 26 days is not a fancy of my own. Piazzzi Smyth has found the memorial thereof, engraven on stone in the Grand Gallery of the Great Pyramid.

<sup>\*</sup> Viz., 12 equinoctial hours of 15° each, compared with 15 planetary muhurtas of 12° each.



Now their Planetary year of 12 months, or  $12 \times 26$  days, would number only 312 days. This was supplemented to the Lunar year of 350 days (as that of Noah's post-diluvian life—and numbering seven Pentecostal Cycles, or divine ages of 50, from their Planetary Cycle of 5 for a basis) by the celebrated 38 Kings, numbered to the *first* part of the Canon of Eratosthenes—and beginning from MENES, the founder of the kingdom of Egypt.

Thus they had a Planetary year of  $12 \times 26$  supplemented by 38 to their *Lunar year* of 350, as that of Noah's postdiluvian lifetime; but by 52 to Enoch's solar year of 364 days.

From these two supplementary Cycles of 38 and 52, the ancient Egyptians seem to have varied—the *old quadrant division* of ascending and descending light to the Moon's nodes, on their east and west quadrant Dial. The older divisions to the nodes were those of the two Hindu zodiacs; viz.,  $2 \times 45$ , varied to 40 for the mountains of Armenia, supplemented to 50, eastward to the Sons of Egyptus, and westward to the Daughters of Danaus. For this the Egyptians seem to have afterwards substituted 38 and 52. This, again, when dialling for the Great Ephesian Diana—(whose image fell down from Jupiter, as a metaphor, for the *first* new moon of the year, being reckoned from the conjunction of the Sun and Moon with Jupiter at the Winter Tropic)—was varied to  $35 + 55$ , or  $36 + 54$ , or  $37 + 53$ . Hence the uncertainty of the ancient traditions respecting the number of the Argonauts—as varying between 50 and 55—when harmonizing  $7 \times 5 = 35$  with  $3 \times 12 = 36$  to the twilight of typical time between the Sun's planetary day of  $12 \times 12^\circ = 144^\circ$  on the tropic of Capricorn, and his Noah's Ark or Equinoctial day of  $180^\circ$ . This also explains Chephren's reign of 56 years, for 7 Egyptian weeks of 8 days to 8 Jewish weeks of 7 days, numbered to two months of 28 days on the centre of their typical Quadrant Dialling.

The 50 years reign of Cheops was numbered to the Sun thereon; as measured by the two zodiacal angles at 25. These together formed the semi-diurnal arc of their longest day, measuring 210 in N. lat. 30, for Palestine and the Pyramid Plain, in a form to identify it with the circumstances under which the Nodal idolatry of the Dragon-worshipping Baalists began to be broken up by the Exodus of Israel out of Egypt—for this characterizes the figurative language in the Book of Revelation, connecting the testimony of Jesus with the spirit of ancient Jewish prophecy. Rev. xii. xix. 10.

It is to illustrate this feature of the subject that I have here constructed a new modification of the dialling table for the Sun's Declination in common use. Because it is necessary for a right understanding of the Messianic prophecies relating to Christ—as the “Lion of the tribe of Judah”—and a “Virgin shall conceive,” &c. For these substituted that Pentecostal harmony of solar and lunar time numbered over a week of seven years, for confirming God's Covenant with many in Israel, which is to be found on the “steps” of the Greek Egyptian dial; and these, compared with the “steps of Ahaz,” illustrate Dan. ix. 24 from Isaiah xxx. 26.

## TO FIND THE SUN'S DECLINATION.

FROM SYLVANUS MORGAN, PAGE 44.

Having the greatest declination of  $23^{\circ} 30'$ , to find any other declination, proceed thus, by calculation—

Radius : Sine of greatest Declination  $23^{\circ} 30'$  :: Sine Sun's distance from the next equinoctial point—(substituting the nodal line between  $\mathfrak{m}$  and  $\Omega$  for that of the Equator between Aries and Pisces) : the required declination.

Hence in natural sines, as in the rule of proportion, multiply the second by the third, divide by the first, the Quotient is the sine of the Declination. Or by the natural sine add the second and third, and subtract the first, the remainder is the sine of the present declination.

## THE TABLE OF THE DECLINATION OF THE SUN

From the Equinoctial Circle when passing between  $\mathfrak{m}$  and  $\Omega$ , say rather when the division of Ascending and Descending Lunar Light was made by reference to the Moon's Nodes *between Leo and Virgo westward, instead of eastward, from the Sun's entrance into Aries at the Vernal Equinox.*

	Pisces. Virgo.		Aries. Libra.		Taurus. Scorpio.		Degrees to a Sign.
	Deg.	Min.	Deg.	Min.	Deg.	Min.	
0	0	0	11	29	20	10	30
1		24	11	30	20	23	29
2		47	12	11	20	35	28
3	1	11	12	31	20	47	27
4	1	35	12	52	20	58	26
5	1	59	13	12	21	9	25
6	2	23	13	32	21	20	24
7	2	47	13	52	21	30	23
8	3	10	14	11	21	40	22
9	3	34	14	30	21	49	21
10	3	58	14	50	21	58	20
11	4	21	15	8	22	7	19
12	4	45	15	27	22	15	18
13	5	8	15	45	22	23	17
14	5	31	16	3	22	30	16
15	5	55	16	21	22	37	15
16	6	18	16	38	22	43	14
17	6	41	16	56	22	50	13
18	7	4	17	12	22	55	12
19	7	27	17	29	23	0	11
20	7	49	17	45	23	5	10
21	8	12	18	1	23	9	9
22	8	34	18	17	23	13	8
23	8	57	18	32	23	17	7
24	9	19	18	47	23	20	6
25	9	41	19	2	23	22	5
26	10	3	19	16	23	24	4
27	10	25	19	30	23	26	3
28	10	46	19	44	23	27	2
29	11	8	19	57	23	27	1
30	11	29	20	10	23	28	0
Degrees to a Sign.	Leo. Aquarius.		Cancer. Capricorn.		Gemini. Sagittarius.		Degrees to a Sign.

## NOTE TO PAGES 1 &amp; 3 OF THE FOREGOING NOTES.



The flood season of Jewish typical prophecy, in its bearings on their traditions relating to Noah and his Ark, seems to have differed from that of the old Egyptian Baalists—beginning from the heliacal rising of the dog star in Cancer—as spanned by the rainbow arc of God’s covenant with all flesh in the days of Noah.

For this made the typical ordinance of the Jewish Sabbath law—a perpetual memorial of His Sabbath mercies—associated with their “former” and their “latter” rain.

The “former” dated from the beginning of their winter season at the autumnal equinox. The “latter” marked the opening of their spring season at the vernal equinox, as also the “earring” time of their harvest season.

The beginning of this flood season was distant from that of the old Egyptian Baalists by the quadrant of  $90^\circ$ , measured *over the nodal stature of the Mithras D’Arles, from the full moon in Cancer to that of Libra*. This was supplemented by the oldest form of the lunar year of 10 months, numbering  $10 \times 27 = 270$  days.

The difference between this and the Noah’s ark lunar year of 300 days *was measured to the diurnal arc of their typical dialling* by the 15 days of difference between the new and full moon, monthly; to symbolize the first of the moon to their beginning of typical time, from the *new* moon, whilst reckoning the dividing of typical time to the full moon; *always after an interval of 14 or 15 days; but reduced to a weekly lunar circuit of 7 or 8 days*, on the quadrant span of their east and west typical dialling.

This (as explained p. 3) is the true meaning of Enoch’s words, cap. lxxvii. 4.

“In each of its *two seven portions* it (the moon) completes *all* its light at rising and setting, viz. :—as compared with a daily rising and setting of the sun *on their quadrant dialling arc for that quadrant of the moon’s monthly circuit*. This represents, most unquestionably, the origin of the metaphor used in Isaiah xxx., 26, when comparing the *typical DAY of Messiah’s spiritual reign on earth* (under a combination of light and truth with peace and righteousness) with Daniel’s WEEK of SEVEN YEARS, for confirming God’s covenant with many, cap. ix. 24.

We must, however, here remember that God’s covenant with all flesh, in the days of Noah (as beginning *typically* from the *fourth* day of Gen. i. 14; —*when beginning westward for evening before morning—in lunar time*) was first renewed with Abraham and *his seed in Christ*. But this promise had a mystic or spiritual significance of which *the birth and temporal prosperity of Isaac were only typical expressions*.

Hence the application of Deut. xxvi. 1, to the traditions of Noah’s flood, as followed by the Jews, in contrast to those identified with the flood



season of the old Egyptian Baalists, *which extended its beginning from the full moon in Cancer to the new moon in Leo.*

For, comparing Psalm lxxxi. 2, 3, with the words of the above reference, viz. :—"A Syrian ready to perish was my father, and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous." We are bound to associate the Noah's ark flood season of the Jews, and their observance of the *new moons on the first of their seventh month reckoning from the vernal equinox*, with their week of seven years from harvest to harvest—as from seventh month to seventh month—*divided in the half at the Passover commemorating Israel's exodus out of Egypt.* For the midnight hour on the old Babylonian semicircle became one with the hour of VI. to sunrise on the east and west quadrant form of the ancient Egyptian dialling. This would give the rest of Noah's ark, westward to the autumnal equinox at the expiration of six months from the beginning of the Jewish typical year at the vernal equinox.

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#### PHARAOH'S DREAM OF THE SEVEN FAT & SEVEN LEAN KINE,

in its relation to the pressure of that "*famine*" under which Abraham and his seed in succession went down into Egypt, and there remained in bondage to the idolatry of the Egyptian Baalists for a space of 430 or 400 years, but terminated "*on the self-same day*" when estimated at 430 years.

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The self-same day here means when the Sun was on the equator (but eastward at the vernal instead of westward at the autumnal equinox) for a day of 30 muhurtas, or planetary hours of 12°, compared with the month of 30, and a solar year of 12 such months, *added to their own lunar cycle of 70 when Jacob went down into Egypt with a family numbering only 70 souls.*

The number of 400 is given merely as another symbolism for the Sun's *south* declination, numbered to the Moon's *descending node for a nodal day of 40.* This they multiplied by 10 for a week of 10 days, numbered to degrees of the equinoctial for days of years, even as one of the old Hindu zodiacs divides the equinoctial of 360 into a week numbering 9 days of 40 each.

The true meaning of the above can only be read as the language of a metaphor derived from the east and west dialling of those days, when the records of history were commonly transmitted in the form of a parable, or allegory, *as the most effective mode of oral teaching.* Hence its intimate association with the epic poetry and dramatic writings of the ancients.

## ADDITION TO THE NOTE ON CETUS, p. 8.

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This is a symbolism for Jonah, as saved from a watery grave by a remarkable providence of God, when thrown overboard from a ship of Tarshish, by the sailors in a storm, *through an instinct of self preservation, mis-directed by their Baalistic superstitions.*

There is nothing in the Bible narrative to necessitate a belief in his having been *literally* swallowed up by a whale. But as devoted to a watery grave by the idolatrous worshippers of HYDRA (the dragon of the great deep, westward,) his redemption therefrom by a remarkable providence of God was symbolized, *as their then faith in a resurrection of the dead, like that of the returning day to the Sun in or near Pisces.* Hence the eastern constellation, "*Cetus*," was mixed up with the historical memorial of this providential deliverance.

Similarly, the piece of money found in the fish's mouth, in payment of tribute to Cæsar (whether to be interpreted literally, or as above), has led to many similar findings of lost rings, of which some presume that an instance is to be found in the name of "Pickering," as the "*pike's ring*."

In Chambers's *Book of Days*, we read of a New Testament found in the stomach of a codfish.

This feature of Jonah's history may be further illustrated from the tradition of Noah and his ark, in its relation to the very ancient mode of expressing, typically, faith in the doctrine of a resurrection from death unto life; by assimilating it to the idea of sunset in their *great western sea* at evening to renew the dawn of its splendour, when seeming to *rise eastward from the Erythrean Sea* (as in the typical astronomy of Enoch, cap. lxxvi. 7) for the return of day.

For we must remember that the ancients either burned the bodies of their dead, or had sacred boats for committing them to their sacred rivers, that they might be carried out into the sea, in faith that the spirit of life would obtain renewed existence, *even on earth, though in some other form*, as certainly as transition from darkness to light, morning by morning.

The mission of the Argonauts to recover the *golden fleece of the lost ram, at the change of the moon from Arics to Taurus*, was a *Baalistic expression of this faith*, imitated by the pilgrimages of the ancient Orientals, and by the mediæval christian church to Jerusalem, as by the mahometans to Mecca; not to overlook the shrine of Thomas-a-Becket, at Canterbury, and innumerable other shrines of a diversified local celebrity, contrived to animate the otherwise flagging devotion of Christians.

## THE FIVE TYPICAL OCEANS OF THE OLD HINDU PHILOSOPHY

between that of Salt Water surrounding the Earth, and that of Fresh Water, typically said to surround the Sun's path, as caused by Solar evaporation of Earth's moisture, returning in rain; to be *identified with the Noah's Ark Flood Season of Jewish typical prophecy.*

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The relation of these to their *seven* dwipas is as that between a tropical cycle of *five* and one of *seven* compared with the weekly lunar calendarium of the ancient orientals, on the steps of the Greek-Egyptian dial. This is here confirmed by ample proof that the measurement of the Sun's chariot and that of planetary distances from the earth, are all of a typical character, having an intelligible arithmetical basis. I am persuaded, therefore, that the conclusion now arrived at (respecting the typical structure of the Greek-Egyptian dial with steps, and its relation to the *Noah's arc* (or ark) *dialling* of the ancient orientals for a flood season of five months is indisputably sound when compared with the philosophy of the ancient Hindus recorded in the *Vishnu Purana*.

First of all the middle of the three curves represents the Manasa, or Manasottara mountain of the Hindus as differing only in height from the Noah's ark of 30 cubits in height, and of 50 in breadth.

Yet that circle is drawn with radius tan.  $30^\circ$ , or  $32^\circ$ . The outer circle with radius tan.  $45^\circ$ , and the central hour circle with radius tan.  $10^\circ$ .

They then divided the outermost circle into 30 muhurtas of 12 each for a day of 30 planetary hours compared with a month of 30 days. The diameter of this they next divided to their 18 Ethiopians, as  $18 \times 10 = 180$ , and the quadrant as  $18 \times 5$ , for  $9 \times 10$ , over the nine varshas, or regions of their Jambu dwipa. The best of these was Bharata, or India, their "land of works," which also had nine divisions, of typical account, to a dialling arc of 100 on the equinoctial.

This was the diameter of their Manasottara mountain of 50,000 leagues in height and breadth. For its form was circular, though having a square measurement typically. It was, in fact, a square, each of whose sides gave the two zodiacal angles to a quadrant of the equinoctial, with the equator between them, on their east and west dialling for a foursquare and central kingdom of light.

This seems (to my mind at least) to identify itself with the little symmetrical square of Professor Smyth's discovery in the typical design of the great Pyramid; as if for the purpose of transmitting to posterity the way in which they approximately squared the circle. The typical measurement of the sun's chariot, as given below from the *Vishnu Purana*, confirms this view of the case.

The diameter of this dialling arc, as  $2 \times 50 = 100$ , compared with that of the equinoctial as  $2 \times 90 = 180$ , set off 80 to Aphophis, the symbolism of the ancient Egyptians for their two NODAL days at 40 each.



Thus they divided the diameter of the quadrant, or radius, a chord of  $60 = \tan. 45$ , into  $10 + \text{twice } 40 = 90$  on the line of sines; and again as  $50 + 40$ . This seems to represent the division of each quadrant to the sides of Professor Smyth's "little symmetrical square."

This, possibly, is the meaning of those words in *their* measurement of the sun's chariot. "The chariot has another axle, which is *forty-five thousand five hundred leagues long*." The longer axle measured fifteen millions and seven hundred thousand leagues long. "The two halves of the yoke (which was perpendicular to the axis, as if to mark the relation of the equator to the earth's axis) are of the same length respectively as the two axles (the longer and the shorter). The short axle, with the short yoke, *are supported by the pole star; the end of the longer axle, to which the wheel of the car is attached, moves on the Manasa mountain*."

The 45,500 leagues measured to the shorter axis, will, I believe, represent two distinct measures *for the same thing*, viz., the nodal day of  $45^\circ$ , measured by degrees of the equinoctial, and multiplied by 1000 for the 45,000 leagues.

The five hundred will be their old cycle of *five*, numbered to their dialling arc of 100 degrees, for their Kali age of 100 years; *as half their millennial day, substituted for the 50,000, or half of 100,000, numbered to Manasottara*, when dividing the quadrant of 90,000 into 50,000 and 40,000, for their nodal day of 40 multiplied by their Kalpa, or millennial day.

In the same way, I believe, the longer axle of the sun's chariot *represents a compound measurement*. Thus the fifteen million will represent *Noah's hour*, or the equinoctial hour of  $15^\circ$ , compared with the half month of 15 days; at a degree for a day on the equinoctial, and multiplied by 1,000,000, or *ten times the 100,000 leagues, measured over earth's boundary, mountains and varshas to their Jambu dwipa*.

Also, that the 700,000 divided their *Noah's arc lunar year* of 300 nychthemera, into 300 days and 300 nights, for the typical and prophetic cycle of 700, which they multiplied by their Kalpa, or millennial day of Brahma.

This interpretation seems borne out by the words:—"The end of the longer axle, to which the wheel of the car is attached, *moves on the Manassa mountain*." For that typically divided their Noah's arc lunar year of *ten months*, between 150 days to the flow and 150 to the ebbing waters of the flood season, as numbered over the five dwipas and their oceans which intervened, between Jambu dwipa, or earth surrounded by its sea of salt waters, and Pushkara dwipas, as surrounded by its sea of *fresh water*. This was typically given to the sun on the equator to the meridian, because they regarded the heat thereof for a summer season of seven or eight months, as causing that evaporation of earth's moisture which returned in rain, for a flood season of 4 or 5 months; to renew the fertility of earth before the renewed culmination of its harvest bounties, celebrated at the autumnal equinox. This was then done idolatrously by the dragon worshipping Baalists. Hence, possibly, the change in the beginning of the Jewish year by Moses to the full moon of the vernal equinox, to substitute a Sabbath memorial of God's harvest mercies in the seventh month, for the nodal idolatry of the Egyptian Baalists in the eighth month, 1 Kings, xii. 32, and for that connected with

the end of the old lunar year of 9 months, compared with a week of 9 days—including *two* to the nodes.

The 15 multiplied by a million measured over the longer axle of the sun's chariot, seems to represent the hour circle of their typical dialling, as drawn with radius  $\tan. 10^\circ$ , whilst dividing the semicircle of the equinoctial as  $12 \times 15^\circ = 15 \times 12^\circ$ . It is thus called the longer axis, *as measuring the full diameter of the equinoctial to the solar year*; whilst the shorter axle only measures 100 to the diameter of the Manasottara mountain; for 100 years of  $360 = 120$  of 300 days, *as their then mode of harmonizing solar and lunar time*.

In a note to p. 168 of the *Vishnu Purana* we read,—“The whole diameter of Jambu dwipa has been said to be 100,000 *yojanas*.” This is thus divided from north to south: Ilavrita, in the centre, extends each way 9000, making 18,000; Meru itself at the base is 16,000; the six Varshas at 9000 each are equal to 54,000; and the six ranges at 2,000 are 12,000; and  $18 + 16 + 54 + 12 = 100$ .

Thus the diameter of the Jambu dwipa doubles that of the Manasottara mountain. For it measures earth with its boundary mountains and oceans *to the sun and moon*, and to the other luminaries of their planetary system, whilst its own diameter is only 100,000, or as twice 50,000, divided eastward and westward to the north and south of the equator to the meridian of their east and west quadrant dial. This it did by *the twelve signs of the zodiac, arranged in two rows of six, from tropic to tropic, or from north to south, as with us when putting them on an east and west quadrant dial*.

The difference of proceeding appears to be this. What we now do by reference to a table of north and south declination, to compare the zodiacal angles with two quadrants of  $90^\circ$ , the ancient Orientals seem to have done by the mountain ranges, and intermediate regions called Varshas of their typical geography.

For this purpose they reduced the semicircular dial, of Babylonian origin, to that of a quadrant, dividing one side of a four square dialling block to two nodal days of 45, *by taking the measurement of earth's boundary mountains and varshas from the line of semitangents, substituted for that of the tangents*. They thus divided the quadrant of  $90^\circ$  on the line of sines, so as to keep within the circle with  $\tan. 45^\circ$  for radius.

Thus while  $\tan. 64^\circ$  to Pushkara would be outside the circle, the semi-tangent would cut the quadrant of  $90^\circ$  at 64 on the line of sines.

This is the *mystery* of their dwipas and surrounding oceans, of like magnitude; whereas the dwipas *always increased to twice the extent of the one preceding, as they are further from the centre*. The measure of this increase or decrease over the mountain ranges is fixed at 10,000 up to 10 times 10,000 measuring the diameter of their Jambu dwipa 100,000 leagues.

It is, most unquestionably, a figurative expression for a mathematical computation, and therefore its true character can now be read with certainty.

Nevertheless the subject will require some further consideration before we can harmonize the measurement of all their spheres;—*as limited by the outer shell of their mundane egg, to seven spheres and seven patalas of 10,000 leagues each in breadth; with a loka-loka boundary of 10,000 in breadth, and as many in height, beyond which was nothing but darkness and the*



shell of the egg. Thus they divided, geographically, the known from the unknown by the *lunar* mountains of Africa.

This typical boundary will explain the “dark mountains” of Jeremiah’s figurative prophecy, and the *lunar boundary mountains of ancient Africa*, in *v. lat.* 4; the moon’s orbit cutting that of the sun in the ecliptic at an angle of 5. Thus the equinoctial new moon, to the place of the setting sun, numbered to the noonday hour of xii. on their east and west quadrant dialling, caused them to make the dog-star their sothis, or end of typical and prophetic time, on that kind of dialling; whilst numbering sunset and the autumnal equinox typically to the hour of six, for the end of human life assimilated to the end of man’s day on a horizontal or south vertical dialling arc. This explains the *typical* relation of the “Fete Dieu” in the church of Rome, on the 20th of June, to the sun’s being then considered to enter his south declination by the ancient Orientals (see the *Vishnu Purana*, p. 223). For there, as in the typical astronomy of Enoch, six signs made a declination. These they seem to have reckoned eastward and westward from the meridian, before they began to reckon them northward and southward from the equator.

Thus the north declination was reckoned eastward to sunrise, or to Enoch’s six gates of the sun; and south declination westward to sunset, as to a *lunar hemisphere*, before it began to be reckoned, as now, from the autumnal equinox.

The ancient Hindus measured earth’s boundary mountains and varshas to the diameter of Jambu dwipa, estimated at 100,000 leagues and upwards by ten spheres, measured on the quadrant of Helius, numbering 84,000, to the height of Meru above the earth and 16,000 to its depth below the earth. This means below the centre of Jambu dwipa to earth’s axis, dividing between the zenith and nadir of their east and west typical dialling.

Over these ten upper spheres they numbered 1,500,000 leagues, from earth to the pole star, and multiplied these by 10 (the cycle of their divine age) for the 15,000,000 leagues, numbered over the longer axis of the sun’s chariot, as already explained.

The shorter axis of 45,500 represents two other measures of typical time on their east and west dialling, in substitution for the 50,000 of their Manasottara mountain. 1st.—The nodal day of  $45 \times 1,000$ . 2nd.—The Kali age of typical time estimated at 100 years, and multiplied by their planetary cycle of 5 for 500. This multiplied by 10 gives the 5,000 of typical time numbered in the *Vishnu Purana*, to the five dwipas between Jambu and Pushkara. This they again multiplied by 10 for the divine age thereof to the 50,000 numbered over their Manasottara mountain.

The seven dwipas and their surrounding oceans were measured thus, viz., the dwipa on the line of semitangents and their surrounding oceans, to the tangents up to  $8 \times 8 = 64$ , for 65 (possibly that of Ephraim’s idolatry, comparing Isaiah vii. 8, with 1 Kings xii. 32), supplementing their zodiacal angle of 25.



1.	Jambu Dwipa	100,000 × 2	with its sea	=	200,000 or 4 × 50,000
2.	Pushkara	200,000 × 2	ditto	=	400,000
3.	Salmali	400,000 × 2	ditto	=	800,000
4.	Kusa	800,000 × 2	ditto	=	1,600,000
5.	Krauncha	1,600,000 × 2	ditto	=	3,200,000
6.	Saka	3,200,000 × 2	ditto	=	6,400,000
7.	Pushkara	6,400,000 × 4	for its ocean and gold region	}	=25,600,000
					38,200,000

The measurements for their spheres—

1a. Earth to the diameter of Jambu Dwipa, or to the extent of its illumination by the Sun and Moon and their planetary system	}	100,000

The first ten of FOURTEEN heavenly spheres—

1b. Earth's atmosphere elevated above it up to the Sun's orbit	}	100,000
2. From the Sun to the Moon		100,000
3. „ Moon to Lunar Mansions		100,000
4. „ Lunar Mansions to Mercury		200,000
5. „ Mercury to Venus		200,000
6. „ Venus to Mars		200,000
7. „ Mars to Jupiter		200,000
8. „ Jupiter to Saturn		250,000
9. „ Saturn to Ursa Major, or the 7 Rishis		100,000
10. „ the 7 Rishis to the Pole Star		100,000
		1,550,000

These 1,550,000 leagues represent the distance of the pole star, above the earth, *plus* the 50,000 to the height of their Manasottara mountain. Omitting the latter, therefore, as otherwise numbered to the 5 planets in the 1,500,000 leagues from the sun to the pole star, and multiplying these by 10 for the divine age thereof, we have the 15,000,000 leagues otherwise measured over the longer axis of the sun's chariot. Then the 50,000 to the height of the Manasottara mountain will remain to be compared with the shorter axis of 45,500 leagues as already explained.

If, again, we deduct from these 15,000,000 the 10,000,000, measured over the *Mahar-loka*, or *intermediate* sphere, between their *three transitory* and their higher and *durable* spheres, we shall find five million of leagues numbered over their three transitory, and 180,000,000, or  $20 + 40 + 120 = 180$ , multiplied by 100,000 over their three\* durable lokas. Thus they reduced

\* This seemingly confused numbering of *ten spheres* as *three*, together measuring 1,550,000 leagues, with an intermediate sphere of 10,000,000, followed by three other spheres, measuring 180,000,000, *may be made to represent seven evenly divided on the equator*; as three solar seasons of two months to the quadrant of Helios, for the Sun's north declination, and three like solar seasons of two months, as  $3 \times 28 = 84$  to the Sun's south declination.

These would be supplemented to the island of Dwarka going out with the hour of xii., whereas the Mahar-loka (or intermediate sphere) represents only the ten numbered to the Egyptian isle of El-bo extended to ten millions of leagues.

The explanation in this case is akin to that given in a note to page 203 of the *Vishnu Purana*, accounting for certain discrepancies of details in the measurements of their

twelve spheres to seven numbered over the diameter of the equinoctial, as  $180 \times 100,000$ ; or 100,000—for the diameter of their Jambu dwipa to that of their Manasottara mountain—supplemented by  $2 \times 40$ , or 80,000, for the 80,000 measured eastward and westward over Kalaisa and Gadhammadana.

These 180,000 they then multiplied by the Kalpa, or millennial day of Brahma, for the millennial renovation of their mundane egg, numbered 180 times *over earth's diameter* as measured by 100,000 leagues to Jambu dwipa. *Vishnu Purana*, pp. 178 and 214.

It remains only to consider the measurement of *eleven hundred yojanas*, or leagues, *to the four overshadowing trees* on the wooded sides of the four mountains, which formed *the buttresses of Meru*. All were *within the Ilavrita varsha*, and each of them was 10,000 yojanas in elevation. *Vishnu P.* p. 168.

Also, *four* of  $10,000 = 40,000$  supplementing to 90,000 the 50,000 measured to the height of their Manasottara mountain.

These “overshadowing” trees compared with Ezek. xxxi. 3, “The Assyrian was a cedar in Lebanon with fair branches,” &c., and with those of Enoch xxiv. and xxxi, show the origin of the metaphor used in Jewish prophecy when the Israelites are spoken of as *God's forest of the south field*, in relation to their exodus out of Egypt. But what is meant by these four trees measuring their shadows on its own side of these four buttress mountains as *eleven hundred yojanas* to each? Does it mean an adaptation of their east and quadrant dialling arc for a day of eleven hours compared with a year of eleven months—typically limited over each quadrant of the equinoctial to their “*magnus annus*,” or great Sothiac year of  $4 \times 360$  compared with their lustrum,  $5 \times 300$ , or as four cycles of 300 to their Kali age, compared with *four* of their 330 kings to their year of *eleven* months compared with a lustrum of 5 lunar years as  $5 \times 270 = 1350$ , or  $1,320 + 30$  years of typical account.

Now the authorized chronology of the Jews only numbers 1312 from the exodus out of Israel in the A.M. 2448 and the beginning of our christian era in the A.M. 3760 of their reckoning.

Compare the metaphor of the “*burnt mountain*” applied to Babylon (both the *Chaldean* and the *mystic*) in Jerem. li. 25, and Rev. viii. 8, with the obstructing influences to Messiah's mission in his day. Zech. iv. 7 and Matt. xxi. 21.

I shall now conclude these remarks with two observations of SYLVANUS MORGAN on the phrases right hand and left, in explanation of Jonah iv. 11, as a phrase which must have had a differing dialling significance in those days according as the typical instruction of prophecy, or of their religious traditions associated therewith, had reference to a west dial and its argonautic symbols, or to an east dial with its symbols for *Cetus*\* and Pegasus,

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planetary spheres, contained in their own sacred books, saying, “Other calculations occur, the incompatibility of which is said by the commentators on our text, and on that of the Bhagavata, to arise from reference being made to different Kalpas,” &c.

In this case, however, the difference lies between the boundaries of Meru and the surrounding varsha of Ilavrita, with the height of Meru to the island of Dwaraka, in contrast to another division for the semi-equinoctial of 180, viz., as twice *eight* varshas of 10 degrees each, supplemented by  $10^\circ$  to the isle of Elbo, going out on the meridian. Compare the typical ages at which Moses and Aaron appeared before Pharaoh.

\* See p. 13. Addition to Note on Cetus.

Aries, Taurus, Musca, &c. Now they who worshipped God from before his altar at the north east of the porch, *must have stood with their backs towards the Most Holy place in which they deposited their symbol of Noah's ark, viz., the Ark of the Testimony.*

This forms the object of an especial denunciation in Ezek. viii. 16, and the typical arrangements of the temple were such that the faces of the worshippers would be more or less directly to the west from the east side of the altar.

The change from these two forms of dialling to that of the south vertical *would cause the worshipper to face the north.* This is the meaning preferred by Sylvanus Morgan, and seems to be the right one, as contemplated in Psalm lxxv. 6, 7, giving the NORTH typically to God. Note also that Enoch xxiv. 9, lxxvi. 4, described *the entrance into paradise as one with the north-west gate of the twelve winds.*

In his typical Court of Art, p. 133, Sylvanus Morgan says, "Clemency brought me into a yard, where stood a pillar consecrated to art, where on the south side stood *Astronomia*, respecting the Sun, and on the north side *Geographia*, respecting the Pole."

Again, in p. 86, referring to a particular use of the phrase by Pitiscus, in his book of Gnomonics, he says, "Pitiscus was a divine is evident by his own words in his dedication, '*Celsitudini tue tota vita mea prolixo me excensarem quod ego homo Theologus*,' &c. If we take him as he was a divine, we imagine his face to be towards the east, then the south is his right hand, and the north his left hand.

"That he was an astronomer too, appeareth by his Books both of proper and common motion, then we must imagine his face representing the south, the east on his left hand, which cannot be, as shall appear. Neither must we take him according to the poets, whose face must be imagined towards the west.

"In short, *take him according to Geography, representing the pole*, and this shows the right hand was the east, and the left the west, as is evident by the dial before going, *for it is a plane declining from the south to the right hand 30 degrees*, that is, the east, because the sun shines but part of the afternoon on the plane."

From the philosophy of the ancient Hindus (described as above in the *Vishnu Purana*), I fancy I have at length succeeded in dividing the Hindu zodiac for their *eight regents of the sphere reigning in two nodal days*. These were reduced from 2 of 45 to 2 of 40 by the nodal life of APHOPHIS at 80. But as  $2 \times 42 = 84$  to the height of Meru. For *by the half of this*, or  $3\frac{1}{2}$  *muhurtas* (measured as  $42\frac{1}{2}$  feet in 510 inches, for their *typical tide gauge* of lunar influence from the new to the full moon, compared with a daily measure of ascending light *as divided on the quadrant of Helius, by half the height of Meru*), they formed a new measure of ascending and descending light, already explained. This again they modified by supplementing a winter day of 144 (or  $12 \times 12$  on the tropic of Capricorn) by a twilight measure of  $3 \times 12 = 36$  to the Sun's increase of light on the equator. They used for this a radius of  $7 \times 5 = 35$ , as  $\sin 35 = \tan 30$ , in describing *the circular arc* of their Manassa, or Manasottara mountain. In this way they constructed



their tidal measure of monthly lunar influence on their several oceans, and reduced it by half for 18 feet measured over the face of their east and west typical dialling, to a half monthly influence of the moon upon their tides.

In the same form they so divided the height of their mount Meru to the measure of earth's boundary mountains and varshas (between the north and south ecliptic) that they typically associated therewith the millennial harmony of solar and lunar time described in their philosophy as a millennial dissolution and renewal of their mundane egg.

In this typical dialling they seem to have reckoned the pole star as standing immediately over the equinoctial given to the centre of the horizon for an east and west dial, as for earth's axis to the hour of vi., when the Sun's distance from the meridian is measured by the quadrant of  $90^\circ$ . This they divided as  $84+6$  which they increased by  $10^\circ$  behind the centre of the equinoctial for the  $16^\circ$  of depth below the earth numbered to the base of mount Meru. This they multiplied by one million (or ten times the hundred thousand limited over the diameter of their Jambu dwipa) and called it their *Mahar*, or intermediate sphere that is in the centre of their heavens, above divided as the horizon of their earth, to the Sun's half-yearly tropical circuits of six months. These they divide to north and south declination respectively, by the quadrant of Helius, as three months of 28 days  $= 84$ , with a remainder of  $12^\circ$  to the central island of DWARAKA. But, when that central isle of Elbo only measured  $10^\circ$ , for half Enoch's planetary hour of  $20^\circ$  divided on the equator between the sun's north and south declination—as seemingly on the dial of Ahas—compared with this *Mahar*, or intermediate sphere of the ancient Hindus, each quadrant of 90 was reduced thereby to a measure of 80, divided as  $2 \times 40$  to the NODAL life of the Egyptian Aphophis. Thus they formed a quadrant measure for their week of 8 days divided on their typical dialling to 8 planetary hours of  $10^\circ$  each. This they subsequently reduced to one of six days at  $10^\circ$  each, when rejecting the two days idolatrously numbered to the nodes, and substituting a solar season of two months divided variously to 8 weekly lunar circuits.

Thus Enoch divided two months of 60 days into 6 weeks of 10 days; also, into 4 of 7 and 4 of 8 days.

Chephren's reign of 56 years divided two months of 28 into 8 weeks of 7 days.

The two months of Noah's reckoning were months of 27 days, for a lunar year of 270 days  $= 9 \times 30$ , as  $10 \times 27$ . For though he only thus waited 44 days to the 17th of the second month before entering into the ark (or before beginning the lunar year of his typical prophecy, or teaching,) he also waited 10 days after that form of the lunar year was ended before going forth from his ark on the 27th of the second month. But  $270 + 56$  made up the very celebrated cycle of the 330 kings amongst the ancient orientals.

This compared a year of eleven months with a day of eleven hours as thus reduced from one of twelve, for the planetary hour of  $10^\circ$  or  $12^\circ$  going out on the meridian of their east and west dialling, and as thus numbered to the intermediate sphere of the Hindus.

This explains Hezekiah's eagerness about the return of the shadow on the dial of Ahas by 10 degrees. Might he augur the lengthening of his life

to its natural close from the return of the shadow by 10 degrees on the dial of Ahaz, indicating the beginning of that passage from east to west which would then continue to the close of the natural day.

The divisions of their heavens to *three spheres* between earth and the summit of their mount Meru, and the character of this *intermediate* sphere being now fully explained, it remains only to explain the character of the three higher spheres, and how they obtained the measurement of 180,000,000 leagues.

They also divide the Sun's south declination to three months *but as spheres wherein the basis of typical time* was that of their *Treta*, or *Satya-yug*, better known as their golden age.

This numbered only 20 days of lunar light (as Enoch did to the "man in the moon,") for each month of 30 days. Then, instead of numbering four human ages to one divine age from that basis, *in the usual form*, they doubled the third term of 60, and made it 120, *for their new Satya yug, or golden age*. This is what is meant in their reference to a region of gold beyond the ocean of fresh water which surrounded their *Pushkara dwipa*, and measured twice the extent of that ocean. Thus we obtain a progression of  $20 + 40 + 120 = 180$ , or the diameter of the equinoctial which they multiplied by that of their *Jambu dwipa*, or by 100,000; whence they obtained the measure of 180,000,000, given to these three upper spheres in the *Vishnu Purana*.

The typical dialling of the Jews for the exodus of Israel out of Egypt seems to have differed from that of the Greek-Egyptian dial with steps in this respect, *though each was constructed on the similar basis of a foursquare dialling block*. That of the Greek-Egyptian with steps reckoned the noonday hour as sixth in a cycle of xii. from sunrise to sunset, called the Babylonian day of twelve hours.

The construction of this, in the relation of its hours to the zodiacal signs, requires us to bring the equinoctial colure westward under the brass meridian, so that the tropic of Capricorn on the ecliptic may fall to the eastern horizon, for the beginning of the old Egyptian day from midnight on their east and west typical dialling. This gave the hour of xii., solstitially, to their new and full moons of the Sothis and Thoth, answering to those called Sravana and Magha by the ancient Hindus.

This gave the Sun's tropics eastward and westward to the horizon for the hour of xii., to sunrise and sunset, for a dialling of 12 hours divided on the meridian to their sixth hour. This, in the New Testament, is called the hour of darkness and the power of the Jewish Church, in its worldly opposition to the mission of Christ and his Apostles. It explains the origin of the metaphor under which this opposition was denounced as that of a people fatuitously choosing darkness for light. It explains also that of Zechariah's typical prophecy respecting a day not clear nor dark until the evening. Zech. xiv.

This probably means until the evening hours of a west dial were added to the morning hours of the east, for the relation of a declining south vertical to an east or west dial inclined according to latitude.

The contrast of this seems to identify the typical dialling of the mediæval christian church (as that followed by ourselves) with the memorial of Israel's exodus out of Egypt, as followed by another and greater deliverance, viz.,



from a like idolatrous bondage to the religious traditions of the ancient Babylonians.

For they began their *typical day* from the *new moon* to noonday. Compare the *new moons* of Isaiah i. 13 and Psalm lxxxi. 3, 4. These references clearly note a time when the typical ordinances of Moses began to be solemnized, by the Chaldeeizing Jews, under an idolatrous perversion of the real object, for a typical instruction of spiritual discernment.

Hence the structure of the Greek-Egyptian dial with steps as a declining south vertical for 60, 62, or 65, the complement of an east or west dial inclined upwards for 30, 28, or 25.

These angles for the sun's north and south declination were extended to two nodal days of  $40=80$  east and west to the north and south. These, again, were further extended to twice 42, or twice  $6 \times 7$ , divided east and west to the north and south.

But in Messiah's day his people—as children of light and of the day—(with him for their Sun of Righteousness,) were to become observers of a more perfect distinction between light and darkness for a *new sabbath memorial*, or typical day of seven hours compared with a typical year of seven months and a week of seven years. This they extended to a jubilee of 50 years to harmonize the Jewish feast of weeks from the first fruits to the consummation of the harvest, with a typical period of four months from the Sun in Taurus to the Sun in Leo, as commemorated by the winged bulls and lions of ancient Egyptian and Assyrian sculpture, which may be seen any day in the British Museum.

Thus the typical language of Isaiah xxx. 26, represents a harmony of typical and prophetic time between the idolatrous divine age of 50 from a basis of 5, and the Jewish sabbatic ordinance for a feast of weeks, numbering  $7 \times 7$ , or 49, as 50 from their Passover to the Pentecost, as from our Easter to Whitsuntide. These 50 they doubled and divided as  $2 \times 25$  for the Sun's zodiacal angles reckoned eastward and westward over two quadrants for their typical dialling to face the south, given to the Sun's north declination for the summer season. But that declination was measured by two full quadrants—or the semi-circle of 180 degrees. Hence the limitation of their south vertical dial to a diurnal arc of twice 50, or 100 degrees, measured northward and southward to their mount Meru, between the mountain ranges of Nila and Nishadha. These they extended to 100,000 leagues by substituting  $10 \times 10,000$  for  $10 \times 10 = 100$ .

But they numbered to this typical dialling two other mountain ranges called Gandhamadana and Kalaisa extending eastward and westward 80 yojanas (or leagues) “in breadth, from sea to sea.” *Vishnu Purana*, p. 172. These represent  $2 \times 40$ , supplementing eastward and westward a dialling arc of  $2 \times 50$ , or 100 on the south face of their typical equinoctial dialling on a four-square block, three sides of which were numbered diversely to the sons of men, whilst the north was given to God, symbolized typically as a cloud infolding fire; the author of light and life to man; but himself invisible to mortal eye.

Compare “the outgoings of the morning and the evening as praising God,” Psalm lxxv. 8, with Psalm lxxv. 7, 8, “Promotion cometh neither from the



east, nor from the west, nor yet from the south. And why? GOD is the judge : he putteth down one, and setteth up another." Compare also Psalm lv. 18, "In the evening, and at morning, and at noonday will I pray, and that instantly : and he shall hear my voice,"—with the seven hours of prayer extending over three quadrant arcs of six hours each, and each quadrant typically divided to a planetary weekly cycle of seven days in the division of the equinoctial to seven seasons of prayer between cockcrowing at iii. A.M. and bedtime at ix. P.M. by the English Church in the days of Charles 1st.

The above seven hours of prayer to the central hours of a polar equinoctial dial, compared with a planetary calendarium for the week of seven days on steps of the Greek-Egyptian dial :—

3 hours to the midnight <i>darkness of Egypt, and          its baneful influence          on St. Peter's mind be-          fore the cockcrowing          at the dawn of Messi-          ah's resurrection day.</i> —Rev. xi. 8.	3 hours of night be- tween bedtime, at 9 P.M., and mid- night.
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Hours of an east dial divided to day and night on the equator.

Hours of a west dial divided to day and night on the equator.

		Five months of 27 days = 135 degrees for days, and $2 \times 135 = 270$ .							
v.	iv.	iii.	ii.	i.	xi.	x.	ix.	viii.	vii.
iv. —————		————— xii. —————						————— vi.	
vii.	viii.	ix.	x.	xii.	i.	ii.	iii.	iv.	v.
3 × 15 = 45 to the twilight of Enoch's typical time.		Seven hours of day compared with seven hours of night for the light of the Sun as the light of seven days to seven hours of lunar light.						3 × 15 = 45 to the twilight of Enoch's typical time.	

To set the globe for this dialling arc, in its contrast to that for the east and west dialling of the ancient orientals, take the structure of a polar equinoctial dial for the Sun on the equator at Easter for your guide. This brings the solstitial colure and the tropic of Capricorn under the brass meridian, for the midnight hour of xii., preceding the dawn of day, thus given typically to the equinoctial point *Aries* eastward on the horizon to the morning hour of vi. and that of *Libra* westward to the evening hour of vi.

Moses was in his 80th year when commissioned of God to go with Aaron—whose then age was 84—to meet Pharaoh by the river bank. This marked the last day of his typical life, as the last of  $3 \times 40 = 120$ , terminating eastward in the wilderness the third and last day of his typical mission. "His eye was not dim, nor his natural force abated."—Deut. xxxiv. 7.

Now 80 was one third part of 240, the arc of the longest day in Enoch's typical astronomy, when dividing the equinoctial to a year of three seasons, as  $3 \times 120 = 360$ . The zenith or meridian of his life would be 60, as that of the Sun's meridian altitude on the equator in latitude 30°. His death is thus mystically compared with the glory of a brilliant sunset. "So Moses, the servant of the Lord, died there in the land of Moab, according to the word of the Lord. And he (the Lord) buried him in a valley in the land of Moab, over against Beth-Peor : but no man knoweth of his sepulchre unto this day."

Aaron's age of 84 at the beginning of his mission measured the last day of his typical life to the last quadrant of Heliuss in a cycle of  $4 \times 84 = 336$ , or 12 months of 28 days, for the 11 of 30 which prevailed in Egypt *when Joseph was excluded from a family of 12 through the envy of his brethren; being sold a bondslave into Egypt, where he obtained reverence for the Jewish cycle of seven from the Sun-Pharaoh of that day, after interpreting his dream respecting the seven fat and seven lean kine, which he saw as "he stood by the river."*—Gen. xli. 1.

But in process of time there arose a Pharaoh who knew not Joseph. *He, therefore, renewed the idolatrous observances which had been renounced for a term of 400 or 430 years.* These are different measures of the typical and prophetic time then idolatrously observed in Egypt. The celebrated cycle of the ancient orientals for a day of 11 hours compared with a year of 11 months, was 330, or  $3 \times 110$ , the span of Gideon's typical life, in its relation to his select band of 300, out of 32,000, retained for his conflict with Midian.

We must here remember that 84, the quadrant of Helius, measured the height of their mount Meru to the highest altitude, in latitude 30 on the longest day. Also that 32,000 represented the breadth of its summit, viz., as multiplying the month of 32 days by their kalpa, or millennial day. Now 430 less 330 leave 100 for the Noah's ark lunar year of 300 days, divided by Gideon into three parts, as the typical age of 120 to Moses divided the solar year of 360 into *three* parts.

Compare also Isaiah xix. 23-5: xxvii. 12, 13, with "the third part of men," Rev. ix. 15, for a like division of the *earth over all the families of man as numbered by Noah* to his three sons *Shem, Ham, and Japheth*; and subsequently to *Abraham, Isaac, and Jacob*, before the dividing a cycle of 12 as  $3 \times 4$  by Moses.

But to return to Aaron's age of 84 at the beginning of his mission compared with that of 123 at his death.

This 84 measured seven planetary hours of  $12^\circ$  each for the week of seven days, compared with the old Egyptian cycle of 60 to Osiris, as a quadrant of 240 numbered over the longest *day and night* in Enoch's typical astronomy. This was varied by Aaron's typical life of 123 or  $40 + 83$ . For the earliest cycle of the 12 gods of Egypt (which springing from that of 216 to their eight oldest gods) was 332, or  $4 \times 83$ . Now substituting latitude  $28^\circ$  to Israel before Horeb, for latitude  $30^\circ$  to Israel's bondage in Egypt, the Sun's meridian altitude *on the equator* (the time of Exodus) would be 62, or the half of 124, for the zenith of Aaron's typical life.

But his age was 123 at his death, or twice  $61\frac{1}{2}$ , not twice 62. The difference may be accounted for thus. The Egyptians divided the equinoctial to a month of 30, or 32 days, whilst the Israelites before Horeb divided it to a month of 28 days for their weeks of seven days. Comparing this with the month of 30 days we have a difference of *two* days, or *four* half days, viz., *of one half day in each quadrant*. Thus taking  $28\frac{1}{2}$  from 90 we have for the complement of the latitude  $61\frac{1}{2}$  for 62. But  $61\frac{1}{2}$  multiplied by 2 gives 123 to the span of Aaron's typical life.

Thus the diurnal arc of the typical mission for the last day in the lives of Moses and Aaron (considered in each case as a nodal day of 40 years) was



in the case of Moses made to renew God's covenant with all flesh in the days of Noah. For that covenant recorded the division of years, months, and days into three, even as the earth had been divided to all the families of man represented in Noah's three sons, Shem, Ham, and Japheth.

That of Aaron's, based on the quadrant of Helius, for its beginning in the 84th year of his age, *with instructions to meet Pharoah by the river bank and in the morning* (for the customary morning ablution of their ceremonial law), recalls the memory of another Pharoah's dream who accepting Joseph's interpretation thereof, became an observer of the Jewish typical law relating to their weekly sabbaths and their ingathering of the harvest in the *seventh* month, substituted for the *eighth* of the old Egyptian idolatry. Connecting these facts in our minds with the memory of *the sculptured form of a horned Moses*, still extant in the Museum at York, as a relic of St. Mary's Abbey, the diurnal arc in this case was *probably measured over their four months of harvest beginning from the Sun in Taurus and ending with the Sun in Leo*. For this seems to have been the design in the winged bulls and lions of the ancient Assyrian sculpture, supplementing *the lunar arc of 240*, for the longest day and night in the astronomy of Enoch, when they divided years, and months, and days, only into three parts. This arc of 240 would then divide *eight months* of 30 days to 12 planetary hours of Enoch, or hours of 20, for a flood season of four months followed by an ebbing of the waters of like duration.

The Sun-Pharoah of the Egyptians *by the river bank, and in the morning*, seems to take for the basis of this mission, *the Sun on the horizon at the morning hour of vi. when on the equator at the vernal equinox, which was the case at the Exodus*, whereas the hour of *six* represented noonday or midnight solstitially on the meridian of an Egyptian or Babylonian dial for a day of 12 hours beginning at sunrise and ending at sunset. Thus on the curved part of the Greek-Egyptian Dial with Steps the central hour is marked with the Greek numeral  $\varsigma$ , answering to our six. Thus the *south* face of *their four-square* dialling clock would reckon its central or *meridian* hour as *sixth* from xii. midnight instead of xii.<sup>th</sup>, as we do when marking the place of sunrise and sunset on the equator by the hour of vi., for morning and evening.

The change, therefore, seems to have been of this character for a division of the Sun's diurnal and nocturnal circuits between the Moon's nodes. Hence the nodal action ascribed to RAHU (the ascending node) was from the Sun to the Moon and back again incessantly.

That path was measured over earth's boundary mountains and varshas (*on their east and west dialling in particular*) to the extent of 10 spheres measuring 10,000 leagues, or yojanas each. This is figurative for 10 parallels of latitude at 10' apart, *but taken on the line of semitangents, and therefore by*  $10 \times 5 = 50$  *on the line of sines, for the height and breath of their Manassa or Manasottara mountain*. This square (in its relation to each quadrant of the equinoctial was formed by producing the sines of 40 and 50 till they meet in the intersection of secant 45. This apparently is *one-fourth* part of Piazzzi Smyth's "*little symmetrical square*," and was a heiroglyphical symbol of the Egyptians for "*the fourth part of an Arura, or by 25 cubits*." See Jennings' *Chronological Antiquities*, vol. ii. p. 79, or the *Tetartion, or Quadrant Year*



of the ancient Egyptians, in relation to its "Magnus annus," or Lustrum of 5 lunar years, compared with their Sothiac Cycle of 4 solar years, as  $4 \times 360 = 1440$ , or  $4 \times 365\frac{1}{4} = 1461$ .

The middle circle of the Greek-Egyptian dial spans seven of these ten spheres, and is drawn with radius sine 35 (or  $7 \times 5 = \tan. 30^\circ$ , for the 30 cubits of height numbered to Noah's ark. The tenth sphere is bounded by sines  $40^\circ$  and  $50^\circ$  produced till they meet in their common intersection of secant  $45^\circ$ . The radius of the middle curve must, therefore, have varied according to the measurement of the weekly lunar circuit intended to be compared with the hour lines on the south face of their four-square dialling clock, viz., as  $7 \times 5 = 35$ ; as  $8 \times 5 = 40$ ; or as  $10 \times 5 = 50$ , for  $7 \times 7 = 49$  for 50, illustrating Isaiah xxx. 26, by comparing the Jewish Pentecostal Cycle with the Divine age of 50 form a basis of five days or years, &c.

Whitby, 16th April, 1870.



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